



ROLE OF JALOUKAVACHARANA IN RAKTAMOKSHANA

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ABSTRACT

Rakta is considered as the *moola* (root) and support for the body. It is the main cause for sustenance of life.^[1] *Rakta* is considered as fourth *dosha* by *Acharya Sushruta*.^[2] It can get vitiated by the other *doshas* resulting in various disorders. So *raktamokshana* is considered as the best method to remove *dushita rakta*. *Jaloukavacharana* is one of the most comfortable and non-invasive therapy to remove the *dushita rakta* where in many of the skin disorders, and other *rakta pradohaja vikaras* can be treated successfully.

KEYWORDS: *Raktamokshana*, *Jaloukavacharana*, *Dushita rakta*.

INTRODUCTION

Raktamokshana is one of the *shodhana* procedures as the disease caused due to *rakta dushti* should be treated by *raktamokshana*. *Rakta visravana* is also considered as one of the *ashtavidha shastrakarma*.^[3] *Acharya sushruta* mentions *raktamokshana* as second line of management in *vrana shopha* (Inflammatory conditions).^[4] *Raktamokshana* has been mentioned in the treatment of *vrana* in *Shashti upakramas* where the *dushta rakta* should be removed in the initial stages of its vitiation to prevent further progress of the condition.^[5]

Importance or Pradanyata of rakta

Rakta is mentioned as the *moola* for the formation of *deha* and it does *dharana* of *shareera*.^[6] *Vata*, *pitta*, *kapha* and *rakta* are responsible for sustaining the body.^[7] '*Raktam Jevayati cha*'^[8]. *Acharya Charaka* also mentions that the healthy condition of individual and the other *dhatu*s also depend on the *prakruta avastha* of the *rakta*.^[9] *Rakta* becomes *dushita* by various *ahara* and *viharas* and also by *tridoshas* causing different *vyadhi* so *raktamokshana* is mentioned as one of the line of treatment for *raktaja vikara*. Keeping in view the importance of *rakta* in maintaining the healthy condition of the body *Sushruta* also mentions *rakta* as *chaturtha dosha*.

'*Tadebhiriva shonita chaturte*'^[10] statement once again gives importance to *rakta* in maintaining *prakruta*

avastha of *dhatu*s hence *dushita rakta* should be removed from the body .

Method of raktamokshana

Raktamokshana can be done either by using *Shastra* or *ashastra*. *Sashastra* includes *Prachhanna* and *siravyadha*. *Ashastra* includes *Jaloukavacharana*, *shrunga* and *alabu*.^[11]

Jaloukavacharana is one of the methods of *raktamokshana* preferably done in *gambheera dosha*. '*Avagadhastu jaloukasyat*'^[12] The procedure can be safely carried out in individuals who are *bala*, *vruddha*, *sukumara*, *stree* since it is a comfortable line of treatment which does not involve any *sashtras*. *Jaloukavacharana* is done in *vyadhi* predominant in *pitta dosha* owing to the *gunas* of *jalouka* which always dwells in water and it possess *sheeta* and *madhura gunas* which pacifies the *pitta* and *rakta dosha*.

Selection of Jalouka

For application of *Jalouka* in particular condition, *Jalouka* should be collected and preserved. *Jalouka* which are found in clean ponds where aquatic flowers like *Padma*, *utpala* and fragrant flowers are grown should be collected. *Jalouka* dwelling in such environment are considered as *nirvisha jalouka*.^[13]

Preservation of Jalouka

The collected *nirvisha Jalouka* should be kept in a new pot which contain clear water from ponds/ lake, leaves

of aquatic plants should also be put into the pot to create a favourable environment. *Sushruta* mentions that *shushka mamsa* or *kanda churna* should also be put in to the pot as *ahara* for *Jalouka*, the water in the pot should be changed once in 3 days and once in a week the pot should be changed.^[14]

Procedure of *Jaloukavacharana*-

In *Panchakarma* and *Shastra karma* we follow sequential order of the procedure like *poorva karma*, *pradhana karma*, *pashchat karma* is also followed for *raktamokshana* using *Jalouka*.

Poorva karma (pre-operative procedure)

- 1. Preparation of the *Jalouka*** – The *Jalouka* selected for application in a particular area should be smeared with a paste of *Sarshapa rajani kalka* and let in clear water for some time. This is done to activate *Jalouka* by removing the fatigue (*vigata klama*).^[15]
- 2. Preparation of the body part (*Sthana of Jaloukavacharana*)**- The area where the *Jalouka* is to be applied is made *ruksha* (dry) that is free from any discharge or moisture, by rubbing the part with a dry gauze.

Pradhana karma (Operative procedure)

The activated *Jalouka* is applied to the part of the body where *raktamokshana* should be conducted. When the *Jalouka* is applied it gets fixed to the area and starts sucking the blood. Sometimes *Jalouka* do not take up the part then a drop of *Ksheera*/ milk should be put^[16] or else a small prick is given such that a little amount of blood start oozing and by the smell of *rakta* the *Jalouka* takes up the part for *Achushana*. This is the very common method followed in day to day practice. As soon as the *Jalouka* starts sucking the blood we can see that the *Jalouka* lifts up it's the body just like a horse shoe which is a confirmatory sign.^[17]

Later a piece of cotton dipped in water should be covered over the body of *Jalouka* leaving the *mukha bhaga* to create an environment as if it is in water. The *Jalouka* left in situ for stipulated time such that it removes the *Dushita rakta* in that particular area. The *Jalouka* in some conditions falls off from the place, where it was applied after sucking the blood, which is an indication that the *Jalouka* has removed *Dushta rakta*.^[18]

Sometimes in place where *Jalouka* is applied the person complains of *Toda* and *Kandu*. It should be understood that *Jalouka* has started removing the *shuddha rakta*.

In daily practice sometimes we even note that the *Jalouka* remains in the place removing the blood for prolonged duration where the person may not present with *Toda/kandu* and the *Jalouka* enlarges in size, it is the duty of the attending physician to remove the

Jalouka by sprinkling *saindhava lavana churna* on its mouth by which the *Jalouka* falls off.

Pashchat Karma (Post operative management)

Management of *Jalouka*

The *Jalouka* which is removed after *Jaloukavacharana* should be smeared on its body by *lavanayukta taila*. The *Jalouka* should be held by its tail end and slight pressure is applied towards the mouth such that the *Jalouka* vomits all the blood which was sucked. This is to prevent the later effect called *Indramada* to the *Jalouka*.

The *Jalouka* is once again left in water after complete vomiting starts moving actively which is a confirmation for proper removal of blood.

Management of the Part

The part the body where *Jalouka* was applied is cleansed and *shata dhauta grita* should be applied for *ropana*.

Proper care of the *vrana* should be done as the area where *Jalouka* was applied usually bleeds for some time as *Jalouka* releases as enzyme *Hirudin* which is an anticoagulant while sucking. This may leads to bleeding in the post-operative period. Tight bandage or *Gaada bandha* is applied (once again the type of bandaging depends on the body area) as a haemostatic measure.

In clinical practice it is always necessary to enquire regarding any medications consumed by the patient especially anticoagulants (like aspirin) as a daily routine. The patients in such condition may be advised to stop such medications few days before the procedure of *Raktamokshana* only if it is permissible. This is a precautionary measure to prevent post application bleeding.

According to *Vagbhata* once used *Jalouka* should not be used again within 7 days. Depending on the condition subsequent application of *Jalouka* can be done to relieve the condition. In clinical practice this procedure is carried out once in a week.

Jaloukavacharana in different *Vyadhi*

- Jalouka* can be applied in several skin disorders like *vicharchika*, allergic dermatitis, *ezematous* conditions. In these disorders *rakta dushti* is set to be the prime cause. Letting out the *Dushita rakta* gives relief from these conditions.
- Dushta Vrana* (chronic ulcer)- *Dushta vrana* is a condition where the *vrana* (ulcer) remains as non-healing ulcer for long duration. *Rakta* is also one of the *dosha* along with *tridosha* to make it a non-healing one *Jalokavacharana* removes the *dushita rakta* which later initiates the growth of granulation tissues (*mamsankura*) to promote healing.
- Indralupta* (Alopecia)- A condition where there is patchy hair fall on the scalp, *Jalouka* applied in

those site stimulates the hair follicles which results in the growth of hair.

4. *Siraja granthi* (varicose vein)-It is a condition caused to *vata dosha* which results in *rakta dushiti* in the *siras* causing *sampeedana* of the *siras* or the tortuosity of the veins. This causes stasis of the venous blood the condition commonly noted individuals who spend most of their time in standing posture. *Jaloukavacharana* proves highly beneficial in such conditions where the *dushita rakta* is removed and the *avarodha* for *vata*, is released the patient gets relief from pain and also the distension and tortuosity will be reduced. Application of *Jalouka* also proves beneficial in *vranas* caused due to this condition (varicose ulcer) where this facilitates good blood supply for healing.
5. Inflammatory swelling/ *vrana shopha* conditions-*Sushruta* specifies the role of *Jalouka* is the initial stages (*Amavastha*) to initiates *dosha shamana* and also get relief from pain. This procedure prevents the condition from progressing to stage of suppuration (*pakvavastha*).
6. In Thrombosed pile mass- *Jalouka* is applied as the external thrombosed pile mass which is highly painful to remove *dushita rakta*. This gives relief from pain and the thrombosed pile mass reduces in size which can be excised later.

DISCUSSION

Raktamokshana is an ideal method of treatment for disorders caused due to *Rakta dushiti*. *Rakta* is considered as a *Dhatu* and also as *Dosha* by *Sushruta* which emphasises its importance in maintaining the healthy condition. *Jaloukavacharana* is safe procedure of *Raktamokshana* which can be employed in all age group individuals. *Jaloukavacharana* is one of the *shodhana* procedures without interference of sharp instruments (*Shashtra*) Selection of appropriate *Jalouka* is very important since *Savisha jalouka* may cause serious complications. The collection and preservation of *Jalouka* mentioned by *Sushruta* is followed even in the present days. *Sushruta* has mentioned *Shushkamamsa* should be put as *Ahara* for *Jalouka* but in the present days according to the people who rear the *Jalouka*, *Ahara*(food) need not be put, as *Jalouka* may stay alive and active for six months in clear water. *Jaloukavacharana* proves effective in many chronic condition of skin disorders, inflammatory conditions, chronic ulcers and other *raktaja vikara*. *Rakta mokshana* can be administered in healthy individuals as precautionary measure for *Raktaja vyadhi*. *Jaloukavacharana* is an ideal method of *Raktamokshana*.

CONCLUSION

Jaloukavacharana works both as curative and preventive therapy. It is therapeutic method of blood-letting from different body sites. *Jaloukavacharana* is a non-invasive method of *Raktamokshana* so comfortably

performed in all age group people. This procedure mentioned thousands of years ago still holds an important place in curing many diseases which may be due to the result of change in food habit and life style.

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