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The Concept of *Raktamokshana* in the management of *Badhirya*

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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*, *Raktmokshana*, *Basti Karma*, *Murdhabasti*, *Nasya*, *Dhupana*. *Raktmokshana* 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 *Raktmokshana* when *Vata* resides in the *Sira* and *Shirah*. So *Raktmokshana* can play an important role in the management of *Badhirya*.

Key words: Deafness, *Badhirya*, *Raktmokshana*.

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

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aids and many complications of cochlear implant surgery has been noted.^[5]

Ayurveda has discussed principles as well as philosophy of life. It is one of the healing sciences with its main objective to maintain healthy person in healthy and sound condition of the body and soul respectively and to achieve the respective benefits in case of diseased persons. There is an increasing curiosity and awareness about Ayurveda and its various branches not only in India but also through the world. However, the *Panchakarma* branch attracted whole attention than any other branches in Ayurveda. *Charaka Samhita*, *Susruta Samhita*, *Ashtanga Hridaya* are the *Brihat Samhita* of Ayurveda while *Madhava Nidana*, *Sharangdhara Samhita*, *Bhavaprakasha*, *Yogratnakara* etc. are the *Laghutrayi*. These all *Samhita* mentioned *Panchakarma* to purify whole body and not to have a recurrence of disease. *Raktamokshana* (bloodletting) is one of these *Panchakarma* mainly described by *Acharya Sushruta*.^[6]

Acharya Sushruta mentioned *Raktamokshana* as one of the important means of treatment of different types of *Urdhwa Jatrugata Vyadhi*. It is one of the most effective measures as a half treatment in *Shalya Tantra*.^[7]

Rakta means blood and *Mokshana* means letting out. *Raktamokshan* mean letting out blood from the body in order to prevent and cure disease. *Jalouka*, *Shruna*, *Alabu* is used for *Raktavistravan*.^[8] *Raktavistravan* is also the procedure of blood letting.

Samprapti of Badhirya

According to *Acharya Sushrut*, vitiated *Vata Dosha* along with *Kapha Dosha* resides in *Shabdanuvaha Sira* and leads to *Badhirya*.^[9] *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 *Snehavirechana*, *Raktamokshana*, *Bastikarma*, *Murdhabasti*, *Nasya*,

Dhupana. *Raktamokshana* is one of the treatment mentioned by *Acharyas*.^[10] *Raktamokshana* is indicated in *Raktaja Vyadhi* that helps in draining the vitiated *Rakta*, 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*.^[11] Thus *Badhirya* is *Vata Dosha Pradhana 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 implimented 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 Pradhana Vyadhi*. As *Raktamokshana* leads to *Vata Prakopa*, it should not be done in *Vata Pradhana 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 *Dosha* like *Pitta* and *Rakta*, *Raktmokshana* 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.

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