

AN HISTORICAL REVIEW ON JALAUKA VACHARNA

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ABSTRACT

Ayurveda is the major systems of indigenous medicines and as all of us know it is a science of life. The ancient sages discovered different kinds of ayurvedic medicines after continues study observation experiments, reflection trials and judgments. Ayurveda gives us this knowledge of health unlike many diseases, which can be attributed to the life style of modern men. In ayurved description about different types of therapeutic modelities such as Shodhana & Shamana chikitsa. Jalukavacharna is one of the important Shodhana therapy for non-communicable diseases. Acharya Sushruta and Vagbhatta had described Jalauka and Jalaukavacharna in different types of disease. The Jalaukavacharna is a type of Raktamokshan. There are two types of Jalauka i.e Savisha and Niravish. Nirvish Jalauka is used for Raktamokshana. This therapy is very useful in non-communicable disease.

KEYWORDS: Ayurveda, Jaluka, Jalaukavacharna, Raktmokshana.**INTRODUCTION**

A healthy life of 100 years has been the cherished wish of human race from antiquity. This has been considered essential to achieve the four principal instincts of life namely Dharma, Artha, Kama and Moksha.

Only the absence of illness is not defined as health. Today it is defined as comprehensive state of well being which refers to physical, mental, spiritual and social well being of an individual (W.H.O.'s definition of health), which is very similar to definition of Swastha-healthy person given by our Acharyas.

The clinician who knows all about the Jalauka, habitat, their method of collection varieties, storage and method of application is successful in treating in the disease amenable to them.^[1]

Classification of Jalauka**Jalauka**

The word Jalauka is a compound word with two components- Jala + Ayu., ie the animal having water as its life The term Jalauka can be divided into Jala +oka which means water dwelling animal.^[2]

Types of Jalauka

There are two types of Jalaukas are described in Ayurveda.^[3]

1. Savisha Jalauka
2. Nirvisha Jalauka

1. Savisha Jalauka^[3]**Table 1:**

S. No.	Types
1	Krishna
2	Karbura
3	Alagarda
4	Indrayudha
5	Samudrika
6	Gochandana

2. Nirvisha Jalauka^[3]**Introduction**

Nirvisha Jalauka originates in decomposed vegetable matter, as the purified stems of the several aquatic plants known as.

Habitat

According to Sushruta, the Jalaukas are found in Yavana, Pandya, Sahya, Patuna etc.^[119]

General characters of Nirvisha Jalauka.^[4]

- Strong and large bodied.
- Ready sucked.
- Greedy.

Table 2: Individual features of Nirvisha Jalauka.^[5]

S. No.	Types	Features
1	Kapila	Color like manashila at the sides. Dorsal surface are slimy and colored like Mudga pulse.
2	Pingla	Color reddish, Round shape, Locomotion speedy.
3	Sankumukhi	Color blackish red like the liver, Provides with the greater swiftness.
4	Mushika	Color like common blind moles, Emit a foetid smell from body.
5	Pundarikamukhi	Color like Mudha pulse, Presence of resemblance of the mouth of the fall blown lotus lilies.
6	Savarika	Marked with impressions like lotus leaves. Measured eighteen fingers in length. Directed to apply only in the lower animals.

Collection and preservation of Jalauka

Acharya Sushruta has told that the Jalauka can be caught with a piece of wet leather. In ponds, streams and when there are lotuses. There is another method to collect the Jalauka ie. The fresh meat of dead animals, fish or milk must be applied on the thigh of an animal or the human being himself, may apply on his thigh and keep the Jangha in the water for some time. Due to attraction of their diets, Jalauka will come and start biting. Then they are made to leave the skin of the person with application of Saindhava lavana (Rock salt) and collected.^[6]

Preservation of Jalauka

After collecting the Jalauka they should be kept in wide and new pot. The pure water of tank with lotus is put in the pot. Feed it with Shaivala, the meat of pig and other animals, which are living in water and marshy area, and powder of stem of small plants, in order to make Jalauka to move and the grass and leaves of plants must be kept inside water in the pot. Only every third day the water should be dropped inside the pot. After seven days the pot should be changed.^[7]

Indication of Jalaukavacharana

Only Vagbhatta has mentioned the diseases where Jalauka application is indicated, they are –Gulma, Arsha, Vidradhi, Kustha, Vatarakta, Galaroga, Netro roga, Visarpa.^[8] In other condition if Vrana is Kathina Vivarana and Vedana yukta then only Bloodletting should done with Jalauka.^[9]

Application of Jalauka^[10]

It is divided in 3 procedures

1. Poorva karma
2. Pradhana karma
3. Paschata karma

1. Poorva karma

- A. Examination of the patient who is fit to undergo Jalaukavacharana.

- B. Shodhana of Jalauka-Before the application of Jalauka, It should be kept in the Haridra mixed water for one minute and cleaned with the help of pure water.^[11]
- C. Preparation of the Patient-The part of the application should be cleaned and if there is oil on the skin than that oil should be removed properly because it's difficult for Jalauka to catch on oily surface.

If Jalaukavacharana is going to be applied on Vrana then only surface should be cleaned with pure water.

2. Pradhan karma

Jalaukavacharana

The patient must be prepared as stated above The Jalauka will be too much unctuous and picchila and soft and as a result it slips off from the hand. It is better to catch Jalauka either with the gauze or after wearing the rubber gloves. Then the Jalauka should be taken out of their receptacles and sprinkled over the cater. Jalauka attach to the skin by two muscular suckers before biting with three teeth inside their anterior suckers. Blood is sucked into the stomach by peristalsis. Each Jalauka will ingest nearly ten times its body weight before falling off. The middle portion of Jalauka is swollen, as soon as it starts sucking the blood. It sucks only impure blood first. If the patient notices the pain at the time of sucking the blood by Jalauka, it should be noted that the Jalauka is sucking the pure blood. It should be removed instantaneously by pouring Saindhava Lavana at its mouth.^[12]

If they slightly refuse to stick to the desired spot, then the affected part should be sprinkled over with drops of milk or blood. Otherwise other Jalauka should be applied. Even when the preceding measuring should prove ineffective.^[13]

Inference of Sucking

The Jalauka having stuck to the affected part may be inferred from the mouths of the Jalauka assuming the shape of horse claw and raised and arched position of

their neck after they had attached to the seat of the disease. While sucking is started, the Jalauka should be constantly sprayed over with cold water.^[14]

Clinical finding of fresh sucking

Some Jalauka suck the fresh even after the vitiated blood is completed from the seat. In order to save the fresh blood and to know the same Sushruta has given some notable findings which can be ascertained from the patient only, which are given below-

- Itching sensation on the seat of application.
- Pain at the seat of application.

This would give rise to the presumption that fresh blood is being sucked and the Jalauka forth with removed.^[12] Vagbhata has stated regarding the role of sucking of Jalauka giving an ideal example that the Swan only drinks the milk from the pot of milk mixed with water.

The water is only left in the pot while the milk is received. It is its natural action.^[15]

Similarly the Jalauka have some power to suck the vitiated blood only, from the body.

Direction to remove the Jalauka

Some Jalauka refuse to fall off even after the appearance of the disease sign, sticking to affected part, out of their fondness for the smell of blood. They should be sprinkled with the dust of powdered Saindhava.^[12] Then they would give up the sucking within a while, after that the post operative care should be taken for the Jalaukas.

Paschat karma

It consists of two things.

1. Management of Jalaukas.
2. Management of patients.

1. Management of Jalaukas

Management means for Jalauka means to expel out the sucked blood. Hence the following methods should be applied.

Method of emesis of sucked blood

After falling off the Jalauka should be dusted over with rice powder and their mouth should be lubricated with a composition of oil, common salt. Then they should be caught by the tail end with the thumb and the fore finger of left hand and their back should be gently rubbed with the same finger of the right hand from tail upwards to the mouth with a view to make them eject the full quantity of blood, they had sucked from the seat of disease. This process should be repeated until they manifest the fullest symptoms engorging. Then Jalauka should be kept in a separate pot containing pure water.

2. Treatment of Patient

Usually, the blood will not clot due to the property of anticoagulant "Hirudin". As soon as the Jalauka is removed from the body of patient an application of

Shatadhauta Ghrita should be applied on the wound, or pichu dipped Shatadhauta Ghrita should be kept on it. In case of improper letting by a Jalauka, the wound must rubbed with honey, and cold water or else it should be bandaged or astringent sweet, greasy and cold paste should be applied over the wound.

CONCLUSION

In modern era jalaukavacharana gained much more importance because of cosmetic purpose as its facial complexion and having very good result in various skin disorder like acne psoriasis and non healing ulcer. In various reconstructive surgery and skin graft surgery whose viability is threatened by venous congestion. Anticoagulant property of hirudin present in saliva of Jalauka helps in treatment of various thrombo-embolic diseases. Hence jalaukavacharana which was used long back during ancient period had scientific approach which is now coming to light.

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