The Concept of Raktamokshana in the management of Badhirya

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INTRODUCTION

The ear has three main parts: external ear, middle ear and inner ear. They all have different, but important, features that facilitate hearing and balance. The ear isn’t just the hearing organ. It is a complex system of parts that not only allows humans to hear, but also makes it possible for humans to walk.[1]

People naturally like to connect to one another and to the environment around. Hearing is an important medium which helps us in this process. Every day, we are exposed to different sounds. Hearing also helps to keep us safe by providing awareness in our environment or alerting us to someone else’s distress. Good hearing become an essential part of life and allows us to be able to live and participate in life fully without limitations.[2]

Ears are delicate organs that can often have problems due to any disease, physical insult, long term exposure excessive noise, some drugs or simply the effects of aging. Deafness occurs due to this all causes. [3] Problems with our hearing may lead to a feeling of isolation and even depression. As the active involvement in conversations becomes difficult at home with loved ones, in the office with colleagues, or with friends in social gatherings, the feeling of isolation increases. Our hearing is the key to actively participate in the world around us and untreated hearing loss can have a huge impact on our lives.[4]

In modern medical science, hearing aids, implants and assistive devices are most common instrumental devices which are used in Re-habitation of the impaired hearing. Hearing aid may not suit all persons because of the intolerable distortion of sound. Such type of many disadvantages of conventional hearing

ABSTRACT

The ear is a complex and sensitive organ in our body. Unfortunately, damage to the organ, whether through any disease, physical insult, long term exposure excessive noise, some drugs or simply the effects of aging, can cause the ear to malfunction. The result of malfunction is usually to produce some degree of deafness. Hearing impairment is affecting more than 360 million persons of the world (5% of the world’s population). Among them, 328 million (91%) are adult (183 million male and 145 million females) and 32 million (9%) of these are children. In Ayurveda, it can be correlated with Badhirya. Ayurvedic science may help to cure the disease. In Ayurvedic literature, many treatment modalities are mentioned for Badhirya like Snehavirechana, Rakstmokshana, Basti Karma, Murdhabasti, Nasya, Dhupana. Rakstmokshana is one of the treatment mentioned by Acharyas. According to Acharya Sushruta, vitiated Vatadosha along with Kaphadosha resides in Shabdanu Vaha Sira and leads to Badhirya. Acharya Sushruta has mentioned Rakstmokshana when Vata resides in the Sira and Shirah. So Rakstmokshana can play an important role in the management of Badhirya.

Key words: Deafness, Badhirya, Raktamokshana.
Acharya Sushruta mentioned Raktamokshana as one of the important means of treatment of different types of Urdhwa Jatrubata Vyadhi. It is one of the most effective measures as a half treatment in Shalya Tantra.

Raktamokshana is a seat of Vata Dosha along with Rakta Dosha resides in Shabdanuvaha Sira and leads to Badhirya. Acharya Dalhana comment on this Samprapti that not only Vata Dosha but also Rakta, Pitta and Kapha Doshas also resides in Shabdanuvaha Sira and leads to Badhirya.

Chikitsa of Badhirya

In Ayurvedic literature, many treatment modalities are mentioned for Badhirya like Snehanirechana, Raktamokshana, Bastikarma, Murdhabasti, Nasya, Dhupana. Raktamokshana is one of the treatment mentioned by Acharya. Raktamokshana is indicated in Raktaja Vyadhi that helps in draining the vitiated Raktta, it may turn plays an important role in Samprapti Vighatana of Badhirya.

Vitiated Vata Dosha alone or along with Kapha, Pitta, and Rakta Dosha resides in Shabdanuvaha Sira and may leads to Badhirya.

Thus Badhirya is Vata Dosha Pradhanas Vyadhi, Acharya Sushruta has mentioned Raktamokshana in Siragata Vata[12] and also in Shiroroga.[13] As in Badhirya, Vata Dosha resides in Sira and Vyaktasthana Karna also reside in Shirah. So considering both the references, Raktamokshana can be implemented in Badhirya.

Raktmokshana Sthana

According to Sushruta, Raktamokshana for Karnaroga should be done Paritah Karna.[14] Beside this, Acharya Sushruta has mentioned Raktamokshana from the Sira of Lalaata, Upnasika and Apaanga specifically in Shiroroga.[15] So in Badhirya, Raktamokshana can be done from the Siras residing around the Karna and also from Sira of Lalaata, Upnasika and Apaanga.

Acharya Vagbhatta also mentioned that Raktamokshana should be done followed by Snehana and Swedana in the management of Badhirya.[16]

By keeping all this reference in mind, we should assume that Raktamokshana may play an important role to balance the vitiated Doshas which are responsible for Badhirya.

DISCUSSION

Karna is a seat of Vata Dosha and Karna Rogas are consider as Vata Pradhanas Vyadhi. As Raktamokshana leads to Vata Prakopa, it should not be done in Vata Pradhanas Vyadhi, so as in Badhirya. But as mentioned earlier, Badhirya occurs due to vitiation of Vata and Kapha-Pitta-Rakta Doshas which resides in Shabdanuvaha Sira. Thus in Badhirya, Doshas are spread through Sira. As per Acharya Sushruta, in Siragata Vata Raktamokshana is indicated. Beside this, in Dosa like Pitta and Rakta, Raktamokshana is clearly indicated. Thus Raktamokshana may be effective in Badhirya.
CONCLUSION

Badhirya mainly manifest by vitiated Vata residing in Shabdanuvaha Sira and Shirah which can be pacified with the Raktamokshana treatment. Raktamokshana in Badhirya is a nascent approach, which may be further developed by rigorous clinical research.

REFERENCES

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Source of Support: Nil, Conflict of Interest: None declared.