RAKTAMOKSHANA – A TREATMENT MODALITY IN KUSTA

*Dewmol M.J        **Byresh A
**Professor, Dept., of PG Studies in Kayachikitsa, SKAMCH & RC, Bangalore.

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, snehapan, 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 ashastra krit. 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 eliminated and this helps in curing the disease. This article critically analyzes the importance and mode of action of raktamokshana in sam-prapti 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 diseased affecting these layers are; in avabhasini - sidhamam and Padma kantakam, in lohita - tilakalakam, nyaccam and vyangam, in sveta - charmadalam, masakam and ajagallikam, in tamra - kilasam and kusta, in vedini - kusta and visarpa, in rohini - granthi, arbudam, apache, slipadam & galagandam, in mamasadhara - bhagandharam, vidradi and arsas.1 Kushta is a tridoshaja vyadhi occurring in bahya roga marga. It is one among the Ashta Mahagada and is also known to be Santarpanajanya and Rakta pradoshaja vikara. 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 snidha aharas, ati amla, lavana, katu, kshara aharas, kulaththa, matsya etc; and mithya aharas and viruddha aharas. Mitya vihara kayika like ati srama, anila sevana, ratri jagaranam, ati srama, mitya vihara in vachika like sadhu nindhana, guru gharsham, vipra gharsham etc. Susrutha has
also included krimi as hetu for kusta nidana\textsuperscript{10}. Due to the above nidana, vitiation of

\textit{Nidana sevana(ushna, tikshna, rakta prakopaka)}\textsuperscript{11} \rightarrow \text{Blood gets vitiated(ch.su.24/10)} \rightarrow \text{Kusta(ch.su 24/16)}

**SAMPRAPTHI GHATAKAS**

**Dosas**: Vata, Pitta, Kapha

**Dushyas**: Twak, Rakta, Mamsa, Lasika

**Srotas**: Rasavaha, Rakthavaha, Mamsavaha, Svedavaha

**Srotodusti**: Sanga And Vimargagamana

**Marga**: Bahyaroga Marga

**Adhistana Swabhava**: Tvak

**Agni**: Jataragni, Dhatwagni

**Ama**: Jataragni Ama, Dhatwagni Ama

**CHIKITSA OF KUSTA**

The tridoshas, twak, mamsa, rakta lasika are the saptadravyas affected in kusta. Snehapana, Vamana, Virechana, Nasya, Raktamoksha, Kashaya pana, Arishtha pana, Mantha prayoga, Prasapravyoga, 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, Pralepaha, 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 anupama mamsa and after that bloodletting

with teeksha shastra. Kusta with less lesions, bloodletting is done by sringa, alabu, jalauka\textsuperscript{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 Jallowa are types of Ashastrakrit raktamokshana\textsuperscript{13}. Charaka have advised sira vedha by classical instrument alabu,shringa etc\textsuperscript{14} 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 vyadhidi it can be adopted in all varieties of kushta based on the avastha vishesha. Raktamokshana is recommended
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 strength.\(^{16}\)

- 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 tridosh is happens.

- Most of the kushta have the involvement of samsrista dosha. In samsrista dosha condition, pitta dosha should be treated first.\(^{18}\) Due to asayaasrayitva of rakta and pitta raktamokshana helps to pacify vitiated pitta.

- If dushta 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 dushta rakta is removed and enchanse formation of sudhha 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 factor.\(^{22}\)

- Rakta mokshana relieves the sanga of srotas which is the dushti prakara in Kushta.

- The area purified by Rakthamokshana 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 Rakthamokshana 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 Rakthamokshana 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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CORRESPONDING AUTHOR
Dr Dewmol M.J
PG scholar, Dept., of PG Studies in Kayachikitsa, SKAMCH & RC, Bangalore, Karnataka
Email-ID: - dewpinto@gmail.com

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