



REVIEW ON RAKTAMOKSHANA IN VATARAKTA

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ABSTRACT:

Introduction: *Raktamokshana* is a unique parasurgical procedure adopted in the management of various diseases. *Vatarakta* is a disease caused due to the vitiation of both *Vata* and *Rakta*. Changes in dietary habits and sedentary lifestyle play an important role in causation of *Vatarakta*. *Raktamokshana* with *Jalouka*, *Sringa*, *Prachana* or *Siravyadha* helps to relieve *Avarana* to *Vatamarga* by *Rakta* and results in reduction in signs and symptoms. **Aim:** The current article is aimed at attaining a better understanding about the concept of *Raktamokshana* in *Vatarakta*. **Methods:** Various *Samhithas*, journal articles and research papers were reviewed to gather information about methods of *Raktamokshana*, mode of action in *Vatarakta* etc. **Conclusion:** *Vatarakta* is one among the *Raktapradoshaja* vyadhi. *Raktamokshana* with various methods according to *Roga-Rogi bala* will help in the *Samprapthivigatana* of the *Vyadhi*. In the present study, an attempt is made for a better understanding of *Raktamokshana* in *Vatarakta*.

Keywords: *Vatarakta*, *Raktamokshana*, *Siravyadha*

INTRODUCTION:

Raktamokshana is an important treatment modality adopted for the management of different disease conditions like *Gridrasi*, *Vatarakta*, *Twak vikaras* etc. This is an effective therapy, which eliminates the vitiated *Doshas* and is indicated in many of the painful conditions.

Vatarkata is a disease caused due to vitiation of *rakta* and *vata* where *rakta* causes obstruction to the movement of *vata* leading to symptoms like severe pain, discolouration and inflammatory changes. In treatment of *vatarakta* acharyas have given as much importance to *Raktamokshana* as any other panchakarma modalities. It helps to relieve the *Avarana* to *Vata* by *Rakta*. This can be done either with *Jalouka*, *Sringa*, *Prachana* or *Siravyadha*. *Acharya Susrutha* considers *Siravyadha* as *Ardhachikitsa* like that of *Basti* in *Kayachikitsa*.

MATERIALS AND METHODS:

Table No.1: Nidanas of Vatarakta^[3]

<i>Vata dushtikara nidana</i>	<i>Rakta dushtikara nidana</i>
<i>Kashaya katu tikta rasa</i>	<i>Lavana amlakatu kshara bhojana</i>
<i>Alpa ahara, rooksha ahara, abhojana</i>	<i>Ati snigdha ushna ahara</i>
<i>Haya ushtra yana</i>	<i>Klinna sushka, anupa mamsa</i>
<i>Ambukreeda, plavana</i>	Excess intake of <i>pinayaka, moolaka, Kulatha, masha, nishpava</i>
<i>Ati adhwa yana in ushna kala</i>	Excess intake of <i>dadhi, aranala, souvira, shukta, takra</i> etc
<i>Ati vyavaya</i>	
<i>Vega dharana</i>	

Various classical texts were referred for details of different techniques of *Raktamokshana* in *Vatarakta*.

Articles published in different journals were also used as source of review.

REVIEW ON VATARAKTA:

Vatarakta is *Madyamaroga marga janya vyadhi*. *Khudavata*, *Vatabalasa* and *Adya roga* are the synonyms of this disease.^[1] Its symptoms range from mild discolouration of skin to severe derangement of *Dhatus*.

Nirukthi

Vatarakthabyam janitho vyadhi hi vataraktam^[2]

Disease caused by the vitiation of *Vata* and *Rakta*.

Synonyms

Khudavata, Vatabalasa, Aadyaroga

Nidana

The etiology can be broadly understood under *Vata dushtikara* and *Rakta dushtikara nidanas*.

<i>Sheetala ahara vihara</i>	<i>Virudha ashana, adhyashana, krodha</i> <i>Abhigata</i> <i>Vidahi, Guru ahara</i>
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Other factors like persons who are *Sukumara*, *Mishtanna sukhabhoji*, who follows sedentary lifestyle are more prone to get *Vatarakta*.

Poorvaroop

Leads to symptoms like excess or absence of perspiration, blackish discolouration, *Sandhishithilya*, *Alasya*, *Pidakothgama*, *Toda* and *Sphurana* in *Janu*, *janga*, *kati*, *hastha* and *padanga sandhis*, *Kandu*, *Vaivarnya*, *Mandalothpathi*.

Roopa

Generally, *lakshanas* of *vatarakta* start from *padamoola* but it may also start from *hastha*, getting increased, spreads to entire body like rat poison. The symptoms range from *ruk*, *daha*, *kandu*, *atyartha usna*, *sopha* and *stabdha*.

Samprapthi

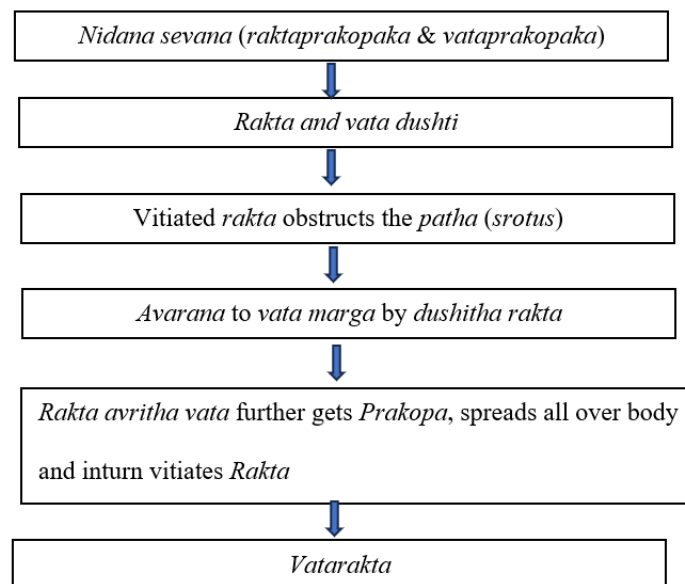


Fig. 1 Flow chart of Samprapthi

Types

- *Vatarakta* is of two types, *Uthana (twak mamsarya)* and *Gambira (antarasraya)*
Uthana – *Kandu*, *Daha*, *Ruk*, *Ayama*, *Syava rakta* or *Tamra varna* of *twak*.

Gambira – *Swayadhu*, *Stabdha*, *Syava tamra varna* of *twak*, *Daha*, *Toda*, *Sphurana*, *Paka Uttana* and *Gambira vatarakta* may present together with *Lakshanas* like *Ruk*, *Vidaha* in *sandhi asthi* and *majja*, *Khanja*, *Pangu* etc.

- Based on *Dosha* involved it can be classified as *Vatadhika*, *Pittadhika*, *Kaphadhika*, *Raktadhika*, *Samsargaja* and *Sannipathaja*.

Vatadhika vatarakta – *Sirayama*, *Sula*, *Toda*, *Dhamaniangulisandhinam* *sankocha*, *Angagraha*, *Seetapradweshha*

Pittadhika vaatarakata – *Vidaha*, *Moorcha*, *Mada*, *Brama*, *Raga*, *Paka*, *Sosa*

Kaphadhika vatarakta – *Staimithya*, *Gourava*, *Mandaruk*

Raktadhika vatarakta – *Syavadhu*, *Chimichimayana*, *Kandu*, *Kleda*

In *Samsarga* and *Sannipatha* combination of symptoms will be seen.

- Based on site of presentation it is classified as *Paanigata* and *Padagata vatarakta*.^[4]

Panigata – *Urdhwagata* *dosa*: *Kaphapittanubandhi*

Padagata – *Adhogata* *dosa*: *Vatanubandhi*

Sadyasadyathwa

Ekadoshaja – *Sadhya*

Dwidoshaja – *Yapya*

Tridoshaja and *Upadravayukta* - *Asadya*

Chikitsa

Virechya ha snehayithwa adho snehayukther virechanyhi

Rooksheyr va mridhubhi hi shasthamasakruth basthikarma cha^[5]

It can be broadly classified into

1. *Anthaparimarjana* – *Shodana: Virechana* (*snigdha/ rooksha*), *Basthi* (*Niruha and anuvasana*)

2. *Bahirparimarjana* - *Seka*, *Abyanga*, *Pradeha*, *Upanaha*

Alepa, *Abyanga*, *Parisheka* and *Upanhana* are the line of management for *Uthana vatarakta*. *Snehapana*, *Virechana* and *Asthapana* are explained for *Gambira vatarakta*.

Raktamokshana

Vatarakta is considered as *Raktapradoshaja vyadhi*, *Prakupitha Rakta* causes *Margavarodha* to *Vata*. In this condition *Raktamokshana* plays an important role in relieving *Margavarodha* and gives rapid relief from pain. Therefore, in patients who don't have complications like *Pranamamsakshaya*, *Pipasa*, *Jwara*, *Moorcha*, *Swasa*, *Kasa* etc we can adopt *Raktamokshana* depending upon the *Doshas* involved.^[6]

Raktamokshana should be carried out in small quantities, after proper oleation with due consideration to *Bala* and *Dosha* to prevent aggravation of *Vata*. It should not be done in conditions of *Angaglani*, *Roukshya* and *Vata* predominance, because as a result of depletion of blood, the aggravated *Vayu* gives rise to *Gambira shyavathu*, *Sthamba*, *Kampa*, *Snayusiramaya*, *Glani* and *Sankocha*.

Table No.2: Different methods of *Raktamokshana* for *vatarakta* explained by various *acharyas*

<i>Charaka</i> ^[7]	<i>Ashtanga</i>	<i>Ashtanga</i>	<i>Vangasena</i> ^[10]	<i>Chakradatta</i> ^[11]	<i>Yogaratanakara</i> ^[12]
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	<i>Hridaya</i> ^[8]	<i>sangraha</i> ^[9]			
<i>Srunga</i>	<i>Srunga</i>	<i>Srunga</i>	<i>Srunga</i>	<i>Srunga</i>	<i>Srunga</i>
<i>Jalouka</i>	<i>Jalouka</i>	<i>Jalouka</i>	<i>Jalouka</i>	<i>Jalouka</i>	<i>Jalouka</i>
<i>Suchi</i>	<i>Tumbi</i>	<i>Tumbi</i>	<i>Tumbi</i>	<i>Suchi</i>	<i>Suchi</i>
<i>Alabu</i>	<i>Prachana</i>	<i>Prachana</i>	<i>Prachana</i>	<i>Alabu</i>	<i>Alabu</i>
<i>Prachana</i>	<i>Siravyadha</i>	<i>Siravyadha</i>	<i>Siravyadha</i>	<i>Prachana</i>	
<i>Siravyadha</i>				<i>Siravyadha</i>	

Jaloukavacharana can be conducted in following conditions

Table No.3: Indications of *jalouskavacharana* in *vatarakta* by various *acharyas*

<i>Charaka</i> ^[7]	<i>Ashtanga Hridaya</i> ^[8]	<i>Ashtanga sangraha</i> ^[9]	<i>Vangasena</i> ^[10]
<i>Ruk</i>	<i>Ruk</i>	<i>Ruk</i>	<i>Daha</i>
<i>Daha</i>	<i>Toda</i>	<i>Toda</i>	<i>Toda</i>
<i>Sula</i>	<i>Daha</i>	<i>Daha</i>	
<i>Toda</i>			

Srunga, Tumbi - can be conducted in following conditions

Table No.4: Indications of *srunga* and *tumbi* in *vatarakta* by various *acharyas*

<i>Charaka</i> ^[7]	<i>Ashtanga Hridaya</i> ^[8]	<i>Ashtanga sangraha</i> ^[9]	<i>Vangasena</i> ^[10]
<i>Supti</i>	<i>Kandu</i>	<i>Kandu</i>	<i>Kandu</i>
<i>Kandu</i>	<i>Ruk</i>	<i>Tapa</i>	<i>Ruk</i>
<i>Chimichimayana</i>	<i>Dhuyana</i>	<i>Swapa</i>	<i>Chimichimayana</i>
	<i>Chimichimayana</i>	<i>Chimichimayana</i>	<i>Vedana</i>

If the pain is shifting in nature (*desadesantharam sancharath/ sthanananthara prasaranaseelam*) *Prachana* or *siravyadha* can be carried out.

Site of *Siravyadha*:^[13] 2 *angula* above from *kshipramarma* with *vreehimukha sastra*. (*kshipra marma* is located in between big toe and fingers)

The Quantity of *rakta* that can be removed in *raktamokshana* as per classics is as follows^[14],

Uthama matra – 1 prastha

Madyama matra – ½ prastha

Heena matra – 1 kudava

In *vatarakta* as it has been advised to eliminate *dushitha rakta* in small quantities one can remove 100-150 ml by *siravyadha* based on patient's condition. The same cannot be applied for *jaloukavacharana* as the quantity would be even lesser.

Studies done on raktamokshana in vatarakta:

1. Evaluation of efficacy of *jaloukavacharana* and *siravyadha* in the management of *vatarakta* – comparative study by Rajeshwari et al

In this study 40 patients with clinical features of *vatarakta* were selected and randomly divided into 2 groups. (20 patients each)

Jaloukavacharana – 1 sitting

Siravyadha – 1 sitting

Result – In *daha* and *sopha* *jaloukavacharana* is found to be more effective.

In *sula* and *vaivarnya* *siravyadha* is found to be effective. In *sparshasahatwa* both the procedures are equally effective^[15].

2. Effect of *jaloukavacharana* in *vatarakta* W.S.R to gout by Pooja Bisht et al.

The subject selected for this study was having complaints of pain, raised temperature, swelling over left great toe and elevated levels of uric acid.

Treatment: 3 sittings of *jaloukavacharana*

Result: 70% reduction in pain and complete reduction in swelling were observed^[16].

3. Efficacy of ayurvedic medicines and *raktamokshana* in buerger's disease with special reference to *uttana vatarakta* by Sawant et al.

The subject selected for this study was having complaints of pain, burning sensation, heaviness, swelling of left leg, foot and toes associated with ulcer formation on left great toe.

Treatment: 4 sittings of *jaloukavacharana*

Result: *Jaloukavacharana* showed significant result in managing the symptoms^[17].

DISCUSSION:

Indulgence in nidanas like *Dadhi*, *Nishpava*, *kulatha* etc. due to its *vidahi guna* and *ambujanoopa mamsa* due to its *usna veerya* leads to *raktadushti*. Apart from these *aharaja hetu*, *Divaswapna*, *Krodha* and *prajagara* will also contribute to *rakta dushti*. The *nidanas* like *Kashaya katu tikta rooksha ahara, langana, plavana* etc.. will lead to *vata dushti*.

Vitiated *rakta* obstructs the *srotus (patha)*. Due to this obstruction normal *gati* of *vata* is hampered leading to *vimargagamana*. This *kupitha vayu* again vitiates the *rakta* and leads to the disease *Vatarakta* and

raktamokshana is said to be the ideal treatment.

Raktamokshana is a unique parasurgical measure indicated in various diseases where gross vitiation of *rakta* is present. This can be done either with *jalouka*, *sringa*, *prachana* or *siravyadha* according to the condition and strength of patient. By adopting *raktamokshana* in acute cases of *vatarakta* it helps in removing *avarana* of *vata* by *rakta* and does *dusta rakta nirharana* resulting in instant pain relief. In chronic conditions, *raktamokshana* is followed by other procedures like *virechana*, *basti* and other *bahir parimarjana*.

Jalouka

Sukumara persons are more prone to get *Vatarakta*. Among *Raktamokshana*,

jaloukavacharana is indicated for *sukumara* persons.

Due to its *madura* and *seeta guna*, *jalouka* helps to reduce the *usna*, *teekshna gunas* and helps to remove *daha* from body.^[18]

It helps in removal of *avarana* to *vata* by *rakta* by drawing out only the vitiated *rakta* just like *hamsa* drink only the milk from *ksheerodhaka* thereby reliving *sula* and *toda*.

It acts over the extracellular matrix and surrounding vessels and withdraws the inflammatory agents thus reducing the burning type of pain.

Table No.5: Potential bioactive substances in leech secretion^[19]

Mode of action	Substance
Analgesics and anti-inflammatory effect	Antistasin, hirustasin, carboxypeptidase inhibitor, bdellins
Increasing blood flow	Acetylcholine, histamine like molecules
Antimicrobial effect	Destabilase,theromacin, peptide B
Vasodilator	Acetylcholine

Shrunga

It possesses *usna*, *madura*, *snigdha* properties. It is indicated in *vata* associated with *pitta dosha* conditions.^[18]

The negative pressure created through suction by *shrunga* helps in the extraction of toxins. There by helps in the improvement of symptoms like *supti*, *toda* and *chimichimayana*.

Alabu

It has *katu rasa* and *ruksha teekshna guna* and relieves symptoms like *kandu*.

The vaccum created during *alabu avacharana* helps in elimination of *dushitha rakta*.^[18]

Skin receptors are activated through the application of *shruga* and *alabu* which results in the increment of blood circulation and blood supply to skin.

Prachanna

It is a procedure in which skin is pricked with the help of *shastra*.

The blood flow that occurs during the procedure will help in the removal of obstruction and creates a route for toxins to

be drawn out of the body. However, *prachanna* relieves *sthanika dosha*.

Siravyadha

Among all the treatment methods for *Sadhya rogas*, *siravyadha* is the best. Just like how the paddy and other crops die out completely by removing the bunds of the field this procedure helps to eliminate the disease completely.

Although different methods of *raktamokshana* like *jalouka*, *shruga*, *alabu*, *prachana* are explained in the *chikitsa* of *vatarakta*, *siravyadha* is the widely practiced one. It may be due to less area of effectiveness of other *raktamokshana* procedures.

Table No.6: Area of effectiveness of Raktamokshana

<i>Raktamokshana</i>	Area of effectiveness
<i>Shruna</i>	10 <i>Angula</i>
<i>Jalouka</i>	1 <i>Hasta</i>
<i>Alabu</i>	12 <i>Angula</i>
<i>Prachanna</i>	1 <i>Angula</i>
<i>Siravyadha</i>	<i>Sarva sarira</i>

Siravyadha acts on *Sarva sarira* and helps in reduction of both localized and regional pain with characteristics features of inflammation. *Shakasritha dushta rakta* in acute conditions can be easily eliminated through *siravyadha* as it is the nearest route of *dosha nirharana*. By removing *avarana* through *siravyadha*

Anuloma gati of *vata* is achieved and results in instant relief from pain.

Through *siravyadha* there may be release of angiotensin hormone which has renal and adrenocortical stimulatory effect which in turn facilitate the excretion of inflammatory markers through kidney. In general, it helps in

improvement of blood supply, metabolism and local drainage system.

Cupping therapy

It is the most popular ancient therapy of bloodletting. Its working principle is same as that *Alabu/ Ghati yantra*. It acts over the pain with characteristics like *sthamba*, *supta* and *chimichimayana*. Cupping therapy can also adopt in *Vatarakta* for the relief from symptoms.

CONCLUSION:

Vatarakta is one of the *raktapradoshaja vyadhi* which is produced by the vitiation of both *vata* and *rakta*. *Acharyas* have given equal importance to *raktamokshana* modality due to the involvement of *rakta dhatu*. Based on the *doshic* predominance *raktamokshana* with *jalouka*, *srunga*, *prachana* or *siravyadha* can be adopted. This will help in the *samprapthi vighatana* and reduction of symptoms.

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