

RAKTAMOKSHANA – A TREATMENT MODALITY IN KUSTA

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ABSTRACT

Kushta is a *tridoshaja bahyarogamarga vyadhi*. It is one among the *Ashta Mahagada* and is also known to be *Santarpanajanya & Rakta pradoshaja vikara*. *Antaparimarjana* and *Bahirparimarjana* are two types of *chikitsa* for *kushta* based on the *dosha* and *dhatu gata lakshanas*. Among them, *Acharyas* explained *Antaparimarjana chikitsa* as a main line of treatment in *kushta*. *Antaparimarjana chikitsa* refers to internal therapeutics like *vamana, virechana, basti, nasya, raktamokshana, kashayapana, snehapana, rasayana* etc. These treatments can be adopted periodically in *Kushta* based on *dosha, desha, bala and avastha*. *Raktamokshana* is one among the *chikitsa* for *kushta*. Two types of *raktamokshana* are mentioned viz., *shastrakrit* and *ashastrakrit*. We find references for different methods of *rakthamokshana* for *kshudra kushta* and *maha kushta*. The conditions where *raktamoshana* can be adopted are also mentioned. In *Kusta*, *khavigunya* is in *twak, lasika, mamsa* and *rakta*. By *raktamokshana*, *dushita rakta* will be eliminated and this helps in curing the disease.

This article critically analyzes the importance and mode of action of *raktamokshana* in *samprapti vighatana* of *Kushta*.

Keywords: *Kushta, Raktamokshana, Antaparimarjana*

INTRODUCTION

Tvaca is derived from “*Tvach Samavarne*” *dhatu* meaning the covering of the body. There are 7 layers of skin named from superficial to deep as *avabhasini, lohita, sveta, tamra, vedini, rohini & mamsadhara*. The disease affecting these layers are; in *avabhasini* - *sidhmam* and *Padma kankam*, in *lohita* - *tilakalakam, nyaccam* and *vyangam*, in *sveta* - *charamadalam, masakam* and *ajagallikam*, in *tamra* - *kilasam* and *kusta*, in *vedini* - *kusta* and *visarpa*, in *rohini* - *granthi, arbudam, apache, slipadam & galagandam*, in *mamsadhara* - *bhagan-dharam, vidradi* and *arsas*.¹ *Kushta* is a

tridoshaja vyadhi occurring in *bahya roga marga*.² It is one among the *Ashta Mahagada*³ and is also known to be *Santarpanajanya*⁴ and *Rakta pradoshaja vikara*.⁵ The disease *Kushta* by its *prabhava* has a tendency to spread all over the body.

Kusta can be occurred due to the *nidanas*; *aharaja karanas* like *ati sevana* of *guru snigdha aharas, ati amla, lavana, katu, kshara aharas, kulattha*⁶, *matsya*⁷ etc; and *mithya ahara* and *viruddha aharas*. *Mitya viharas kayika* like *ati srama, anila sevana, ratri jagaranam, ati srama*⁸. *mitya vihara* in *vachika* like *sadhu nindhana, guru gharsham, vipra gharsham*⁹ etc. *Susrutha* has

also included *krimi* as *hetu* for *kusta nidana*¹⁰. Due to the above *nidana*, vitiation of

Nidana sevana(*ushna, tikshna, rakta prakopaka*)¹¹ → Blood gets vitiated(ch.su.24/10) → Blood born diseases → *Kusta*(ch.su 24/16)

SAMPRAPTHI GHATAKAS

<i>Dosas</i>	: <i>Vata, Pitta, Kapha</i>
<i>Dushyas</i>	: <i>Twak, Rakta, Mamsa, Lasika</i>
<i>Srotas</i>	: <i>Rasavaha, Rakthavaha, Mamsavaha, Svedavaha</i>
<i>Srotodusti</i>	: <i>Sanga And Vimargagamana</i>
<i>Marga</i>	: <i>Bahyaroga Marga</i>
<i>Adhistana Swabhava</i>	: <i>Tvak</i>
<i>Agni</i>	: <i>Jataragni, Dhatwagni</i>
<i>Ama</i>	: <i>Jataragni Ama, Dhatwagni Ama</i>

CHIKITSA OF KUSTA

The tridoshas, twak, mamsa, rakta lasika are the *saptadravyas* affected in *kusta*. *Snehapana, Vamana, Virechana, Nasya, Raktamoksha, Kashaya pana, Arishta pana, Mantha prayoga, Prasapra yoga, Rasayana, Alepa, Parisheka, Lekhana, Visha pralepa*, etc., are some of the treatments mentioned for the management of 7 *Maha Kushtas* and 11 *Kshudra Kushtas*.

In *Kushta chikitsa*, *Antaparimarjana chikitsa* refers to internal therapeutics like *vamana, virechana, basti, nasya, raktamokshana, kashayapana, snehapana* and *rasayana prayoga*. *Bahirparimarjana chikitsa* means external therapeutics like *Abhyanga, Pralepa, Parisheka, Visha pralepa and Lekhana*. These treatments can be adopted periodically in *Kushta* based on *dosha, desha, bala and avastha*. *Raktamokshana* can be done by rubbing *kurcha* in *sthira Katina mandala kusta* ,after doing *prasthara* and *nadi swedana*. *Kusta* which is having elevated patches should foment with *pottali* containing *anupa mamsa* and after that bloodletting

the *rakta* will happen, later *kusta* will occur.

with *teeksha shastra*. *Kusta* with less lesions, bloodletting is done by *sringa, alabu, jalauka*¹².

RAKTAMOKSHANA

Rakta mokshana is the process of bloodletting. It is of two types viz., *Shastrakrit* i.e., bloodletting done by using instrument and *Ashastrakrit* i.e., done without using instrument. *Pracchana & Siravyadha* are types of *Shastrakrit raktamokshana* while use of *Shringa, Alabu* and *Jalooka* are types of *Ashastrakrit raktamokshana*¹³. *Charaka* have advised *sira vedha* by classical instrument *alabu,shringa* etc¹⁴ in *kusta*. *Acharya Sushruta* has indicated *Siravyadha* for *Maha kusta*. The sites for *siravyadha* has been identified as 5 superficial veins that located in *hasta* (2 nos), *pada* (2 nos) and *Lalata pradesha* (1 nos). The maximum amount of blood to be removed is *one Prastha* i.e., 13½ *phala*.

Raktamokshana is indicated for *kushtas* having predominance of *Pitta dosha*. As *kushta* is a *tridoshaja vyadhi* it can be adopted in all varieties of *kushta* based on the *avastha vishesha*. *Raktamokshana* is recommended

once in six months in the management of *Kushta*¹⁵.

PROCEDURE OF RAKTAMOKSHANA

For *sira vedha* a tourniquet is tied about 4 *angula* above the selected site and the vein is then tapped with the fingers and made prominent then vein is punctured using a *kutharika sastra*. Before all procedure should do *snehana* and *swedana* as *poorvakarma*. In present days with no.18 or no.20 needle are using for *raktha mokshana*

PROBABLE ACTION OF RAKTHA MOKSHANA

- *Siravyadha* procedure destroys the *rak-taja vikara* from its roots, just as when the bunds of a field are broken, the crop of the paddy etc., gets completely destroyed. This procedures cleanse the blood of its vitiation and thus make the person become lusturous, *indriya* become clear or are able to recognize their objects in a balanced/ideal manner, his digestive fire functions well, is enriched with happiness, good nourishment and strength¹⁶.
- *Kushta* is considered as *tridoshajanya-vyadhi*.¹⁷ *Rakta* cannot get vitiate eventually.it mainly depended upon other doshas.By during *rakthamokshana shama* of prominent *doshas* or *samana* of *tridosha* happens.
- Most of the *kushta* have the involvement of *samsrista dosha*. In *samsrista dosha* condition, *pitta dosha* should be treated first¹⁸. Due to *asayaasrayitva* of *rakta* and *pitta raktamokshana* helps to pacify vitiated *pitta*.
- If *dushita rakta* is removed then *twacha* gets nourished with *shuddha rakta* which will subside *kushta*¹⁹.
- *Rakta* is *jeevana* and it is considered as one among *Dasapranayathana*²⁰. By *rakthamokshana dushitha rakta* is removed and enhance formation of *sud-dha raktha*.
- *Mala* of *rakta* is *pitta*²¹ and by *rak-thamokshana* vitiated *pitta* is removed along with *rakta*.
- *Rakthamokshana* is considered as *Ardhachikitsa* by *susrutha*. *Basti* is considered half or complete therapy for numerous disease in the branch of *kayachikitsa*. similarly in the branch of *salytantra*, *siravyadha* is considered half or a complete therapy for numerous diseases, as most of the disease have blood as one of the main vitiating or pathogenic factor²².
- *Rakta mokshana* relieves the *sanga* of *srotas*²³ which is the *dushti prakara* in *Kushta*.
- The area purified by *Raktamokshana* done by using *Shringa* is approximately 10 *anguli*, by *Jalauka* - one *hasta*, by *Alabu* - 12 *anguli*, by *Pracchana* – one *anguli* and by *Siravyadha* the entire body is purified. Hence *Raktamokshana* can be used for purification of *sthanika* or *sarvadaihika rakta dushti*.

LIMITATION: *Rakthamokshana* with *sringa*, *alabu*, *jaluka* and *pracchana* is restricted to local areas only.

COMPLICATION: In *Prabhoota avastha* of *dosha*, if more quantity of blood is removed by *Raktamokshana* then it will cause *vata vikriti*.²⁴

CONCLUSION: *Rakthamokshana* is considered as *ardha chikitsa* and due to *asraya asrayi bhava*, it acts on *pitta dosha* too. By *rakthamokshana*, *sroto shodhana* is achieved which further helps in abatement of *Kushta*.

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