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Role Of *Rakta Mokshana* (Bloodletting) In Various Disease -A Brief Review

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ABSTRACT: -

In Ayurveda, Panchakarma is a very successful *Shodhan karma* method. *Vamana*, *Virechana*, *Raktamokshana*, and other *Shodhan* therapies have been identified in the Samhita, with *Rakta mokshana* being considered the best therapy for *Pitta* and *Rakta Pradoshaj vyadhi*. Many Acharya believe that *Rakta Dusti* is one of the primary causes of *Pittaj and Raktaj Vyadhi*. *Rakta*, along with *tvak*, is usually the leading *Dooshya* in the range of skin diseases. As an outcome, *Raktamokshana* using varying modalities is much more effective in resolving pathogenesis in diseases like these. There are numerous historical examples of *Raktamokshana* being commonly accepted. The indications and contraindications are assessed prior to the procedure. Instruments are completely depended on the surgeon's skill, the place, the disease, and the availability of instruments. Tools should be modified as required, as per Acharya Sushruta. Since environmental stimuli may trigger *Heena-Mithya-Ati Srava* of *Rakta*, it has been advocated in the classics that bloodletting should be performed when the atmosphere is not too cold or too hot. During the operation, the amount of blood to be let out must be determined. According to the classics, one *Prastha*, *Uttama Shodhana*, has been suggested. Automatic blood stoppage after a set period of time is a sign of *Samyak Siravyadha*, which is associated with the patient feeling better and the severity of the illness lowering. As a result of the broad scope, widespread prevalence, and lack of effective management of *Rakta Pradoshaj Vyadhi*, it is necessary to understand the concept of *Raktamokshana* in the world of contemporary science and establish the therapy as an effective and safe treatment modality for *Rakta Pradoshaj Vyadhi* treatment.

Keywords- *Raktamokshana*, Bloodletting, *Rakta Pradoshaj Vyadhi*



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INTRODUCTION

Several surgical and Para surgical procedures were described by Acharya Sushrut, the father of Indian surgery, in various contexts. One of them is *Raktamokshan* (bloodletting). The entities that keep the body, mind, and prana together are known as dhatus (tissues) (life).¹ *Rakta* is second dhatu formed in sequence. Given its importance in sustaining life, a few acharyas consider *rakta* to be a fourth *dosha* (physiological humour needed for life).² According to Acharya Vagbhata's *Dosha dhatu asrayaashrayi bhava* (Mutual Interdependence of *Dosha* and *Dhatu*), *vata* resides in *asthi* (bones), *pitta* resides in *rakta* (blood) and *sweda* (sweat), and *kapha* resides in the remaining *dhatus*.³ *Raktadhatu* (Blood) in its purest or healthiest state resembles fiery gold, which turns red when exposed to fire; *Indragopa* (red coloured insect), red lotus, or *Abrus Precatorius* (Gunja).⁴ *Raktadhatu*(Blood) is *anushansheeta* (neither very cool nor very warm). It is sweet; unctuous, red in colour, heavy and has a characteristic smell.⁵ *Rakta* is a *teja* and *jalamahabhuta* predominant *dhatu*. The main functions of *rakta*, as per the Acharyas, are to regulate life cycles and to support the body. To emphasise the importance of *rakta*, acharyas consider it to be one of the *pranayatnas* (seats of life).⁶ Sushruta, Father of Indian Surgery, has given all the information regarding bloodletting in detail in his treatise, "Sushruta Samhita". Venesection (*Sira Vedhan*), horn application (*Sringa Avacharana*), gourd application (*Alabu Aavacharana*), leech application (*Jalauka Avacharana*), scrapping (*Pracchanna Karma*), cupping glass application (*Ghati Yantra Avacharana*), and needle application are the

seven procedures recommended to remove the vitiated blood (*Suchi Avacharana*). Gouty arthritis, filariasis, herpes, tumours, multiple skin disorders, genital infections, abscess, inflammatory disease, cellulitis, painful ulcers, chronic ulcers arising from snake bites, among other conditions may all be treated with bloodletting. Despite this, bloodletting is not recommended in cases such as generalised swelling, swelling in the elderly, anaemia, piles, phthisis, and pregnancy, among others.

AIMS AND OBJECTIVES

To evaluate, elaborate and discuss the *Raktamokshana* with special reference to Bloodletting

MATERIAL AND METHODS

Material related to *Raktamokshana* is collected from Ayurvedic text including Bahatriye, Laghutrye. The available commentaries of Ayurvedic *Samhtas* have also referred to collect relevant matter. The index, non-index medical journals has also referred to collect information of relevant topic.

Conceptual study

Raktamokshana is a one-of-a-kind *Shashtra karma* procedure that is used to cure many diseases including gross *Rakta* vitiation.

Indications of *Raktamokshan* Therapy⁷-

The *Raktmokshana* therapy is prescribed for people who have an exacerbated unbalance between their blood and *Pitta Dosha*, as well as a high degree of toxicity. Skin conditions such as allergic dermatitis, eczema, and sciatica are common complications that can be treated with therapeutic therapy. Abscess, oedema, swelling

and inflammations, uraemia, dullness, pericarditis, and tonsillitis are some of the other conditions that require *Raktmokshana* therapy.⁸

Contraindication of *Raktmokshana* Therapy

Sarvangasopha, Pandu, Arsa, udara, Kliba, Pakshaghata, Atisara, Chardi, Kamla, Akshepaka, Sosha etc.

Classification of *Raktmokshana*

Shastra visravana: The process of bloodletting which is done by using the sharp instruments. It is of two types⁹

1. *Pracchana*- This procedure is done for the disorders of *ekadositha rakta and pindita rakta*.

2. *Sira vyadhana*- This procedure is done for *sarvanga dosha*.

3. *Anu Shastra Vidhi*: In this procedure the sharp metallic instruments are not used for removal of the blood. It is further classified into three categories¹⁰

a. *Sringa*- The cow horn is *usna* (warm), *madhura* (sweet) and *snigdha* (oily). Hence this procedure is done for treating the *Vata* disorders¹¹

b. *Jalauka*- Leech is born in water, live in cold place and it is soothing. Hence this procedure is done for the patients with *Pitta dosha* disorders, king, rich, children, old people, ladies, physically and mentally weak patients.

c. *Alabu*- Gourd is *katu*(pungent), *ruksha*(rough) and *tikshna* (sharp). Hence this procedure is done for treating the *Kapha* disorders.

Procedure of *Rakta Mokshana*

- *Purva Karma* (Pre procedure)¹²
- *Pradhana Karma* (Main Procedure)
- *Paschat Karma* (Post procedure)

Purva Karma:

Before beginning the procedure, the patient should be checked for any conditions that are listed as contraindicated for the procedure. Oleation (*snehana*) and sudation should be granted to the chosen patient (*swedana*). The patient should be advised to eat a diet that is

mostly liquid or gruel, but that also addresses the *dosha* that is causing the disease. Suitable time should be chosen for the procedure and patient should be made to sit or stand in a position which does not interfere with essential life functions. The part should be placed and bound with fabric, leather, inner bark of trees, or creeper without putting his life in danger, and not too tightly or too loosely. Then, for *pradhana karma*, check and confirm the location on the patient's body.

Pradhana Karma: The various aspects which should be considered during *pradhana karma* are as follows: -

➤ ***Pracchana***- Scarification is used to perform the bloodletting in this procedure. Straight, good, and even scratching is needed. It should not be too close to each other; it should not be too deep or too shallow. The scratch should be away from the vulnerable areas, vessels, nerves and joints.¹³

➤ ***Sira vyadhana***- Venepuncture is a non-surgical technique that involves drawing blood from a vein in the scalp or with a needle.¹⁴

Raktmokshana according vitiated *Dosha*

Since cow's horn has *Madhura* (sweet), *Snigdha* (smooth), *Ushana* (hot) characters, which are the polar opposites of *Vata's Shita* (cold) and *Ruksha* (rough), the blood vitiated by deranged *Vata* should be sucked through horn; *Madhura Rasa* is also *Vata Shamaka*. To expel the *Pitta Dosha*, *Jalauka* (leech) born in water with *Madhura* (sweet or soothing) properties, as well as *Ushana and Katu*, are used to remove the *Pittaja* vitiated blood. The gourd (*Alabu*) is pungent, parching, and annoying in its potency, and has definite action against the *Madhura, Shita, and Snigdha* properties of *Kapha*, allowing the blood to be vitiated by the deranged *Kapha*.¹⁵ According to *Vagbhata*, *Pittaja* vitiated blood should not be drowned by *Alabu or Ghati yantra* because it has the *Ushana* potency, which is better for depleting *Kapha Vata* vitiated blood. He goes on to say that the blood vitiated by *Kapha Dosha* should not be sucked by *Shringa* (horn) because it coagulates it, so the *Vata-Pittaja*

vitiated blood should be expelled out by *Shringa* (drawn out). However, given the existence and disorder of *Dosha*, it can now be assumed that these appliances can be used.¹⁶

Samyak srava lakshana:

After completing the *pradhana karma*, the bleeding should cease on its own after a certain amount of time, indicating that the bloodletting was completed properly. The vitiated blood flows out from the punctured vein like the yellow juice oozes out from the flower of *Kusumbha*. The individual will then experience *Samyak srava lakshana*, which includes feelings of lightness, pleasure, pain subsidence, and disease severity reduction.

Asamyak srava lakshana:

Headache, blurred vision, emaciation, convulsions, burning sensations, hemiplegia, monoplegia, hiccough, dyspnoea, cough, anaemia, and death are all symptoms that can occur. They may be the result of *raktamokshana* conducted by quacks, conducted in extremely hot weather, conducted after excessive *swedana*, and executed with deep vein puncturing. Poor blood flow causes complications such as oedema, a burning sensation, and inflammation.

DISCUSSION

The *Sodhana chikitsa* includes *Raktamokshana* as one of the Panchakarma forms. It is the therapeutic method of bloodletting, either with or without the use of a sharp instrument, for the purpose of extracting the morbid *dosha* from the body. *Rakta* was highly valued by Acharya Sushruta, who regarded it as the fourth *dosha*.¹⁷ Despite the fact that *Raktamokshana* is an important practise, Acharya Sushruta emphasised the importance of removing the proper amount of blood from the body. Since excessive blood removal can result in serious complications and even death.¹⁸ People in today's society are more susceptible to lifestyle disorders as a result of increased fast-food consumption, irregular eating habits, late night sleep, lack of physical activity, unsanitary maintenance, and so on, which causes an

accumulation of impurities in the blood.¹⁹ This causes a variety of blood-borne infections, skin diseases, and lifestyle disorders, among other things. The *Raktamokshana* procedure should be done on a regular basis to extract poisonous substances from the blood, or else it can lead to a life-threatening condition.²⁰ As a result, proper *raktamokshana* not only cures illnesses, but also helps to avoid diseases and preserve people's health. *Raktamokshana* is regarded as one of Panchakarma's most effective procedures.²¹ Diseases that cannot be relieved by *snehana*, *swedana*, *nasya*, *kriya kalpa*, and other treatments may be cured by proper *raktamokshana*. *Raktamokshana* is a popular para surgical procedure of Ayurveda since ancient time.²² Several diseases can be cured by proper *raktamokshana* procedure. It also prevents a variety of skin disorders, blood-borne infections, oedema, lymph node enlargement, and other complications. Since *raktamokshana* can be performed in an emergency, care must be taken with the patient. Failure to do so can result in serious complications or even death.

CONCLUSION

Raktamokshana can be used as both a preventative and curative treatment. This is a non-surgical procedure that can remove half of surgical interventions. The importance of *raktamokshana* was highlighted in Ayurveda, and its role in a range of diseases was mentioned. Ayurveda focuses on both the preventative and curative aspects of illness. *Raktamokshana* is one of these procedures that is used to cure a variety of diseases.

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