

CONCEPTUAL STUDY OF THE HOLISTIC HEALTH EFFECTS OF RAKTAMOKSHAN (SIRAVEDHA) KARMA IN VICHARCHIKA

Pragati Gupta¹, Minaj Kulkarni², S.M. Vedpathak³

¹B.A.M.S, M.D(Scholar); ²BAMS, MD, Ph.D (Panchakarma), Asso. Prof;

³B.A.M.S, M.D. (Ayu.), Ph.D.(Ayu),M.B.A.(HRM), Professor & H.O.D.

Dept of Panchakarma, Bharati Vidyapeeth Deemed University, College of Ayurved, Pune-4,

Email: chakreshkumar86@gmail.com

ABSTRACT

Vicharchika (eczema) is one of the *Rakta Pradoshaj Vikara* commonly observed in society having the symptoms of *Rukshata*, *Twakvaivarnyata*, *Pidaka* and *Ruja*. It is *Tridoshaj Vyadhi* but mainly *Kapha* and *Vata Dosha* are vitiated. Preserving the health is one of the main endeavors of *Ayurveda*. *Raktmokshana* (Bloodletting) (*siravedha*) is one of the *Panchakarma* therapy, is the choice of the treatment in all the *Rakta Pradoshaj Vikaras* like *Kushtha*, *Visarp*, *Vicharchika*. As *Rakta* is among the *Sapta Dhatu* gets vitiated by the continuous use of the etiological factors like *Apathya Aahar Vihar*, sedentary life style and ignorance of *Rutucharya*. After *Siravedha*, vitiated *Dosha and Rakta* were removed from body, there is relief from *Vicharchika* takes place. *Vicharchika* is correlated to certain extent with eczema which is one among the common chronic skin disease and its epidemiological studies by WHO reveals that it affects 10-20% of the total world's population. About 30% of all the skin diseases are eczematous. Although *Panchakarma* procedures are much researched upon, the effects reported are mainly on *Sharir* level. Apart from the effects on disease pathology, the procedures are known to demonstrate effects on *Manas Bhav* (subtle changes) Hence, in present study consist of to evaluate holistic effects of *Raktamokshana* procedure by assessing its effects on *Manas Bhav*.

Keywords: *Raktamokshan*, *Siravedha*, *Vicharchika*, *Manas Bhav*.

INTRODUCTION

In *Ayurveda*, almost all skin disease can be taken under generalized term "*Kushtha*". *Kushtha* is divided in to *Maha* and

*Ksudra Kushtha*¹ by almost all the *Acharyas*. *Vicharchika*² being the *Kshudra Kush-*

ta is having *Pradhana Tridosha* involvement.

Vicharchika is considered as *Kapha Pradhan* and *Pitta Pradhana* by Acharya Charaka³ and Sushruta⁴ respectively. According to Acharya Charaka⁵ and Vagbhatt⁶ *Kandu*, *Piddika* and *Bahu strava* are the symptoms present in *Vicharchika* (Ch.Ch. 7/ 26). Means the skin ailment where eruption over the skin appears with dark pigmentation, itching with profuse discharge from the lesion.

Prevalence –

Vicharchika is correlated to certain extent with eczema which is one among the common chronic skin disease and its epidemiological studies by WHO reveals that it affects 10-20% of the total world's population. About 30% of all the skin diseases are eczematous. Normally 15-30% patients coming to general partition are having dermatological disorders.

Panchakarma, the five procedures namely *Vamana*, *Virechana*, *Basti*, *Nasya* and *Raktamokshana* restore balance of body through *Shodhana* (cleansing) effect. Of these, *Raktamokshana* is useful for the diseases caused due to *Rakta dushti*. As *Vicharchika* is one of the *Raktapradoshaj Vikar*^{7,8,9}, *Raktamokshan* (*Siravedha*) will find to be effective to reduce the symptoms of *Vicharchika*.

Siravedha procedures are complex and holistic in nature, have also been described to show effects on *Manas Bhav*¹⁰. They exert multidimensional effects. Apart from the effects on disease pathology (gross changes manifested on *Sharir*), the procedures are

known to demonstrate effects on *Manas Bhav* (subtle changes). Although *Panchakarma* procedures are much researched upon, the effects reported are mainly on *sharir* level. The present study evaluates the conceptual holistic effects of *Raktamokshana* procedure by assessing its effects on *Manas Bhav*.

Skin is the vital organ of human body. *Sparshnendriya* is situated in skin which gives the knowledge of touch (*sparsha*). Indeed, Research has shown that people with skin disease experience higher levels of psychological and social distress. Research in to the manifestation of psychocutaneous disorder has led to an increasing awareness of the psychosocial effects associated with skin disease. These included depression, a decreased sense of body image, sexual and relationship difficulties and general reduction in quality of life.

Types and Symptoms of Vicharchika (Eczema)

There are several types of eczemas. In *Ayurveda*, all the three *doshas* can lead to eczema. The symptoms of the different eczemas are:-

Vata dosha type¹¹: When the vitiation of the *Vata dosha* produces the eczema, it is felt in the dryness of the skin. There is pain and severe itching of the affected region.

Pitta dosha type¹²: *Pitta dosha* vitiation can cause oozing from the affected part. There are other symptoms shown such as burning and fever.

Kapha dosha type¹³: When there is an imbalance of the *Kapha*, it is more observable on

the skin. The skin becomes thick and is accompanied by oozing and itching.

AIM

To study the holistic effects of the *Raktamokshana Karma (Siravedha)* in the *Vicharchika Vyadhi*.

OBJECTIVES

1. To study about *Vicharchika Vyadhi* and *Raktamokshan (Siravedha)* procedure.
2. To study about the holistic effects of *Raktamokshan Karma (Siravedha)* in *Vicharchika Vyadhi*.

REVIEW OF LITERATURE:

The effects of *Raktmokshna* procedure on *Mana and Indriya* are extracted from the following texts: *Charak Samhita, Sushrut Samhita, Ashtang Hriday, Sharangdhar Samhita, Dalhan* commentary, *Bhela Samhita*. The information about the concept of *siravedha karma* in *Vicharchika vyadhi* is mentioned in *Ayurvedic samhita*.

Previous Work Done:

There are such type of work has been taken place-

1. Conboy L.A Edshten I.Garivaltis H.has published the paper in Harvard Medical School Boston on Ayurveda and Panchakarma: Measuring the effects of a Holistic Health Interventions. The Scientific World Journal (2009) 9, 272-280.
2. Ventegott S, Clausen B, Neilsen ML, Merriek J. Clinical Holistic Health: Advanced tools for Holistic Medicine: The Scientific World JOURNAL 2006:6, 2048-2065.

3. Deshpande H, et al. J Evid Based complementary AlternMed.2016:Assessment of Quality of Life in Patients with skin disorders undergoing Ayurvedic Panchakarma as management.

MATERIALS-

1. Review of *Vicharchika* and *Raktamokshan* therapy was studied from *Charak Samhita, Sushrut Samhita, Ashtang Hriday, Dalhan* commentary, *Bhela Samhita* and various textbooks.
2. Review of Holistic health effects of *Shodhan* was studied from the paper which was published in Harvard Medical School Boston on *Ayurveda* and *Panchakarma* by Conboy L.A Edshten I. Garivaltis H.

METHODS

1. *Nidana, Purvarupa, Rupa* of *Vicharchika Vyadhi* was studied.
2. *Raktamokshan (Siravedha) Vyadhi* was studied.
3. Properties and *Karmukata* of *Siravedha in Vicharchika* was studied.
4. Collection of all the references was done and correlation between the data was done logically i.e. by using *Yukti Pramana* (logical inferences).

OBSERVATIONS

Literary search observations

In Literary Review we observed following observations:

Nidana & Samprapti of Vicharchika:

*Nidana*¹⁴ – Specific *Nidanas* for each variety of *Kushta* are not described in *Ayurvedic* classics. As *Vicharchika* is one among the types of *Kushta*, the *Samanya Nidanas* de-

scribed in the context of *Kushta* can be taken for *Vicharchika* also.

So *Nidana* for *Vicharchika* can be summarized below –

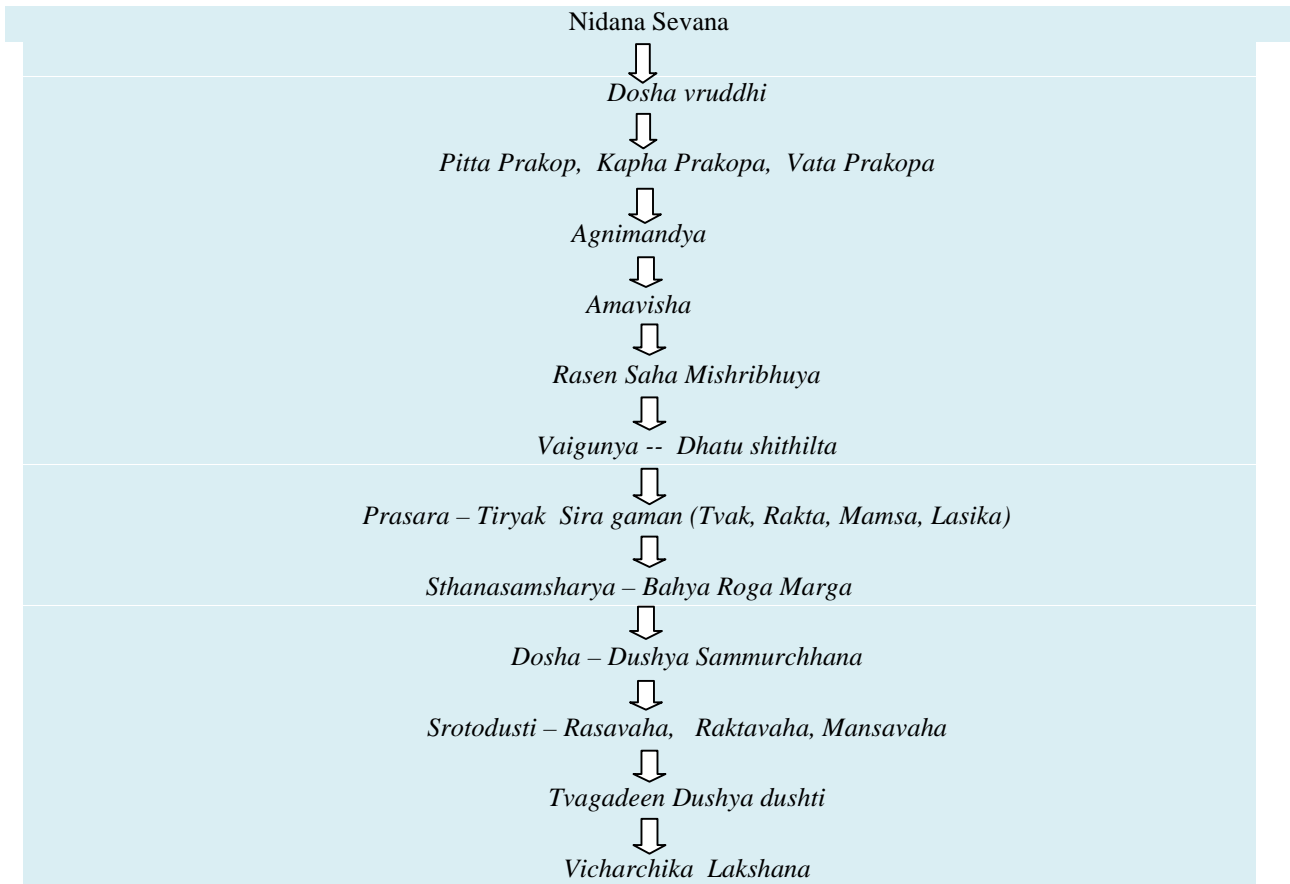
Amla, Lavan, Guru Ahar which is the *Hetus* does the vitiation of *Pitta Dosha* and *Rakta Dhatu* and also it is *Raktadushti Karak*. So, if *Dadhi* which is *Abhishyand* is taken in

excess leads to vitiation of *Rakta, pitta* and leading to *Vicharchika vyadhi*.

SAMPRAPTI

In all the text of *Ayurveda* there is no separate description regarding the *samprapti* of *Vicharchika*, hence *samprapti* mentioned for *kushta* to be considered here also.

SAMPRAPTI OF VICARCIKA^{15, 16}



In *samhitas*, *Acharyas* stated regarding the *Samprapti* of the *Vicharchika* that *teekshna, guru Gunas, amla, Rasatmaka* and *kledakara, Abhishyanda Aahar* leads to *Pitta Prakop*, due to theses *Prakopa, vikruti* of *piita, kapha* and *Rakta dushti*.

Purva rupa^{17, 18} : (Premonitory sign)

1. *Aswedanam*
2. *Atiswedanam*
3. *Vaivarnyam*
4. *Kandu*
5. *Lomaharsha*
6. *Toda*

Roopa- (symptoms) in our classics the specific *laksana* of *Vicharchika* are mentioned by *Acharya Charaka*, and *Bhava Prakasha* and *Yogaratanakar* as (*Vicharchika*).

1. *Kandu* (Itching)
2. *Ruja* (Pain)
3. *Daha* (Burning pain)
4. *Rukshata* (Dryness)
5. *Vaivarnya* (Discoloration)

Upashaya

1. *Snigdha Aahar*
2. *Drava aahar*
3. *Yavagu*
4. *Laghu Aahar*

Anupshaya-

1. *Viruddha Aahar*
2. Intake of *Chilchim* fish with milk
3. Intake of food mostly containing *Hayanaka*, *Chinak*, *Udadlak*, with *Ksheer*, *Dadhi*, *Takra* etc.

4. Intake of *Mulak* and *Lasun* with *Ksheer*.
5. Continuous intake of *Gramya*, *Audak* and *Anup Mansa* with *Ksheer*.
6. Use of *Pippali* and *Kakmachi*, *Likuch* with *Dadhi* and *Sarpi*.
7. Use of Meat of deer with milk.
8. Use of *Mulaka* with *Guda*.

Chikitsa – Raktamokshan (Siravedha)¹⁹

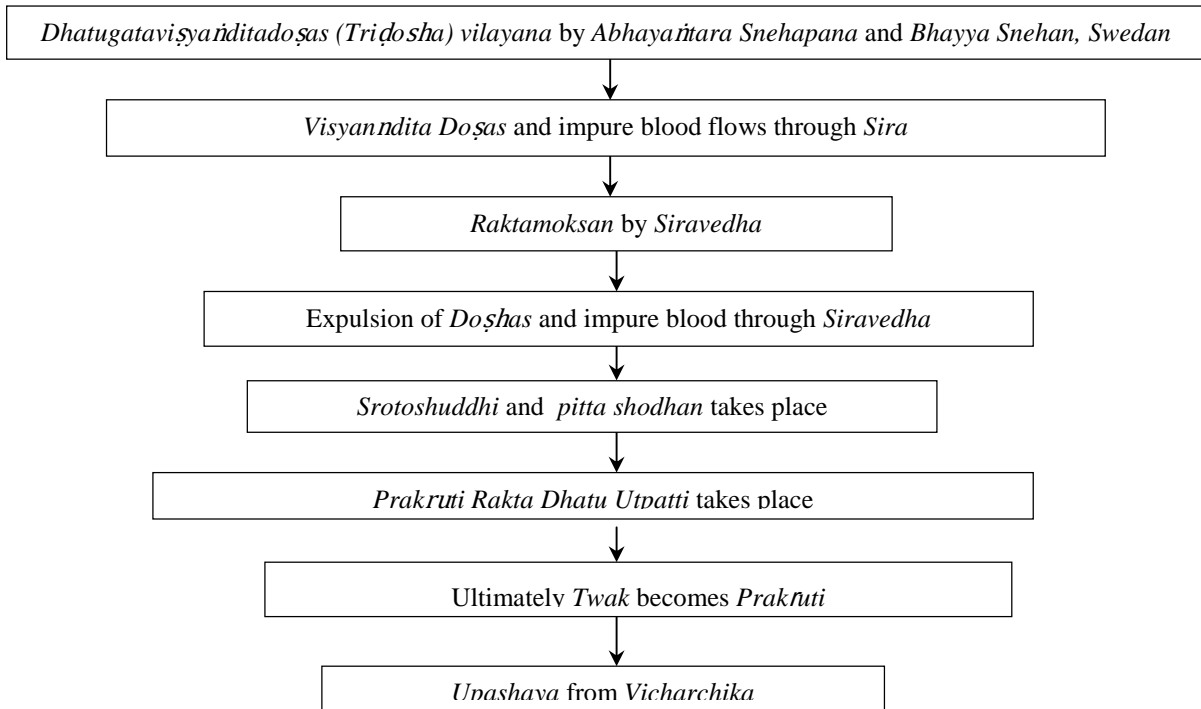
Acharya Sushruta described the method of *Siravedha* as 2 *Angula* above and 2 *Angula* below the *Kshipra Marma*.

DISCUSSION – Discussion is carried under following headings.

1. Discussion on *Nidan* of *Vicharchika*
2. Discussion on *Rupa* of *Vicharchika*.
3. Discussion on the effect of *Siravedha* in *Vicharchika*

Probable mode of action of *Siravedha* (**BLOOD LETTING**)

Samprati Bhang in Vicharchika



DISCUSSION

Concept of Holistic Effect:

As far as the study is concerned Holistic means physical health along with the mental health means the well being of *Sharir* along with the *Mana*, *Indriya*, *Buddhi* whole is Holistic. In *Vicharchika Raja* and *Tama Guna* (Attributes) of *Mana* (Mind) has been affected due *Kapha* and *Pitta Dushti*. After *Siravedha* vitiated *Kapha Vata*, *Pitta* get expelled out it leads to reduce in *Raja* and *Tama Guna* of *Mana* it means *Indriya Shudhhi* and *Mana Prasadana* resulted after *Siravedh karma* (Raktmokshana).

Effect on Siravedha Karma in Vicharchika:

Symptoms like *Twakvaivarnta*, *Rukshata*, *Kandu*, *Daha* will reduce after *Siravedha Karma* due to *Prabhut dosha Nirharan* by *Siravedha* and *Rakta Shudhhi*, *Sarir laghvta*, *Vedana shanti*, *Twak Shotha*.

According to *Charak*, *Sushruta*, *Shodhan* is necessary for disease due to the *Bahudosha Avastha*. As *Vicharchika (eczema)* is *Vata-Kaphaj* Condition so *Siravedha karma (bloodletting)* can be given in *Vicharchika (eczema)*. Although *Vicharchika (eczema)* is considered as a disease of *Bahya Roga Marg*, the initiation of pathogenesis is from the *Koshtha*. However applying the usual Shaman principles of treatment of *Vicharchika* according to *Nidan* and *Samprapti*, will inevitably result in only partial cure, therefore *Sanshodhan Karma* is considered as the best line of effective treatment.

Siravedha (bloodletting) procedure is effective to absorb toxic materials so they can be easily evacuated from body. Beside eliminating *Pitta* and *Kapha Doshas*, the main seat of *Vata* is

also purified thereby making *Siravedha Karma* a truly *Tridosahar* procedure.

Holistic Effect of Siravedha in Vicharchika - *Siravedha* comes under the *Pancha Shuddhi* according to the *Charkacharya* which means to purify the body from inside, *Siravedha karma* not only cleanses the body from inside but also does the *Prasadan* of the *Mana*, *Indriya*, *Satva*, *Atma* which are called the tripod of the *Sharir*. Which directly improves the Quality life, Life Style, Efficacy of Life, Beck Anxiety, Interpersonal Support, Stress which are the main objective of the Study.

As *Manas Hetu* also plays very important role in the *Vicharchika (eczema)* i.e. *Bhay*, *Chinta*, aggravates the *Tridosha*.

Comparison of the Holistic Health with the Manshik Bhava:

Holistic health care is an integrated approach to health care that treats the whole person not simple symptoms and disease. Body and mind are integrated and inseparable.

In this, *Bhaya*, *Chinta*, *Krodha* etc comes under the *Mansik Bhava* which is the backbone of the study. In all these *Bhavas*, *Tridoshas* get vitiated according to the dominance of the *Bhava* which directly hamper the Quality of Life, Social Support, Stress Scale, Beck Anxiety Inventory, Self Efficacy etc. As all these scales shows the prognosis of the Disease which directly shows the imbalance of the *Mansik Bhavas* which further aids in the pathogenesis of the Disease.

Effect on Validated Questionnaire:²⁰

The improvement in Health promoting life style and quality of life after performing *Sira-*

vedha therapy due to Eradication of Dushit Kaph Pitta, Kleda Nash resulted into *Kandu nasha*, along with *Manshanti* manifested in terms of all symptoms and improvements in energy level and locomotors activities. After the *Siravedha karma Vicharchika Vyadhi* and symptoms related to it gone, along with reduction in the stress and anxiety Level. Patient becomes more communicable with other people. Another reason that in *Vicharchika Vyadhi* generalized purification after *Siravedha* therapy i.e. *Mana Shudhhi* in *sarwang suddhi*. Purification after *Siravedha* therapy i.e. *Pitta* , *Kapha Nirharana*, *Vata Niyaman* after removing Avrodh in *Sarvang Strotas* resulted in *Prakrut Rasa Nirman*, *Samyak Vyana Vahan*, *Mana Shudhhi* that resulted in anxiety scale symptoms. Which are mainly related *Rasavaha*, *Raktavaha Strotas Dushti*, vague symptoms related *Vata vyadhi*.

Siravedha therapy benefited in anxiety level may it help *Manovaha Strotas Shudhhi*, *Hruday Shudhhi*. After *Siravedha* therapy subject shows slight improvement i.e. reduction in the symptoms of stress related to *Manovaha Strotas*. *Siravedha* therapy helped improvement in *Mana* which in term benefited symptom related stress scale. The confidence of the subject improved after the long term sustained benefit of *Siravedha* therapy. This also reflected in self efficacy scale suggestive of great faith in ancient wisdom.

CONCLUSION

1. *Vicharchika* as a *kshudra kushta* has *kapha* dominance and even involvement of *tridosha* can be evident from its signs & symptoms.

2. *Siravedha karma* will be found effective in the symptoms of *Vicharchika* and also in holistic health effect.

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