

Rakta Mokshana in Kaya Chikitsa a Perspective view of Sushruta

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Abstract

There are several *Kaya Chikitsa* (General Medicine) diseases where surgical interventions are explained by Charaka. In the present article *Sushruta's* view regarding *Rakta Mokshana* (Bloodletting) in few *Kaya Chikitsa* diseases are highlighted on the context of *Shat Kriya Kala* (Pathogenesis). If the *Rakta Mokshana* is done on regular basis it will help to remove the vitiated (humors) *doshas* along with it and thus may helpful to prevent some of the diseases. The concept of *Rakta-Mokshana* could be understood if we look the concept of *Shat Kriya Kaala* (Pathogenesis in disease formation) where *Sushruta* has given importance to (Blood) *Rakta* as one of the important channel in transportation of *Doshas* (humors) besides *Vata Dosh*. A person accustomed to Bloodletting enjoys a kind of immunity from skin diseases, *Granthi* (Cyst), *Shopha*, (swelling) and diseases caused by vitiated blood.

Keywords: *Ayurveda; Rakta Mokshana; Kaya Chikitsa; Shat Kriya Kala.*

Introduction

Though *Rakta-Mokshana* is a favored treatment in (Surgical field) *Shalya Tantra*, it is one of the important treatment of *Kaya Chikitsa* also.

In many diseases *Rakta-Mokshana* is prescribed in various stages.

The concept of *Rakta-Mokshana* could be understood if we look the concept of *Shat Kriya Kaala* where *Sushruta* has given importance to *Rakta* as one of the important channel in transportation of *Doshas* besides *Vata Dosh*.

Materials and Methods

Extracting and synthesizing the data from various classical textbooks.

Study and analysis of *Shat Kriya Kaala* in order to understand *Rakta* as carrier of *Doshas*.

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Observations

Rakta Mokshana in *Kaya Chikitsa* diseases.

Rakta Mokshana in *Sarvanga gata Vata*

Lakshanas (Symptoms) of *Sarvanga gata Vata* according to *Charaka & Sushruta*

Charaka [1]	Sushruta [2]
i) <i>Gatra sphurana</i> (throbbing or shaking pain)	i) <i>Prakupita Vayu</i> (Vitiated Humor) travels all over the body in <i>Hasta-pada</i> (Hands & feet), <i>Siras</i> (Blood vessels) etc.
ii) <i>Bhanjana</i> (Breaking like pain)	ii) (Stiffness) <i>Stambhana</i>
iii) Feeling of pain like breaking of joints.	iii) <i>Akshepana</i> (Convulsions)
	iv) <i>Swaap</i> (numbness)
	v) <i>Shopha</i>
	vi) <i>Shula</i> (Pricking pain)

Chikitsa (Treatment) of *Sarvanga gata Vata* according to *Charaka & Sushruta*

Charaka [3]	Sushruta [4]
i) <i>Abhyanga</i> (Massage with oil)	i) <i>Avagaha, kati, karshu sveda</i> (Sitz Bath)
ii) <i>Basti</i> (Enema)	ii) <i>Abhyanga</i>
iii) <i>Anuwasana Basti</i> (Fat enema)	iii) <i>Basti</i>
	iv) <i>Sira Mokshana</i> (Bloodletting)

If *Rakta Mokshana* is done in *Sarvanga Vata Prakopa* more than it leads to further *Vata Prakopa*. For this *Dalhana* has said that if there is *Sarvanga Vata Prakopa* without any *Dhatu kshaya* than *Rakta Mokshana* is favorable [5]. Here by

application of *Hetvartha-tantrayukti* (Guidelines for understanding Samhitas) *Rakta Mokshana* treatment can be adopted. *Hetvartha-tantrayukti* states that a *Siddhanta* (principle), which is applied at one place, can be applied at another place [6]. For example in 1st stage of *Vata-rakta* (Gouty arthritis) in *Bahu Vata* (excess body humor) condition and in *ruksha* (Dryness) person devoid of *Glani* (tiredness) etc. *Rakta Mokshana* can be done in little and in frequent to avoid aggravation of *Vata* [7]. Here the condition of *Bahu Vata* has indicated the *Vata-prakopa*, so *Rakta Mokshana* can be carried out in *Sarvanga Vata* in less quantity but in frequent manner.

The concept of Shat Kriya Kala

The concept of *Rakta-Mokshana* could be understood if we look the concept of *Shat Kriya Kaala* where Sushruta has given importance to *Rakta* as one of the important channel in transportation of *Doshas* besides *Vata Dosha* [8].

The role of *Rakta Dhatu* plays a very important role in *Prasarana* (spread) of *Doshas*.

Sushruta says that the medium of spread of the exciting factors is *Rakta* which itself becomes primarily involved in the process [8].

The force which keeps the *Dosha* moving all over the body, through its own channels, *Srotas* is *Vata*.

The factors such as *Vata Dosha* and *Rakta* are of fundamental importance, both in physiological and pathological sequences.

Moreover out of 15 types of *Prasara* of *Dosha* mentioned by Sushruta, 7 type of *Dosha Prasara* are with themselves and remaining 8 types of *Prasara* along with *Rakta* [8].

Discussion

Sushruta has included *Rakta Mokshana* in the *Panchakarma* therapy. He took *Asthapana* (Enema) and *Anuwasana basti* under the same heading of *Basti* and then included under *Panchakarma*. Even *Asthanga Hrudaya* accepted *Rakta Mokshana* as one of the *Panchakarma*, *Rakta Mokshana* is one of the useful procedure not only useful for *Rakta Vikruti* but also for the other condition of disease where *Rakta* is primarily involved. Besides this Sushruta also states that *Rakta Mokshana* should not be looked as treatment procedure as a whole but it should be done on frequent basis to help the body to maintain its health.

A person accustomed to Bloodletting enjoys a kind of immunity from skin diseases, *Granthi*, *Shopha*, and diseases caused by vitiated blood [9].

Two main *dhatu*s are responsible for *Poshana* because of their liquid nature and *Sarva Sharira Paribhramana* (Spreading all over body). So these two *dhatu* are also responsible for spreading the *doshas* as well as bringing back the *doshas*. The *Rasa dhatu* can be controlled by *Ahara* (food) in the form of *Langhana* (Body reducing treatment) as it is the first *dhatu* to form from *Ahara* rasa. Moreover *Rasa* has qualities like *Sheeta* (cold), *Guru* (Heavy), *Snigdha* (oily), etc. which is usually associated with *Kapha* and hence *Langhana* is ideal treatment in *Rasa dhatu gata Vikara*. Whereas *Rakta* possesses qualities like *Ushna* (Hot), *Laghu* (light) etc. hence *Langhana* will be beneficial in a limited form only where there is *Aama Dosha* with it. But *Rakta Mokshana* can be certainly employed which expels the *Dushita Rakta* directly. Hence *Rakta Mokshana* can be sighted as one of the important treatment in *Kaya Chikitsa* disease.

Sushruta further explains that *Rakta* as a transport media for the vitiated *Doshas*. If the *Rakta Mokshana* is done on regular basis it will help to remove the vitiated *doshas* along with it and thus may helpful to prevent some of the diseases.

Conclusion

Rakta Mokshana is one of the important treatment in *Kaya Chikitsa*.

A person accustomed to *Rakta Mokshana* enjoys a kind of immunity from skin diseases, *Granthi*, *Shopha*, (swelling), diseases caused by vitiated blood and other diseases in *Puroaroopa Avastha* (prodromal stage of a disease).

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