



# A Review on Raktamokshana with Modified Shrungayantra (Cupping) In Vishwachi

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**Abstract :** *Vishwachi* is a disease in which pain spreads from neck to upper extremities with symptoms like *Ruk, Toda, Stamba, Bahu karma kshaya etc.* For its management various *Panchakarma* therapies have been explained and a para-surgical method of *Siravyadha* is also said to be effective. In *Vishwachi*, *Vata* and *Rakta* are the affected *dosha* which can therefore be treated by *Raktamokshana* using *Shrunga yantra*. The objective of this review is to assess the role of *Raktamokshana* with modified *Shrunga yantra* (Cupping) in providing relief from pain and other symptoms in *Vishwachi*.

**Key words-**Cupping, Cervical spondylosis, Kandara, Raktamokshana, Shrunga yantra, Upadhatu, Vishwachi

## I. INTRODUCTION

Neck pain is very common at some point of life which affects routine life style. The global age standardized prevalence and incidence rate of neck pain were 3551.1 and 806.6 per 1,00,000 respectively. <sup>[1]</sup> People who are prolonged screen users, who carry heavy loads on head and shoulder, dancers, gymnasts, who follow uneven sitting and sleeping postures and people who have undergone trauma may experience neck pain with or without stiffness.

Cervical spondylosis is a degenerative disease of cervical spine with incidence of 60-70% in females and 85% in males of middle age.<sup>[2]</sup> Cervical spondylosis usually responds to single remedies, isometric exercises and drugs but they are able to provide only short-term relief. <sup>[3]</sup> Surgical treatment results are modest with initial satisfactory results. Neurological deficit may be slowed down by surgery, lost function may not recover, poor outcome after surgery may reflect in the form of irreversible damage to cervical cord or compromise to the vascular supply to the cord.<sup>[4]</sup>

Cervical spondylosis is correlated with *Vishwachi* which is one among 80 *Vataja nanatmajavyadhi*. <sup>[5]</sup> The symptoms of *Vishwachi* are pain in neck radiating from *Pristha, Skandha, Bahu, Kurpara* to *Hastatala* and *Pratyanguli*. The *kandara* in the region is affected by *Prakupita Vata*. The disease is of 2 types as *-Vataja* and *Vata-kaphaja*.

*Rakta* nourishes all *dhatu* and maintains the complexion of the body as well as it eliminates the toxic, waste materials from cells and tissues, hence is considered as the basis for maintenance of life. <sup>[6]</sup> Thus *Rakta dhatu* is prone to be vitiated by *dosha* and hence requires to be treated based on the type of vitiation. *Raktamokshana* is one among the *Shodana* procedures.<sup>[7]</sup> *Raktamokshana* is economical, provides immediate relief symptomatically and is associated with least adverse effects when compared to the prolonged use of NSAIDs and the complications caused due to abuse of NSAIDs.

*Raktamokshana* by *Siravyadha* is mentioned in management of *Vishwachi*.<sup>[8]</sup> *Kandara* which is *Upadhatu* of *Rakta* is affected by *Vata* is evident in this condition.<sup>[9]</sup> *Raktamokshana* by *Shrunga yantra* is indicated in *Vatadushta Shonita*.<sup>[10]</sup> Cupping is a modified technique of *Shrunga yantra Raktamokshana* which thus can be effective to reduce symptoms of *Vishwachi*.

## MATERIALS AND METHODS

In this article reference of *Raktamokshana* for the treatment of *Vishwachi* mentioned in various Ayurvedic texts has been compiled. Other information concerned with cupping, cervical spondylosis etc is gathered from researchgate, ncbi, google and various other articles. Procedures and its applicability information are also gathered from same sources.

## LITERATURE REVIEW

- *Acharya Shushruta* mentioned *Raktamokshana* treatment for *Vishwachi* in *Mahavatavyadhi Adhyaya* of *Chikitsasthana*.<sup>[11]</sup>
- *Siravyadha* in the affected parts along with *Vatavyadhi samanya chikitsa* and along with *vamana* and *nasyais* mentioned in its treatment.<sup>[12]</sup>
- *Acharya Charaka* advised *Nasya* for disease affecting *Bahu* and *Sira* along with *Uttarabhaktikasnehapana*.<sup>[13]</sup>

- *Madhavanidana* explained the symptoms of *Vishwachi* in *Vatavyadhi nidanadhyaya*.<sup>[14]</sup>
- *VrundhaMadhava* mentioned *Siravyadha* as *Chikitsa* sutra for *Vishwachi* in *Vatavyadhi Adhyaya*.<sup>[15]</sup>
- *Yogaratmakara* explained symptoms and treatment of *Vishwachi* in *Vatavyadhi Adhyaya*.<sup>[16]</sup>
- *Chakradatta* in *Vatavyadhichikitsa Adhyaya* specified *Siravyadha* treatment of *Vishwachi*.<sup>[17]</sup>
- In *Bhaishajya Ratnavali* *Vishwachi chikitsa* is explained in *Vatavyadhirogadhikara*.<sup>[18]</sup>
- *Ashtangasangraha* mentioned treatment of *Vishwachi* by *Siravyadha* in *Vatavyadhichikitsa adhyaya*.<sup>[19]</sup>

## NIRUKTI

Derived from root word with 'VISHWA' as *Dhatu* and 'ANCH' as *Pratyaya*. *Vishwa* means entire/whole/all pervading. *Anch* means turned to, directed to/ to move/ to wander. Thus *Vishwachi* means spread throughout.

## NIDANA

Aetiological factors of *Vatavyadhi* are considered as general causes of *Vishwachi* and are classified as

AHARAJA	VIHARAJA	MANASIKA
<ul style="list-style-type: none"> <li>•Ruksha</li> <li>•Sheeta</li> <li>•Laghu</li> <li>•Atitikta</li> <li>•Atikashaya</li> <li>•Atikatu</li> <li>•Alpamatra ahara</li> <li>•Vishamashana</li> <li>•Adhyashana</li> <li>•Pramitashana</li> </ul>	<ul style="list-style-type: none"> <li>•Atiprajagarana</li> <li>•Ativyayama</li> <li>•Ativyavaya</li> <li>•Vegadharana</li> <li>•Vega udirana</li> <li>•Dhukha shayya</li> <li>•Dhukha asana</li> </ul>	<ul style="list-style-type: none"> <li>•Kama</li> <li>•Krodha</li> <li>•Shoka</li> <li>•Bhaya</li> </ul>

The *Pratyatmalakshana* of *Vishwachi* is radiating pain from the *Bahu*, *Prishta* to the *Hashta tala* and *Pratyanguli*. *Sushruta* mentioned *Bahukarma kshaya* as symptom. *Acharya Vagbhata* quoted *Bahuchestapaharana* as *Lakshana* and *Tivraruja* by *Acharya Dalhana*. Other commentators like *Gayadas*, *Vijayarakshita* and *Arundatta* stressed the point of occurrence of pain as the cardinal feature of this disease.

## CHIKITSA

Nidana parivarjana
Shamanaoushadi
Anushastra
Shodhana

**NIDANA PARIVARJANA**- Avoidance of causative factor

*Chaya* of *Pitta dosha* occurs from *Varsharitu* and *Prakopa* in *SharadRitu*.<sup>[20]</sup> Hence *Raktamokshana* in *Chaya Avastha* might avoid further *Doshadushti*.

*Aharaja* and *Viharaja* *Nidana* should also be avoided preventing worsening of condition or recurrence of condition.

Meditation can calm the patient avoiding *Manasikanidanas*.

**SHAMANOUSHADIS**- Various medications like *Mahamashataila*<sup>[21]</sup>*Mashaditaila*<sup>[22]</sup>etc have been mentioned in the texts.

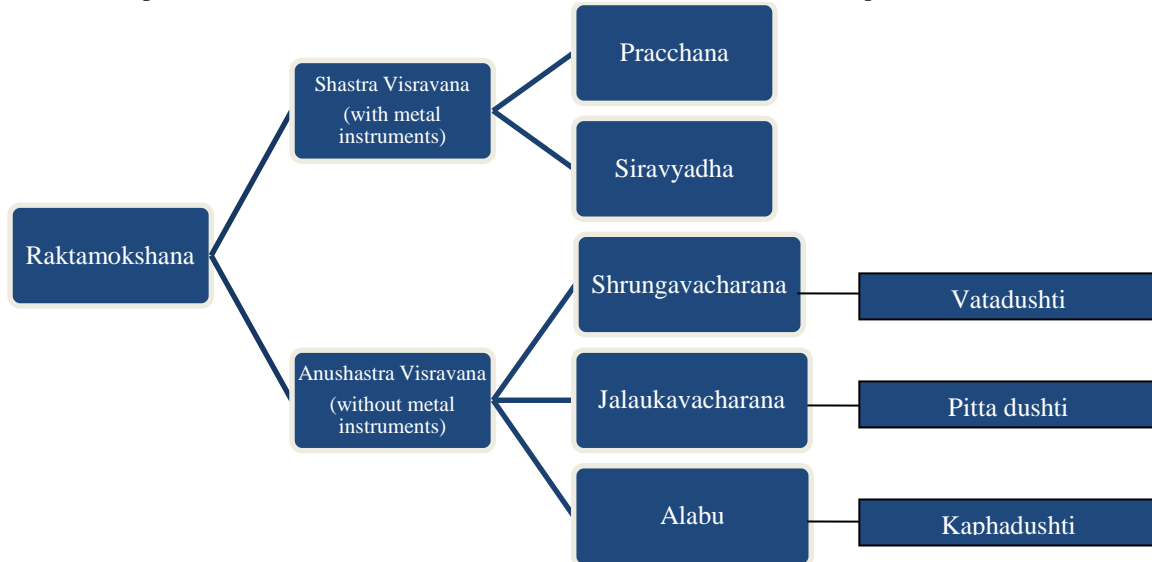
**ANUSHASTRA**- *Agnikarma* is mentioned for the management of severe pain in muscles, ligaments, bones and joints caused by aggravated *Vatadosha*.<sup>[23]</sup>

**SHODHANA**- *Snehana*, *Swedana*, *Vamana*, *Virechana*, *Nasya*, *Basti* ( *Niruha* and *Anuvasana*), *Siravyadha* and *Raktamokshana* can be adopted.

When the treatment with *Sheeta, Ushna, Snigdha, Ruksha* etc *Upakrama* fails then disease has *Rakta* involvement and has to be treated with *Raktamokshana*. Involvement of *Rakta* is considered with *Anupashaya*.<sup>[24]</sup> *Kandara* the *Upadhatu* of *Rakta* is affected in *Vishwachi*, indirectly *Rakta* is involved hence treating *Raktadushti* would be the primary treatment. *Raktamokshana* is the best treatment explained for *Raktadushti*.<sup>[25]</sup>

*Acharya Sushruta* described *Raktamokshana* by *Siravyadha* as *Ardhachikitsa* in *Shalya tantra*<sup>[26]</sup> also considered one among basic techniques of detoxification (*Panchakarma*).

*Raktamokshana* is a procedure of withdrawal of considerable amount of blood to cure or prevent the disease.

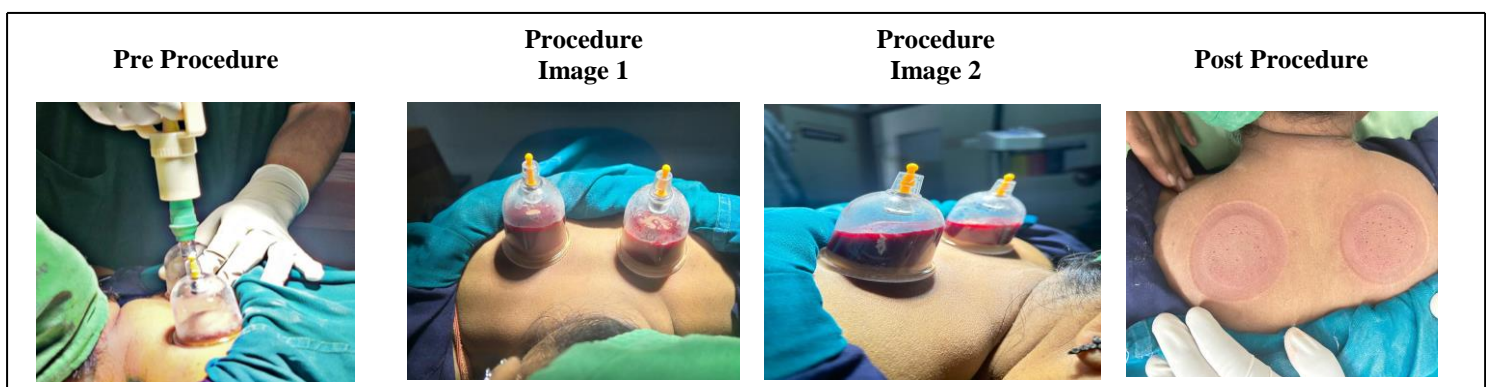


All pains are *Vataja* and can be corrected by correction of *Vatika* derangements in body. *Raktamokshana* is clearly mentioned while describing the line of treatment of many *Vatavyadhi*.<sup>[27]</sup>

*Shrunga yantra* being *UshnaVirya, Madhura rasa* and *Snigdha* helps in pacifying *Vatadhusta Rakta*.<sup>[28]</sup> Using *Shrungayantra* practical difficulties are faced, hence Cupping with cups of appropriate size can replace *Shrunga* as both work on principle of vacuum creation and cups keep track of amount of blood lost which is controlled practice. Cupping results in visible redness of skin of treated area, local vasodilation, improve micro-circulation resulting pain reduction.

## INTERVENTION

- After proper examination of patient with stable vitals, tender points will be marked.
- Cups of appropriate size are taken depending upon size of maximum tenderness and cleaned with gauze using spirit.
- The site of maximum tenderness is cleaned with spirit.
- 8-10 superficial pricks will be done on marked area with needle no.18.
- Cups are attached at same points creating vacuum and allowed to collect oozing blood till blood clots and amount of blood collected is recorded.
- The site of pricks is cleaned with sterile gauze using spirit.
- *Haridrachoorna* is sprinkled over the site.
- Patient is advised to refrain from eating oily, spicy food, lifting heavy weights and engaging in activity that strains the neck.



## OBSERVATION AND DISCUSSION

*Vishwachi* is one among 80 *nanatmajavatavyadhi* characterized by signs and symptoms like *Ruk*, *Toda*, *Stambha* and *BahuKarmakhsaya*.<sup>[9]</sup> It is a disease characterized by pain starting from posterior part of head and extending to fingers with or without Paraesthesia. *Vishwachi* can be correlated with cervical spondylosis as there is close resemblance in symptomatology of pain and stiffness of neck, radiating from shoulder to digits and Paraesthesia.

*Raktamokshana* is accepted as *Ardhachikitsa* in Shalya tantra like *Basti* in *Kayachikitsa*. In *Raktamokshana* vitiated *Raktadhatu* is removed alike vitiated *doshas* are purified in other *Panchakarma chikitsa*. The susceptibility of *Rakta* getting impure is versatile that the *Acharya Sushruta* declared *Rakta* as 4<sup>th</sup> *Dosha*.<sup>[29]</sup> If *Vataprakopa* takes place in *Twaka*, *Mamsa*, *Rakta* and *Sira* then *Raktamokshana* is indicated.<sup>[30]</sup> In *Vishwachi*, *Kandaraupadhatu* of *Rakta* is affected, Hence *Raktamokshana* can relieve the symptoms of the affected *Kandara*.

The 3 modes of *Raktamokshana* i.e. *Shruna*, *Jalauka*, *Alabu* have their respective physiological actions. *Raktamokshana* by *Shruna* have practical difficulties of availability and blood sucked by mouth posing hygiene issues and blood may enter oral cavity too. Hence cupping which is easy ancient traditional and complementary medicine practice benefitted in treatment of pain related conditions and works on principle of vacuum creation like *Shruna yantra*. Hence use of Cupping Therapy may reduce the symptoms of *Vishwachi* and can provide immediate and lasting pain relief which can be done on OPD basis.

## CONCLUSION

*Vishwachi* is a disease which is classified under broad spectrum of *Vatavyadhi* with symptoms of *Ruk*, *Toda*, *Stamba*, *Bahu karmakshaya* and correlated with Cervical spondylosis in which there is severe pain, stiffness and restricted range of movements of neck and upper extremities, show high incidence in persons having sedentary life styles. *Raktamokshana* with less intervention, economical and provide immediate relief can be adopted as best treatment modality. Cupping which is modified *Shruna yantra* is easy to handle, provides immediate pain relief by letting *DustaRakta*. It can be done as an OPD procedure, is a safe, cost effective and less invasive treatment in *Vishwachi*. Probably Cupping along with *Vatashamaka* medicine formulations can provide immediate effect comparing to only intervention and thereby it may improve the hampered quality of life.

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