

# PANCHAKARMA ASSISTANT



विद्याधनम् सर्वधनं प्रधानम्

**NATIONAL INSTITUTE OF OPEN SCHOOLING**

(An autonomous organisation under MHRD, Govt. of India)

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## *A Word With You*

*Dear Learner,*

*It gives us immense pleasure in welcoming you to National Institute of Open Schooling (NIOS), the largest Open Schooling System of the World. I congratulate you for enrolling yourself in the Senior Secondary Vocational stream. This course on PanchaKarma Assistant is one of the courses designed under the Senior Secondary Vocational Stream. In this course you would acquire the essential theoretical knowledge and clinical skills, for enabling you to become a PanchaKarma Assistant in the area of Ayurveda.*

*We urge you that you make the best use of all the resources available at your institute. During your course of study, apart from obtaining knowledge and skill, we encourage you to acquire good professional qualities that are based on sound ethical principles which make one as a real professional. Your learning in the classrooms and laboratories would be supplemented by this Self Learning Material (SLM), audio and video programmes.*

*Utmost care has been given in designing and developing this material, which would be your first reference resource. Each lesson is structured with learning objectives, subject content, intext questions and terminal questions. As you start reading each lesson, first make yourself familiar with learning outcomes so that you can self examine yourself and see if you have achieved the desired outcomes by the end of the lesson. To enhance your learning better, intext questions are given after each concept, we urge you to complete the in text questions, before proceeding to the next section.*

*We look forward to hear your comments and suggestions regarding this Self Learning Material (SLM).*

*We wish you all the very best*

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# Course Curriculum

**Course title : Panchakarma Assistant**

**Level of course : 10+2**

## **Introduction of the course**

India's vast population is of young age. It is estimated that only 4.69 % of India's workforce has formal skill training hence skilling is a measure challenge for economic growth of nation. Vocational education is based on occupation and employment which is aimed to gain skills and experience directly linked to carrier in future which may offer better employment opportunity. The present course is designed in such a way to give skill and education to the student at 10+2 level to get self employment.

Ayurveda is the oldest medical system of the world which deals with the science of life. The system has faith in the maintenance of health of a healthy person through its emphasis on natural lifestyle. Ayurveda deals with the goal of maintaining the health of a healthy person and treating an ill person to restore health. Disease is conceived to be a state of imbalance or derangement of Dosha, Dhātu and Mala. The object of treatment is the maintenance of homeostasis of Doshas, Dhatus and Malas and the treatment is by the use of appropriate drugs, diets and activities drawn from the nature for maintaining health and for treating a disease.

Since the declaration of June 21 as International Day of Yoga by the United Nations General Assembly (UNGA) on December 11, 2014; Ayurveda and Yoga got renewed worldwide attention. This has led to the demand for more skilled personnel in the field. Considering the future needs in the field of Ayurveda and Yoga, this course has been designed.

## **Objectives of the course**

### **Overall Objectives of the course**

- This course helps the learners to be trained technically and to become skillful and confident while applying and administering the therapies.
- After completing the course the learner will be able to get acquainted with Principles of Panchakarma therapies and their practical applicability in day to day living both in healthy and diseased conditions.

### **Specific learning outcomes of the course**

After completing the course the learner will be able to:

- Self employed by having home visits to needy bed ridden patients

- Assist the physician before, after and during panchakarma by preparing the patient, equipment, therapy room, medicines etc.,
- Can further develop the imparted skills by taking further studies in the field of interest
- Counsel patients regarding Panchakarma
- Provide basic care to patients undergoing Panchakarma therapy
- Dietary assistance in preparation of Panchakarma diet

### **Job Opportunities**

After completion of the course the learner will be able to work as self employed by having home visits to needy bed ridden patients or else to work as Ayurveda assistant, Yoga assistant, Naturopathy aide, Prakriti assessor, herb collector, Ayurvedic ANM in Ayurvedic hospitals, Panchakarma clinics, Ayurveda dietetic centres, Ayurvedic herbal nursery, Yoga clinics, Life style centres, Wellness centres, , Health Spa and resorts, Ayurvedic cosmetic clinics etc.,

### **Eligibility criteria**

This course is open for those, who have passed 10<sup>th</sup> class from any recognised board of school education.

### **Target group**

Young persons seeking a vocational course in the field of Ayurveda and Yoga for their self employment and earn their livelihood.

**Duration of the course – 1 year**

### **Scheme of the study**

Course	Theory	Practical	Total Essential contact Hrs
Panchakarma Assistant	80 Hours	160 Hours	240 Hours

### **Curriculum and course**

The curriculum and course comprise two components theory and practical. The theory courses as given below are provided in the form of self study print material. The practical component /hands on experience shall be provided to each student at the study centre.

## Theory

S.No.	Core subjects	Lessons (80 hours)
1.	Panchakarma Assistant	<ol style="list-style-type: none"><li>1. Principles &amp; Importance of Panchakarma – 5 hrs</li><li>2. Snehana &amp; Swedana karma – 6 hrs</li><li>3. Vamana &amp; Virechana karma – 6 hrs</li><li>4. Vasti karma – 6 hrs</li><li>5. Nasya &amp; Raktamokshana – 4 hrs</li><li>6. Dhara (Pizhichil) – 9 hrs</li><li>7. Bahya vasti (Shiro/Janu/Kati etc.,) – 9 hrs</li><li>8. Pottali sweda – 9 hrs</li><li>9. Abhyanga, Udwartana &amp; Kriyakalpa – 8 hrs</li><li>10. Miscellaneous panchakarma procedures – 8 hrs</li><li>11. Pathyapathya during Panchakarma – 5 hrs</li><li>12. Panchakarma equipments – 5 hrs</li></ol>

## Practicals

S.No.	Core Subjects	Practical contents (160 hours)
1.	Panchakarma Assistant	<ol style="list-style-type: none"><li>1. Demonstration of nasya karma</li><li>2. jalaukavacharan</li><li>3. demonstration of sarvanga dhara or pizhichil</li><li>4. demonstration of sneha abhyanga</li><li>5. demonstration of shiro abhyanga or head massage</li><li>6. shirodhara</li><li>7. demonstration of shiropichu</li><li>8. demonstration of udvartana</li><li>9. demonstration of shirobasti</li><li>10. demonstration of akshi tarpana</li><li>11. demonstration of greeva basti</li><li>12. Demonstration of kati bastii</li><li>13. demonstration of patra pottali sweda (elakizhi)</li><li>14. demonstration of churna pinda sweda (podi kizhi)</li><li>15. demonstration of jambira pinda sweda (lime fomentation)</li><li>16. demonstration of sashtika shali pinda sweda (navara kizhi)</li><li>17. upanaha sveda</li><li>18. demonstration of avagaha (tub bath &amp; sitz bath)</li><li>19. mukha lepa (face pack)</li><li>20. demonstration of kavala (mouthwash)</li><li>21. demonstration of gandusha)</li><li>22. identification of instruments</li></ol>

## Assignments

In Each paper/Subject/Course 20 marks will be awarded to assignments. The assignments would be as follows

- Preparation of Poster/ chart of panchakarma - 20 Marks

### Medium of instruction

The medium of instruction is English & Hindi

### Instructional system

- Self instructional printed material
- Assignment
- Practical /hands on experience
- Face to face doubt clearing sessions.
- Audio visual presentation.

### Scheme for Evaluation & Certification

S.No.	Subject/Course/ Paper	Theory		Practical		Assignments Max. Marks	Qualifying Percentage
		Max. Marks	Hrs	Max Marks	Hrs		
1.	Panchakarma assistant	80	3	100	3	20	40% in theory and 50% in practical

### Course Fee

The student will pay the fees as prescribed by NIOS. In addition, the examination fee will be paid separately as per the NIOS norms.

### Admission Procedure

Admission is done once a year as per the dates notified by the NIOS.

### Accreditation guidelines

The institute /clinic which is having the following infrastructure may apply for an accreditation to conduct the course under the NIOS.

#### (a) Infrastructure

1. Class room – A minimum area of 225 sq ft room for conducting theory and practical classes. Should have an Audio-Visual facility, black /white board, sitting arrangement with adequate lighting and ventilation.
2. For Yoga course conduction, a hall of 35 × 40 ft along with male and female toilet facility. A terrace of same measurement may also be considered.

#### (b) Library

Library should have minimum 20 books related to Ayurveda and yoga subjects, CD/DVD's of Ayurveda, yoga & Naturopathy.



The following books are suggested

Panchakarma, Charak Samhita, Sushrut Samhita, Dravyaguna, Bhaishajya kalpana, Svasthavrittha. Patanjali Yoga Sutra, Hatha Yoga Pradipika, Gherand Samhita, Pranayam, Meditation

**(c) Equipment**

The relevant equipment to conduct panchakarma and yoga practicals shall be provided by the centre.

Kharal, Dhroni (panchakarma table), Shrirodhara patra with stand, Matra vasti syringe, various Vasti yantra, Nadi sveda yantra, steam chamber, Yoga mat, Jala Neti pots, Sutra Neti, Instrument for Tratak

**(d) Faculty and supporting staff**

S.No	Faculty and supporting staff	Educational /Professional qualification	Number
1	Co-ordinator	Graduate	1
2	Instructor		
	a) Ayurveda	a) B.A.M.S	1
	b) Yoga	b) Should have a course completed in Yoga with one year minimum duration from a recognised institute	1
3	Technical Assistant		
	a) Ayurveda	a) Certificate/ Diploma in Ayurvedic therapy/Pancha- karma OR Working experience of minimum 2 years in Ayurvedic Therapy/ Panchakarma	1
	b) Yoga	b) Practical knowledge of Yoga demonstration of minimum two years duration	1
4	Receptionist Cum Clerk	Relevant to the job	1

**Batch size**

Maximum 25 students in one batch

**For application form for accreditation and details please contact:**

**The Director (Vocational)**

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## Glossary

Abhyanga-Ayurvedic massage	Jatharagni-Digestive factors located in digestive tract
Abhyantara Snehana –Internal administration of oil	Kalka-Paste of medicine
Abhyantara-Internal	Kapha utklesa-Aggravation of kapha
Agnideepti-Increasing of digestive power.	Kapha vilay-Liquidification of kapha
Ama dosha- Raw,undigested ,toxic disease causing substance that can accumulate in the body	Kaphanubandha-Associated with kaphadosha
Amasayagata pitta-Presence of pitta dosha in stomach	Kati vasti-It is a procedure where medicated oil is retained for a stipulated period in the low back or waist region
Amashaya shuddhi-Purification of stomach	Katigraha-Sciatica
Anu shastra-Acessory weapon	Koshtha (GIT)-Stomach or digestive power
Avacharanam-Application	Krura koshta - Vata is more dominant in the alimentary canal, which reduces liquid content in the stool and resulting in elimination of hard stools
Bahya snehana –External oilation	Lakshana-Symptom
Bala of Indriyas-Power of sensory or motor organs	Lekhana – Scraping action or a food,herb treatment that removes accumulated fat and toxins from the body
Bandhana –Ligation or tie	Madhyama koshta- It means Kapha is more predominant in the alimentary canal resulting in passage soft and solid stool, which is desirable and idea
Brahmacharya-State of continence and chastity	Madhyama matra-Medium quantity
Buddhi prasadana-Medicine which sharper the memory	Mansam brimhaniyanam-Nutrition through chicken or meat
Celibacy - The state of abstaining from marriage and sexual relations	Marma-Pressure point in the body
Dhanyamla-Sour rice gruel	Mridu koshta- It means Pitta is predominant in the alimentary canal, which slightly increases the liquid content due to its liquid quality in the fecal matter resulting in semi-solid discharge of fecal matter
Dharadrava-Liquid for dhara	Nadis-Pulse
Droni-Message table	Nir-agni- Imbalance state of digestive power
Dushya-One which gets vitiated by deranged doshas	
Ekanga swed –Sweating process on particular limb of the body	
Greeva vasti- Retention of warm medicated oil on the cervical region	
Hraswa matra-Low quantity	
Janu vasti- It is a procedure where medicated oil is retained for a stipulated period in the knee region	

Nyogrodhadigana-It is a rasayan medicine	Snigdha ahara-Oily food
Pakwaawastha –Ripening state	Srotoshodhana-Channels purification
Pakwashaya –Small intestine to large intestine	Sthana-Place
Panchabhoutika indriya- Five element senses	Syamaka-punernava
Parikartik-Fissure	Takra-Curd
Patra-Vessel	Tapotment-Rhythmic percussion
Peya-Rice gruel or any drink mixed with a small quantity of boiled rice Vilepi- rice-gruel	Tridosha samana-Pacifier of three dosha (Vata,pitta,kapha)
Phalavarti-Suppository	Trihi mukha-Three faced
Rakta dushti avastha-Stage of vitiation of blood	Trividha chikitsa-Three principles of treatment
Rasayana-Rejuvenation therapy	Udwartanam-It denotes rubbing of the body with herbal powder
Rejunevation -make (someone or something) look or feel better, younger, or more vital	Urdhvajatru-Above the neck
Rukshana dravya-Herb that cause dryness in the body	Urustambha-Stiffness in upper part of thigh
Sa-agni-Balance state of digestive power	Ushna guna-Warm character
Saktu- barley meal	Uttama matra –High quantity
Sarvanga abhyanga-Full body massage	Vajikarana- Aphrodisiac therapy or dealing with all types of sexual dysfunction.
Shakha (bodily systems) –Branch or limb	Vatahara- Reduction of vata dosha
Shastra -Any weapon	Vatatimira-Cataract
Shodhana karma –Cleaning process that clean the channels of the body	Vatsayayana kamasutra- Kamasutra is an ancient hindu text written by vatsayayana
Shodhit person- Person who has done purification therapy	Vicchhedana- cutting off, removal, annulment, destruction
Sira-Vein	Vrihi mukha shastra –Outer face weapon
Snayu- Tendons	Yonibheda- Vaginal Tear
Snehana dravy-Medicines or herb that soft the tissues and lubricates the cannal of the body	

## **MODULE – I : PANCHAKARMA – MAIN PROCEDURES**

- 1. Principles of Panchakarma**
- 2. Snehana Karma (*Oleation Therapy*) & Swedana Karma (*Sudation Therapy*)**
- 3. Vamana Karma (*Therapeutic Emesis*) & Virechana Karma (*Therapeutic Purgation*)**
- 4. Vasti Karma (*Therapeutic Enema*)**
- 5. Nasya Karma and Raktamokshana**

**1****PRINCIPLES OF PANCHAKARMA**

Recall the reason as to why you visited a physician the last time? It must have been when you were not well i.e you were sick. You would agree that we mostly consult Physicians only when we are sick and not when we are healthy. This is because we believe that allopathic system of medicine is more of curative in nature. Whereas Ayurveda, the world's oldest system of health care system is holistic in nature comprising of Preventive, Promotive, curative aspects of healing. This ancient art of healing asserts that science, philosophy, and spirituality are vital aspects of healthy living. Ayurvedic chikitsa siddhanta (treatment principles) are unique when compared to the other healthcare systems of the world. The term 'Chikitsa' means 'therapeutics', deals specifically with the treatment of disease and the art and science of healing. In Ayurveda, chikitsa means not only to treat the disease but also to maintain/ establish the equilibrium of body and mind. In this lesson, you will learn about these Trividha chikitsa, definition, scope, objectives, utility, effects of Panchakarma and the general rules to be followed.

**OBJECTIVES**

After reading this lesson, you will be able to:

- Explain the Trividha chikitsa (Therapeutic triad);
- Define Panchakarma, its scope, and importance;
- Describe the objectives and application of panchakarma;
- Discuss the administration of panchakarma and different procedures based on practical utility;
- Explain the utility of Shad- upakrama;
- Describe the effects of panchakarma;
- Identify the general rules to be followed during panchakarma procedures;
- Adopt panchakarma in daily life;
- Enlist the probable mode of action and benefits of Panchakarma.

## MODULE – I

Panchakarma – Main procedures



Notes

### 1.1 TRIVIDHA CHIKITSA

Acharya Charaka has grouped different measures applicable for the successful treatment as “Trividha chikitsa” (Therapeutic triad). They are as follows -

1. Nidana parivarjana (Avoidance of causative factors)
2. Samshamana (Pacification treatment)
3. Samshodhana (Radical/Purification therapy) – Panchakarma therapy

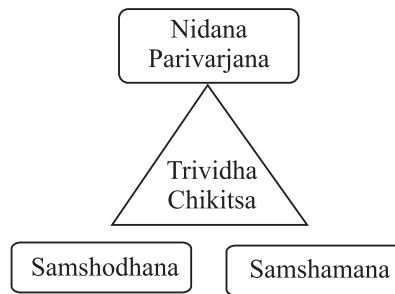


Fig. 1.1 Trividha chikitsa (Therapeutic triad)

From this you can understand that Panchakarma therapy is an integral part of Ayurveda. Panchakarma is a term used to symbolize five medical procedures used primarily for internal purification of the body. Such purification allows the biological system to return to homeostasis and to rejuvenate rapidly. This also facilitates in achieving the desired pharmacotherapeutic effects of medicines administered thereafter. Panchakarma includes promotive, preventive and curative procedures.

### 1.2 DEFINITION OF PANCHAKARMA

- Panchakarma literally signifies the “five therapies”. This Sanskrit word is the union of two words: ‘Pancha’ + ‘Karma’ which means five therapeutic procedures.
- It is an all-inclusive system of knowledge and practices to remove toxins from the body and to restore the body’s harmony with nature.
- Contemporarily, it may be called as Systemic Detoxification or Systemic Bio purification.
- **Definition:** - It is basically a bio-cleansing regimen, which facilitates the body system for better bio-availability of the pharmacological therapies, besides achieving homeostasis of dosha.



### 1.3 CURRENT SCOPE & IMPORTANCE OF PANCHAKARMA

In the current scenario, these unique panchakarma procedures are widely practiced by physicians in India and many other countries globally for prophylactic and therapeutic purposes besides improving the quality of life of subjects suffering from chronic and refractory illness.

### 1.4 PRINCIPLES OF PANCHAKARMA

Ayurveda believes in ‘*srotomayam purushah*’ meaning human beings are composite of various srotas. *Srotas* is a Sanskrit word meaning channels, orifices, tracts, connections, communication systems etc.

As long as these srotas are intact, a person will enjoy a healthy life. Any disturbance or obstruction in these srotas results in disease. So the very principle of panchakarma is to attain srotoshodhana. Srotoshodhana is attained by bringing the accumulated as well as sticky ama dosha from shakha (bodily systems) to Koshtha (GIT) and eliminate them through nearest route by the purification mechanism called Panchakarma or Shodhana karma. The ultimate purpose of Panchakarma is Non-relapse/Non-recurrence of the diseases.

### 1.5 OBJECTIVES OF PANCHAKARMA

Panchakarma is useful for the prevention, promotion, and curative purposes. Accordingly, they can be termed as -

- Preventive Panchakarma – for maintaining positive health in a healthy individual
- Promotive Panchakarma – for obtaining extraordinary qualities like Rasayana & Vajikarana
- Curative Panchakarma – for treating/removing the ailments of a diseased person



#### INTEXT QUESTIONS 1.1

1. Trividha chikitsa includes ....., ..... and .....
2. .... is basically a bio-cleansing regimen which literally signifies the “five therapies”.

### 1.6 APPLICATION OF PANCHAKARMA

Panchakarma is a group of specialized procedures of Ayurvedic therapeutics useful in removing toxins and giving a healthy status to the body. It cleanses the body, improves digestion and metabolism. Application of Panchakarma includes three serial procedures. They are:

## MODULE – I

Panchakarma – Main procedures



Notes

## Principles of Panchakarma

- Purva Karma (Pre procedures) which constitutes Paachan (Digestion), Snehana (Internal and external oleation) and Swedana (Fomentation)
- Pradhana Karma (Main procedures) which comprises Vamana (Therapeutically induced vomiting), Virechana (Therapeutically induced purgation), Vasti (Therapeutically medicated enema), Nasya (Therapeutic Nasal errhines) and Rakta Moksana (Therapeutic bloodletting)
- Paschat Karma (Post procedure measures) consists of Sansarjan Karma (Specific dietetics) and Rasayana (rejuvenation therapy).

The selection of the method, drug, kind of pre and post procedural care influences the regression of the disease. Among these, the preparatory procedures have a major role in the effectiveness of panchakarma. They are aimed at bringing the adhesions and impurities from remote locations to the gastrointestinal tract from where they could be easily expelled. Medicated ghee, cream of curd with jaggery etc., are some common preparations, given internally for making the impurities to liquefy and move easily. Hot oil massage, steam baths, etc. are some popular external preparatory procedures. They act at cellular levels forcing to expel out toxic depositions, making the fluid in the extracellular spaces thin and mobile and allowing them to flow back to intestines.

This kind of cleansing will remove all the impurities which prevent the life force to act upon the diseases. It brushes up the immune system and releases energy availed from food through smoother pathways. The resultant will be a harmony of body, mind, and soul which brings all the glories back to life. This is also the preparatory step for the rejuvenation treatments of Ayurveda known as Rasayana therapy.

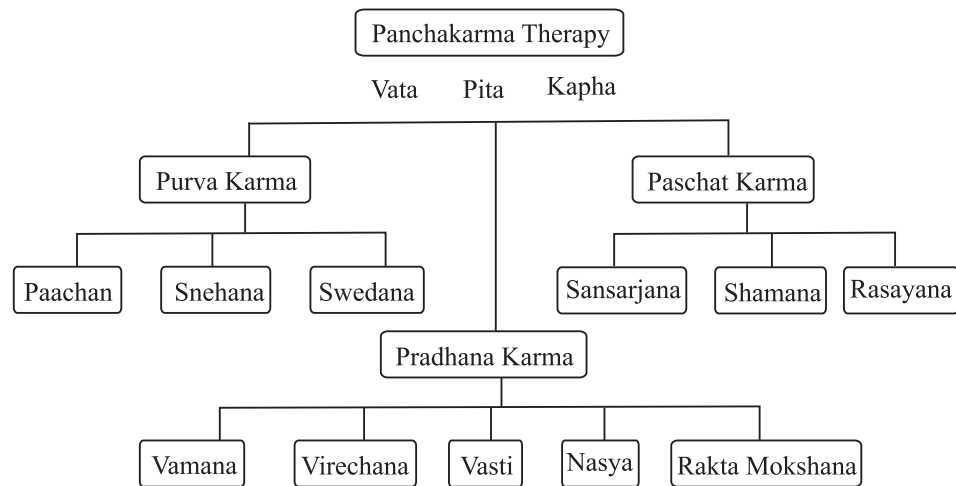


Fig. 1.2 Purva, Pradhan & Paschat Karma – Panchakarma



## 1.7 ADMINISTRATION OF PANCHAKARMA

For practical utility and understanding, it may be categorized in the following way

- Major/Main procedures (Classical/Shastriya Panchakarma)
- Sub procedures (Keraliya Panchakarma)
- Specialized procedures (Kriyakalp)
- Miscellaneous procedures (Prakirna paddhati)

### 1.7.1 Major/Main Procedures (Classical/Shastriya Panchakarma)

Ayurveda explains five methods of purification for the body. They remove the stagnations and expel the toxins from different areas. They are emesis, purgation, enemas, nasal errhines, and bloodletting. The first three methods rinse the upper, middle and lower parts of the gastrointestinal tracts, respectively. In diseases involving the head region, nasal cleaning is very effective while bloodletting is done for purifying the fluid tissues of the body.

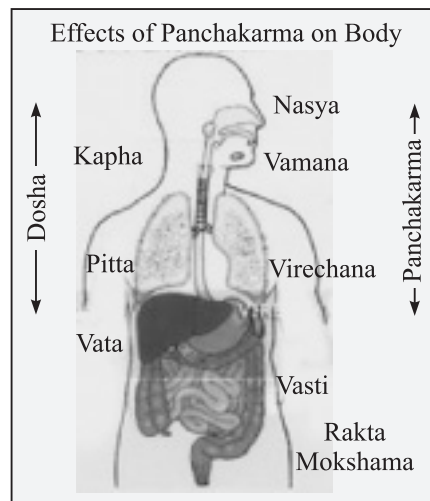
Shastriya (Classical) panchakarma

1. Vamana (Therapeutic emesis)
2. Virechana (Therapeutic purgation)
3. Vasti (Therapeutic enema)
4. Nasya (Therapeutic errhines)
5. Rakta mokshana (Blood-letting)

Therapeutic emesis (vamana) to remove excess kapha, therapeutic purgation (virechana) to clear excess pitta, medicated enema (vasti) to eject excess vata, nasal drops or snuffs (nasya) for diseases of the head & neck and bloodletting (Rakta mokshana) in the case of blood disorders.

### 1.7.2 Sub procedures (Keraliya Panchakarma)

The conditions, especially chronic ailments, where one need to administer 'sukha snehana swedana' to transform and bring the dosha from shakha to koshta so as to eliminate them from the body intermittently through various routes by five-fold treatment methods is termed as 'Keraliya Panchakarma'.



**Fig. 1.3 Doshic locations & corresponding Panchakarma**



Notes

## MODULE – I

Panchakarma – Main procedures



Notes

Sub procedures (Keraliya Panchakarma) are as under:

1. Pinda sweda
2. Sarvanga dhara (Pizhichil)
3. Shirodhara
4. Shirovasti
5. Lepam (Shiro/Anna/Ekanga)

### 1.7.3 Specialized procedures (Kriyakalp)

Minor panchakarma procedures are designed and described for the care and cure of the eyes and its afflictions considering its importance among all the sensory organs. The word *Kriya* means therapeutic procedures and *Kalpa* means special formulations. *Kriyakalpa* is a local therapeutic used for various eye disorders.

### 1.7.4 Miscellaneous procedures (Prakirna paddhati) -

Diverse procedures of panchakarma not covered under the above three types can be grouped into this kind. It covers Abhyanga, Udwartanam, Kati vasti, Greeva vasti, Janu vasti etc.

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## 1.8 SHAD-UPAKRAMA (SIX THERAPEUTIC MEASURES/ STRATEGIES)

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Acharya Charaka has detailed six therapeutic measures under the heading of “Shadupakrama”, 'shat' means six and 'upakrama' means therapeutic measures. Six therapeutic measures are listed below -

1. Langhana (Depleting/Reducing therapy)
2. Brimhana (Nourishing/Anabolism therapy)
3. Rukshana (Drying/Dehydrating therapy)
4. Snehana (Oleation therapy)
5. Swedana (Fomentation/Sudation therapy) and
6. Stambhana (Retaining therapy).

### 1.8.1 Langhana (Depleting/Reducing therapy)

All those measures which induce Laghutva (lightness) in the body are called “Langhana”. It is indicated in all seasons in case of excessive aggravation of Kapha, Pitta, Rakta and Mala, Kushtha (skin disease), Madhumeha (Diabetes), Sthoulya (Obesity) etc. Generally, panchakarma induces langhana in the body.



### 1.8.2 Brimhana (Nourishing/Anabolism therapy)

All those measures which induces anabolism and increase the body weight are called “Brimhana”. “*Mansam brimhaniyanam*” – Meat is considered to be the best brimhana agent. Brimhana is indicated in all seasons in individuals who are injured, emaciated, aged, weak, those travelling excessively every day, those involved in excessive sexual intercourse, and those who are addicted to alcohol; while others should be given in Grishma ritu which brings weakness in everyone.

### 1.8.3 Rukshana (Drying/Dehydrating therapy)

All materials and methods which render the body Ruksha (rough), Khara (coarse) and Vishada (Dry) are called Rukshana. Major diseases located at vital sites (marma sthana), Urustambha and similar diseases are considered suitable for Rukshana karma.

### 1.8.4 Snehana (Oleation therapy)

All the measures and methods which cause snigdhatva (oily), visyandam (oozy/secreting), Mardava (softness), Kledatwa (sticky) are called Snehana. It is indicated in Alcoholism, Dryness of the body, Sexual exhaustion, Anxiety, Daily exercises, Senility etc.

### 1.8.5 Swedana (Fomentation/Sudation therapy)

All the procedures which relieve stiffness, heaviness, cold by inducing sweating are called Sweda karma.

### 1.8.6 Stambhana (Retaining therapy)

All the measures which control the movement of biological fluids including urine, faeces, sweat, blood etc., are called Stambhana.

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## 1.9 IMPORTANCE OF SHADUPAKRAMAS

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Shadupakrama not only incorporates the Panchakarma measures but encompasses the entire therapeutic strategies and philosophy. An Ayurvedic physician is expected to know in-depth science and art of these upakramas. Acharya Charaka states that in principle there is nothing beyond these six-fold methods for the treatment of a disease.

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## 1.10 EFFECTS OF PANCHAKARMA

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The contribution of Panchakarma therapy is that it removes the toxins from the body and provides purification of the body at two levels:

## MODULE – I

Panchakarma – Main procedures



### Notes

## Principles of Panchakarma

1. At the gross level - various organs and systems of the body are thoroughly cleansed like cardiovascular system, gastrointestinal tract etc.
2. At the cellular level- purification and cleansing of the body are produced at the level of cells, cell membranes, and molecules.
3. It enhances digestion at the gross level as well as at cellular level.
4. It enhances reproduction of new cells.
5. At the psychological level, it increases the confidence to fight against diseases.

Panchakarma helps to bring the whole body to normalcy; starts rejuvenation and revitalization of all body tissues; potentiates the pharmacological actions of various drugs and medicines administered, removes waste products, unwanted materials, various toxins, and stagnant dosha; and potentiates physiological functions of all the body systems (e.g., gut absorption improves considerably and metabolism is also corrected). The prognosis of various diseases that are difficult to be treated with simple administration of medicines significantly improves after Panchakarma therapy. Panchakarma is not only a prerequisite for all the therapeutic procedures and medications but also has a comprehensive therapeutic role in promoting preventive, curative, and rehabilitative procedures. If properly performed, it does not produce any serious complications. Minor complications, if arise, are easily manageable. Specialized techniques of Panchakarma are simple to perform and can be carried out at both the outdoor patient and indoor patient levels.

### 1.11 GENERAL RULES FOR ALL PANCHAKARMA PROCEDURES

The following guidelines are to be strictly followed during and after the procedure for a period of days double than the actual procedure.

#### Do's:

1. Use of warm water throughout the treatment
2. Maintain/ Practice celibacy

#### Don'ts:

1. Sitting for longer period of time
2. Standing for longer period of time
3. Using pillow of unsuitable height/thickness
4. Walking long distance

## Principles of Panchakarma

5. Strenuous travelling
6. Riding on animals
7. Daytime sleep
8. Excessive /loud speaking
9. Coitus (sex)
10. Suppression of natural urges, e.g., passing of flatus, stools, urine, etc.
11. Exposure to breeze /intake of cold items
12. Over exposure to sunlight, smoke, dust, etc.
13. Grief
14. Anger
15. Untimely intake of food
16. Intake of incompatible food
17. Exercise



### INTEXT QUESTIONS 1.2

1. The major five methods of purifications are .....
2. The therapeutic measure which induces the laghutva (lightness of the body) is called .....
3. During the panchakarma procedures daytime sleep, exercise, grief, anger etc. are not advisable. (True or False)
4. Among the following the antagonistic therapeutic procedures are:
  - a. Langhana – Brimhana
  - b. Rukshana – Snehana
  - c. Swedana – Stambhana.
  - d. All the above

### 1.12 PANCHAKARMA IN DAILY LIFE

The following different minor panchakarma procedures can be followed daily on individual basis

- Abhyanga (Body massage)

## MODULE – I

Panchakarma – Main procedures



Notes

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Panchakarma – Main procedures



Notes

## Principles of Panchakarma

- Shiroabhyanga (Head massage)
- Padabhyanga (Foot massage)
- Udwartana (Powder massage)
- Pratimarsha nasya (Nasal instillation)
- Anjana (Collyrium)
- Gandusha (Gargling)
- Dhumapana (Medicated fumes inhalation)
- Karnapoorna (Filling of the ear with oil)

### 1.13 PROBABLE MODE OF ACTION OF PANCHAKARMA

- It eliminates the metabolic wastes & toxins
- It cleanses the micro & macro channels of the body
- It helps in early repair of tissues and improves nourishment & tissue perfusion
- It prevents early aging and relaxes both body and mind
- It increases the bio-availability of the drug and excretion of unwanted substances
- Panchakarma is the fundamental basis of Ayurvedic therapies. These internal purification therapies give long lasting/everlasting results.
- Panchakarma is a unique bio-cleansing regimen of Ayurveda comprising of five procedures that facilitate better bioavailability of the pharmacological therapies, helps to bring about homeostasis of body humours, and eliminates disease-causing toxic complexes from the body. When applied skillfully and appropriately, Panchakarma procedures are safe and effective in the prevention and management of a number of health problems.

### 1.14 BENEFITS OF PANCHAKARMA

- The vitiated doshas will be eliminated from the body through the alimentary tract
- The power of digestion and metabolism is enhanced
- Diseases are cured and health is restored
- The sensory faculties, mind, intelligence and the complexion becomes clear.
- Gains strength

## Principles of Panchakarma

- The individual will not be affected by old age and enjoys long healthy life.
- Rejuvenates the body
- Prevents diseases in the body
- Increases the power of Immunity
- Nourishes the body
- Revitalizes the nervous system



### WHAT YOU HAVE LEARNT

In this lesson, you have learnt that

- “Trividha chikitsa” (Therapeutic triad) consists of Nidana parivarjana (Avoidance of causative factors), Samshamana (Pacification treatment) and Samshodhana (Radical/Purification therapy)
- Panchakarma literally signifies the “five therapies”. It is basically a bio-cleansing regimen, which facilitates the body system for better bio-availability of the pharmacological therapies, besides achieving homeostasis of doshas.
- Application of Panchakarma includes three serial procedures -Purva karma Pradhana karma and Paschat karma.
- For practical utility and understanding, administration of Panchakarma may be categorized as 1.Major/Main Procedures (Classical/Shastriya Panchakarma) 2. Sub procedures (Keraliya Panchakarma) 3.Specialized procedures (Kriyakalp) and 4.Miscellaneous procedures (Prakirna paddhati)
- Panchakarma are Vamana (Therapeutic emesis),Virechana (Therapeutic purgation),Vasti (Therapeutic enema), Nasya (Therapeutic errhines) and Rakta mokshana (Bloodletting).
- Keraliya Panchakarma are Pinda sweda, Sarvanga dhara (Pizhichil), Shirodhara, Shirovasti and Lepam (Shiro/Anna/Ekanga)



### TERMINAL EXERCISE

#### Short Questions

1. Write the effects of panchakarma.
2. Name five panchakarma procedures to be followed in daily life.
3. What are the benefits of Panchakarma?
4. Write the categorization of Panchakarma based on its administration?
5. Name the Classical & Keraliya panchakarma.

## MODULE – I

Panchakarma – Main procedures



Notes

## MODULE – I

Panchakarma – Main procedures



Notes

### Long Question

1. Write short notes on each procedure of Panchakarma.
2. Write short notes on six procedures of Shadupakrama.



### ANSWERS TO INTEXT QUESTIONS

#### 1.1

1. Nidana parivarjana, Samshodhana, and Samshamana
2. Panchakarma

#### 1.2

1. Vamana, Virechana, Vasti, Nasya and Raktamokshana
2. Langhana
3. True
4. d–All the above



**2**

## **SNEHANA KARMA (*OLEATION THERAPY*) & SWEDANA KARMA (*SUDATION THERAPY*)**

In the previous lesson you learnt about Trividha chikitsa, definition, scope, objectives, utility, effects of Panchakarma and the general rules to be followed. All of us have bicycles at home, what do we do for smoothing the paddling of the bicycle and to ease the application of brakes? Yes, you are right, for achieving this we regularly apply oil to the brakes and to the chain, which reduces the friction and eases its function. Similar to this, are you aware of any methods which would ease the movements and function of different body parts? Yes, it is a known fact that nonliving things like the dry cane stick can be moulded into any shape of individual choice after applying oil and contacting with fire; similarly, it is very much possible to bring back normalcy of the paralysed parts of the human beings with the help of snehana and swedana karma.

Snehana and Swedana Karma are essential procedures before performing any Shodhana Karma. These are included as Purvakarma of panchakarma in Ayurveda. Snehana and Swedana are also described as one of the therapeutic measures in Shadvidha upakrama of treatment. So other than Panchakarma procedures Snehana and Swedana are having its own importance in the treatment. Keraliya Panchakarma which is being practiced widely is considered to be the part of different Snehana and Swedana procedures. In this lesson, we will learn about different aspects of Snehana and Swedana, its properties, characteristics, indications and contra indications and its practical utility.

**OBJECTIVES**

After reading this lesson you will be able to:

- Define Snehana and Swedana;
- Describe the properties of Snehana and Swedana Dravya;

## MODULE – I

Panchakarma – Main procedures



Notes

### Snehana karma (Oleation Therapy) & Swedana Karma (Sudation Therapy)

- Explain the importance of Snehana and Swedana Karma;
- State the indications and contraindications of Snehana and Swedana;
- Identify Samyaka Snehana lakshana & Samyaka Swedana lakshana and its complications;
- Explain the benefits of Snehana and Swedana;
- Classify Swedana;
- Explain Snehana and Swedana procedure.

## 2.1 SNEHANA KARMA

### 2.1.1 Definition of Snehana

Literally 'sneha' means 'oleate' or to make smooth. The process which produces snehana (unctuousness), Vishyandana (fluidity), Mridutwa (softness) and Kledana (smoothness) in the body is known as 'snehana karma'.

### 2.1.2 Properties of Snehana dravya

Snehana dravya possess properties like Guru, Sita, Sara, Snigdha, Manda, Sukshma, which are having exactly opposite qualities of Ruksha dravya such as Laghu, Sthira, Ruksha, Tikshna, Sthula, and Sandra.

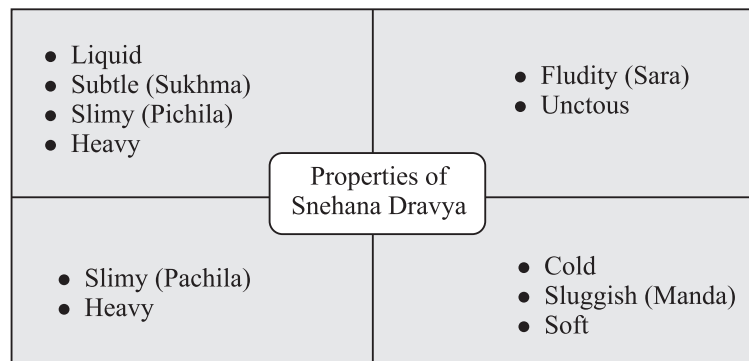


Fig 2.1: Properties of Snehana dravya

### 2.1.3 Basic sources of Snehana dravya

The following unctuous substances are considered as basic snehana dravya

1. Ghrita (Ghee)
2. Taila (Oil)
3. Vasa (Fats)
4. Majja (Bone marrow)

Among these four basic snehana dravya; Cows ghee, Sesame oil, Varaha vasa and Oxen marrow are the best among them.



**INTEXT QUESTIONS 2.1**

1. The process which produces Snehana (unctuousness), Vishyandana (Fluidity), Mridutwa (Softness), and Kledana (Smoothness) in the body is known as .....
2. Properties of Snehana dravya are opposite to ..... Dravya
3. Best ghrita is .....
4. Tikshna is the property of Snehana Dravya ..... (True/False)



**Notes**

**2.1.4 Categorization of Snehana dravya**

Snehana dravya have been classified in terms of its sources, mode of action, dosage, mode of preparation, mode of administration, combination with other drugs or diets, combination with sneha dravya and the same is explained in table 2.1:

**Table 2.1: Categorization of Snehana dravya**

S. No	Basis of categorization	Types
1.	Source (Yonibheda)	1. Sthavara (Plant origin) 2. Jangama (Animal origin)
2.	Mode of action	1. Shodhana (Elimination) 2. Shamana (Palliation) 3. Brimhana (Nourishing)
3.	Dosage	1. Hrasiyasi matra (Test dose) 2. Hraswa matra (Minimum dose) 3. Madhyama matra (Medium dose) 4. Uttama matra (maximum dose)
4.	Mode of preparation	1. Mridupaka (Extra virgin oil) 2. Madhyamapaka (Virgin oil) 3. Kharapaka (Pomace oil)
5.	Mode of administration	1. Bahya (External oleation) 2. Abhyantara (Internal oleation)
6.	Combination with other drugs or diets	1. Acchapeya (Pure sneha) 2. Vicharaniya (Mixed with other substances)
7.	Combination with sneha dravya	1. Yamaka (Combination of two kinds of sneha) 2. Trivrit (Combination of three kinds of sneha) 3. Maha (Combination of four kinds of sneha)

## MODULE – I

Panchakarma – Main procedures



Notes

### Snehana karma (Oleation Therapy) & Swedana Karma (Sudation Therapy)

#### 2.1.5 Indications of Snehana Karma

Now, let us learn the indication for performing snehana karma. The indications are listed below and is depicted in fig.2.2.

1. Sodhanarha (person who fit for panchakarma procedures)
2. Ruksha sharira (Rough/Dry) body.
3. Diseases due to vitiation of Vata
4. Vyayama sheela (Persons who do regular exercises e.g: Athletes, wrestlers etc)
5. Chintaka (Intellectuals, Executives)
6. Essential preparatory procedures for other panchakarma procedures
7. Vataroga like hemiplegia, Paraplegia, Facial palsy, Brachial neuralgia etc
8. Ksheena shukra (Oligospermia)
9. Timira (Incipient cataract)
10. Gulma (Abdominal lump)
11. Parinama shoola (Acid peptic disorders)
12. Yoni vyapath (Diseases of female genital organs)
13. Krisha and Bala shosha (Emaciation)
14. Suryavata (Frontal Headache)
15. Anidra (Sleeplessness)
16. Madatyaya (Alcoholic intoxication)
17. Jeerna vibandha (Chronic constipation) etc.

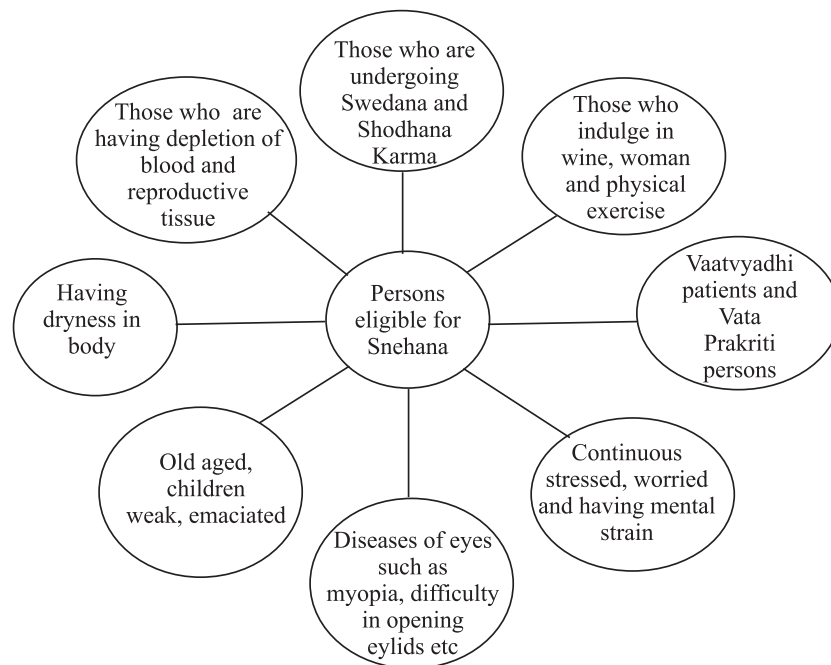
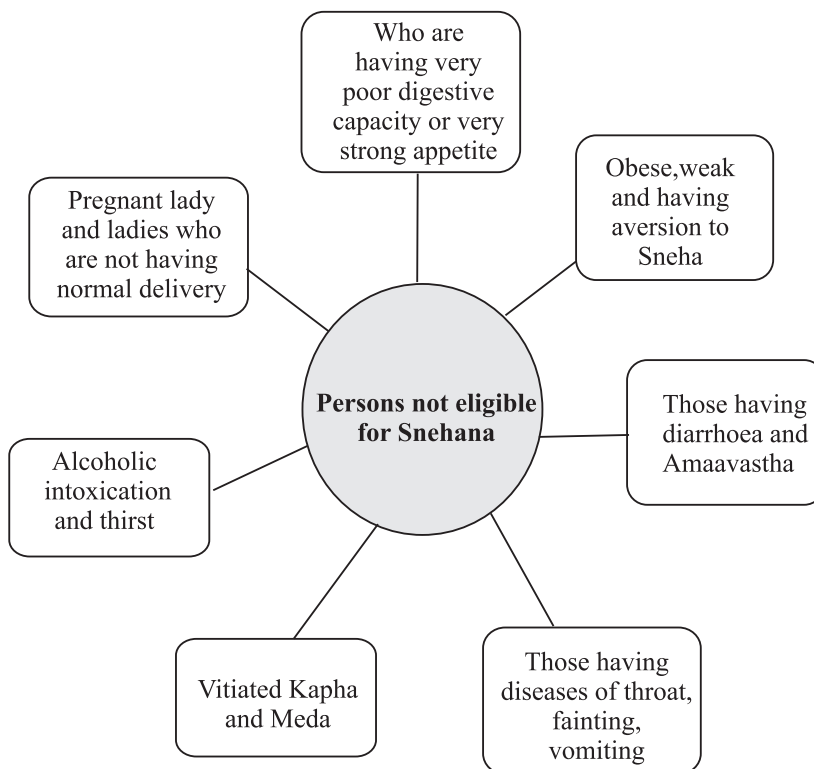


Fig. 2.2: Indications for Snehana Karma



**2.1.6 Contraindications**

1. Medho dosha (Vitiation / increase of Kapha & fat tissue)
2. Amadosha (State of indigestion & toxic metabolites)
3. Nitya mandagni (Poor indigestion)
4. Chardi (Vomiting )
5. Udararoga (Ascites, Hepato-Spleeno megaly, Cirrhosis of liver etc.
6. Atisara (Diarrhoea)
7. Grahavisha (Mild chemical poison)
8. Nava jwara (Early stages of fever) etc.



**Fig. 2.3: contraindications of Snehana Karma**



**INTEXT QUESTIONS 2.2**

1. According to the source, Snehana is categorized into ..... and .....
2. Daily use of ..... and ..... is considered superior among all Rasayana.
3. In daily regimen, Abhaynga has been advocated especially to head, foot and .....

## MODULE – I

Panchakarma – Main procedures



Notes

### Snehana karma (Oleation Therapy) & Swedana Karma (Sudation Therapy)

4. .... karma causes liquefaction of morbid Dosha.
5. Ayurveda has advocated Snigdha ahara in daily diet True /False
6. Continuous stressed, worried and having mental strain are the conditions indicated for Snehana Karma. (True or false)
7. The persons with vitiated Kapha and Meda are indicated for Snehana. (True / False)
8. Obese, weak and having aversion to Sneha are not eligible for Snehana. (True / False)

#### 2.1.7 Snehapana (Internal administration of Snehana)

##### 2.1.7.1 Pre-procedure

1. Screening of the patient for the eligibility is very important.
2. Counsel the person, discuss brief information of procedure and do's and don'ts to be followed. Clarify all the doubts regarding the procedure. Individuals willingness is necessary and is also a prerequisite for the procedure. Before starting Snehapana, one should be given mild doses of medicine to stimulate the digestive strength
3. After the eligibility screening, koshta assessment to be done
  - **Koshta-pariksha** - Intake of jaggery, sugarcane juice, milk, whey, rice pudding, ghee, grape juice, hot water etc., serves as a purgative for those having Mridu koshta. This cannot produce purgative effect in Krura koshta, whereas in Madhyama koshta, mild laxative effect can be observed. After taking the unctuous substances internally, effects of proper oleation can be observed within the period of 3 days in Mridu koshta, 5 days in Madhyama koshta and 7 days in Krura koshta
  - Snehapana should not exceed more than 7 days. If so it becomes habituated to the body and cannot be useful in the process of elimination.
  - Main procedure should not be given in the following conditions on the day of Snehana administration
    - a. Trishna (Thirst)
    - b. Garbhini (Pregnancy)
    - c. Annadwesa (Aversion to food)
    - d. Vasti (Persons undergoing a process of therapeutic enema) and
    - e. Nasya (Nasal administration).

**2.1.7.2 Main procedure**

After the diet consumed on the previous day is digested, the patient is advised to perform spiritual rites and take medicated oil orally 15-30 minutes immediately after sunrise. Warm water is to be given for quick digestion and gargling to clear the oral cavity and then the patient is advised to walk for a few minutes.

Medicines are to be administered according to the condition of the disease. For example:

- In skin disease - Mahatiktaka Ghritam, Pancha Tikta guggulu ghritam etc.
- Swasa roga - Vasa ghrita, Thryushanadi ghrita etc.
- Unmada - Brahmi ghrita
- Apasmara - Kalyana ghrita, pancha gavya ghrita etc.
- Paksha ghata - Tila taila, ksheera bala taila etc.

**2.1.7.3 Dosage of Sneha Aushada**

The quantity of oil digested within 6 hours is called as Hraswa matra, which is indicated for the persons of Mridu koshta and where ever dosha are in low vitiated condition. Madhyama matra will be digested within 12 hours and is indicated for the persons having moderate strengths and also in madhyama koshta. The quantity digested within 24 hours is called Uttama matra and is indicated in Kruru koshta and also to the strong persons. Oil should not be administered internally without knowing the type of Koshta.

**Table 2.2: Dosage schedule**

Day	Hraswa matra (Mridu koshta)	Madhyama matra (Madhyama koshta)	Uttama matra (Kruru koshta)
1 <sup>st</sup> day	60 ml	60 ml	60 ml
2 <sup>nd</sup> day	90 ml	90 ml	90 ml
3 <sup>rd</sup> day	120 ml	120 ml	120 ml
4 <sup>th</sup> day		180 ml	180 ml
5 <sup>th</sup> day		240 ml	240 ml
6 <sup>th</sup> day			300 ml
7 <sup>th</sup> day			360 ml

**Anupana:**

Warm water is advisable as anupana after consuming ghrita as snehapana, Yusha as anupana for taila and manda as anupana for Vasa & Majja. In general warm water is advisable for all types of sneha dravya.

## MODULE – I

Panchakarma – Main procedures



Notes

### Snehana karma (Oleation Therapy) & Swedana Karma (Sudation Therapy)

#### 2.1.7.4 Post procedure

Once the snehapana is done, then look for symptomatology of proper or improper oleation.

#### 2.1.7.5 Symptomatology of Snehana karma

Table 2.3: Symptomatology of Snehana Karma

Proper oleation	Improper oleation	Excessive oleation
<ul style="list-style-type: none"><li>• Increased digestive power</li><li>• Snehodwega</li><li>• Lightness in the body</li><li>• Skin becomes smooth</li><li>• Movement of vata in the downward direction</li><li>• Passing oil through anus</li></ul>	<ul style="list-style-type: none"><li>• Decreased digestive power</li><li>• Burning sensation in the chest</li><li>• Weakness</li><li>• Roughness of the skin</li><li>• Movement of vata in the opposite direction</li><li>• Difficulty in digesting food.</li></ul>	<ul style="list-style-type: none"><li>• Aversion to take food</li><li>• Anorexia</li><li>• Heaviness</li><li>• Passing stools no of times</li><li>• Dysentery</li><li>• Discharge from mouth, nose and rectum.</li><li>• Burning sensation in the rectum.</li></ul>



#### INTEXT QUESTIONS 2.3

1. The dose of Shodhana Sneha should be such that it should digest in approximately ..... hours.
2. Normally Shodhana Sneha should not be given more than ..... days.
3. The purpose of Shodhana Sneha is to bring Dosha from shaka to ..... for elimination by Panchakarma.
4. Sneha which gets digested in approximately twenty-four hours is called as ..... Sneha.
5. Brimhana Sneha is administered along with food during diet (True/False)
6. In Accha peya the only peya is used for internal use. (True/False)

#### 2.1.7.6 Post-procedure care

During the process of oleation therapy if any abnormality is found, giving oil internally is to be stopped. Then digestive and Rukshana dravyas like Syamaka, Takra, Saktu etc., are to be given for some days, so as to avoid post procedure complications.



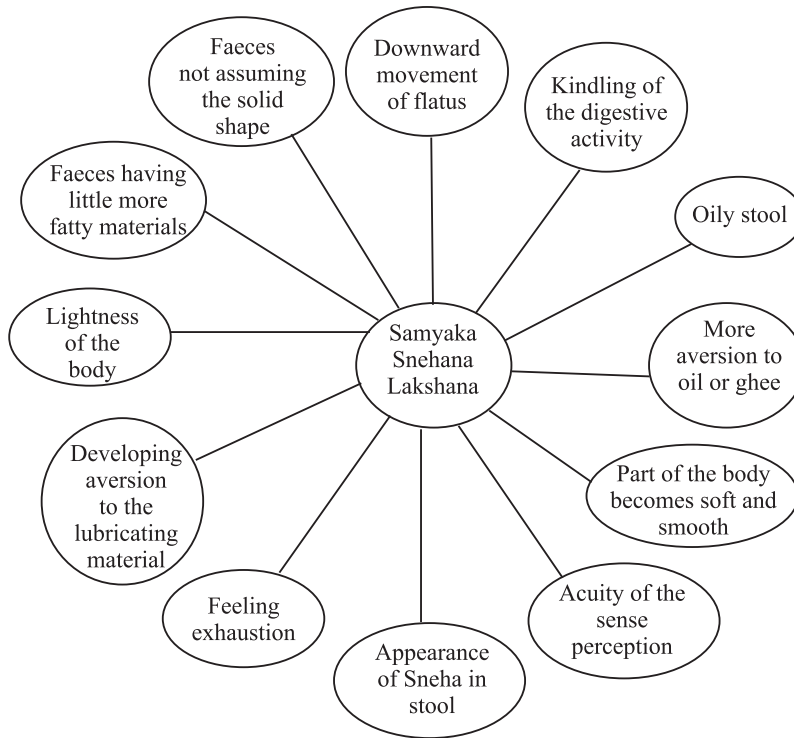


Fig. 2.4: Samyaka Snehana lakshana

Post procedure care: The following regimen is to be followed during the course of oleation therapy and also the same number of days, even after the completion of the course.

- Use of warm water for drinking and bathing.
- Celibacy should be maintained.
- Avoid the following
  - Sleeping in the daytime.
  - Suppression of natural urges.
  - Speaking loudly.
  - Anger and anxiety.
  - Exposure to sunlight and cold breeze.
  - Travelling long distance by vehicle or by walk.
  - Contact with smoke and dust etc.

#### 2.1.7.7 Possible complications

These will arise if general guidelines are not followed. A complication arises commonly due to errors in Matra nirnaya (Dosage schedule) and Kala nirnaya (time of drug administration).

## MODULE – I

Panchakarma – Main procedures



Notes

### Snehana karma (*Oleation Therapy*) & Swedana Karma (*Sudation Therapy*)

#### Snehakarma Vyapath - Immediate complications

1. Ajeerna (Indigestion)
2. Trishna (Thirst)
3. Anaha (Distention of abdomen)
4. Jwara (Fever)
5. Sthambha (Rigidity)
6. Aruchi (Distaste)
7. Shula (Pain)
8. Amadosha (State of indigestion & toxic metabolites)
9. Utklesha (Nausea)

#### Delayed Complications

1. Kustha (Skin disease)
2. Pandu (Anaemia)
3. Sotha (Edema)
4. Udararoga (Ascites, Hepato-Spleeno megaly, cirrhosis of liver etc.)
5. Grahani (Sprue /Malabsorption syndrome)
6. Arsa (Haemorrhoids)
7. Staimitya (Feeling of cold)
8. Visarpa (Erysipelas)

#### 2.1.7.8 Management

Symptomatic therapy based on Predominance of dosha and also on the severity of the complications.

- Ajeerna & Trishna -Vamana (Emesis) to be done by warm water (Ushnodaka) and to be managed accordingly.
- Fasting, vomiting and sudation, administration foods, drinks and medicines which are dry.
- Use of Takrarishta (Fermented alcoholic preparation made from buttermilk), yava (Barley), Pippali (Long pepper), Triphala (Three myrobalans), Kshaudhra (Honey), Goumutra (Cow's urine) etc.
- Other complications - Symptomatic therapy based on the dosha predominance and on the severity of the complications.

### 2.1.7.9 Benefits of Snehana

The persons who resort to oleation therapy regularly will enjoy benefits as shown below in fig. 2.5.

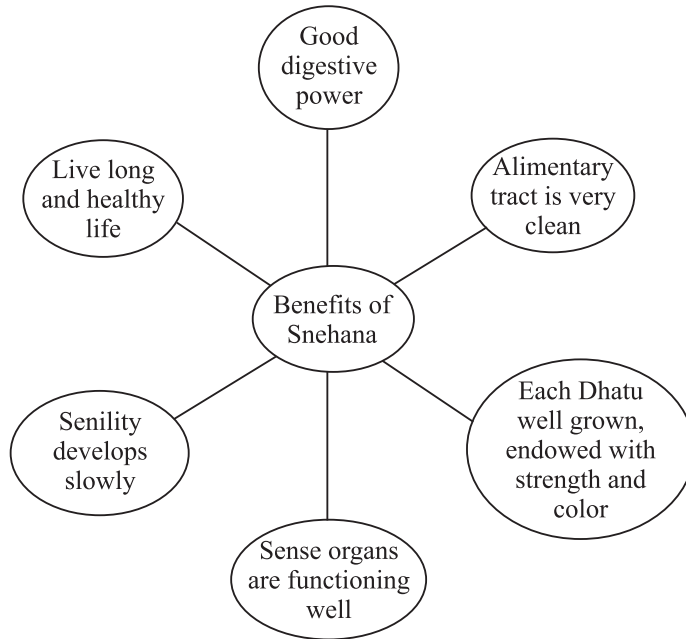


Fig. 2.5: Benefits of Snehana



### INTEXT QUESTIONS 2.4

1. The appearance of Sneha in the stool is a feature of Samyaka sneha lakshana. (True /False)
2. Developing aversion to the lubricating material is a feature of Samyaka sneha. (True/False)
3. Each Dhatu well grown, endowed with strength and color is benefits of Snehana. (True/False)
4. Exudations from the nose, mouth, and anus are the features of Samyaka sneha lakshana. (True /False)

## 2.2 SWEDANA KARMA (SUDATION THERAPY)

### 2.2.1 Definition of Swedana

Literally 'sweda' means 'sweat' or 'perspiration'. The process which relieves sthambha (stiffness), Gaurava (heaviness), Sheeta (Coldness) and which induces Sweda (perspiration) is known as Sweda karma.



Notes

## MODULE – I

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Notes

### Snehana karma (Oleation Therapy) & Swedana Karma (Sudation Therapy)

#### 2.2.2 Properties of Swedana Dravya

Swedana dravya possess properties like generally Guru, Tikshna, Ushna dravya which induce sweating and the drugs having exactly opposite qualities like Laghu, manda, Tikshna guna causing stiffness (sthambhana) in the body as depicted in fig.2.6.

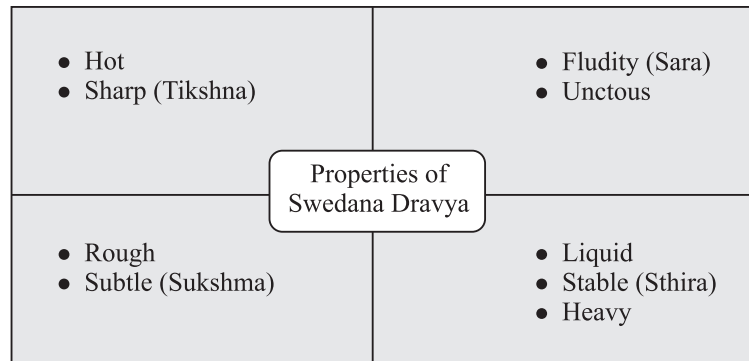


Fig. 2.6: Properties of Swedana dravya

#### 2.2.3 Importance of sudation

Due to sudation after oleation, vitiated dosha can be brought back to the koshta and can be eliminated by means of elimination therapies like vamana, virechana etc.

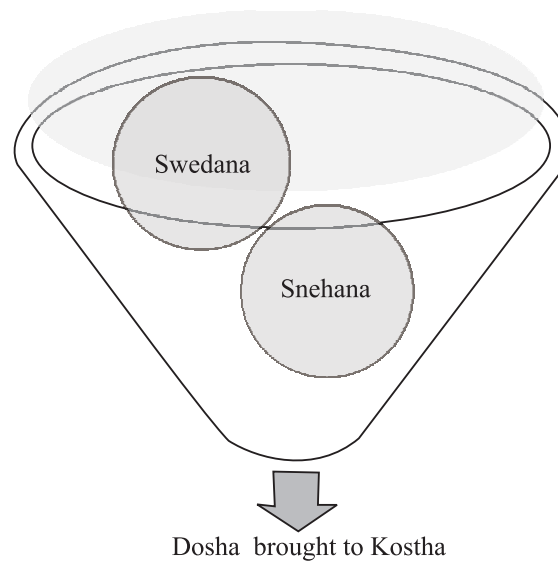


Fig. 2.7: Schematic representation of effect of Snehana and Swedana during Purvakarma



Notes

## 2.2.4 Categorization of Swedana karma

Swedana have been classified in different ways

Table 2.4 Categorization of Swedana Karma

S. No	Basis of categorization	Types
1.	Agni bheda	1. Saani sweda (Thermal sudation) 2. Niragni sweda (Nonthermal sudation)
2.	Sthana bheda	1. Ekanga (Local sudation) 2. Sarvanga (General sudation)
3.	Guna bheda	1. Ruksha sweda (Dry sudation) 2. Snigdha sweda (Moist sudation)
4.	Rogi and Roga bala	1. Mridu sweda (Gentle sudation) 2. Madhyama sweda (Moderate sudation) 3. Maha sweda (Maximum sudation)
5.	Various factors	1. Tapa sweda (Direct heat) 2. Ushma sweda (Steam sudation) 3. Upanaha sweda (Poultice) 4. Drava sweda (Warm liquid sudation)

## 2.2.5 Types of Sudation

Table 2.5 Types of Sudation

Agni sweda (Thermal sudation) – 13 types	Niragani sudation (Non-thermal sudation) – 10 types
1. Sankara sweda (Mixed fomentation)	1. Vyayama (Exercise)
2. Prastara sweda (Hotbed fomentation)	2. Ushna sadana (Warm rooms)
3. Nadi sweda (Steam kettle sudation)	3. Guru pravaraana (Covering with heavy blanket)
4. Parisheka sweda (Affusion sudation)	4. Kshuda (Hunger)
5. Avagaha sweda (Bath sudation)	5. Bahupana (Excessive drinking)
6. Jentaka sweda (Sudatorium sudation)	6. Bhaya (Fear)
7. Asmaghana sweda ( Stone bed sudation)	7. Krodha (Anger)
8. Karshu sweda (Trench sudation)	8. Upanaha (Poultice)
9. Kuti sweda (Cabin sudation)	9. Avaha (Wrestling)
10. Bhu sweda (Ground bed sudation)	10. Atapa (Sun bath)
11. Kumbhi sweda (Pitcher bed sudation)	
12. Kupa sweda (Pit sudation)	
13. Holaka sweda (Under bed sudation)	

## MODULE – I

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Notes

### Snehana karma (*Oleation Therapy*) & Swedana Karma (*Sudation Therapy*)

#### 2.2.6 Swedopaga dasaimani

1. Sobhanjana (*Moringa oligofera*)
2. Eranda (*Ricinus communis*)
3. Arka (*Calotropis gigantia*)
4. Vrischira (*Boerhavia diffusa*)
5. Punarnava (*Boerhavia diffusa*)
6. Yava (*Hordeum vulgare*)
7. Tila (*Sesamum indicum*)
8. Kulattha (*Dolichus biflorus*)
9. Masha (*Phaseolus mungo*)
10. Badara (*Zizyphus jujuba*)

#### 2.2.7 Indications

Now let us learn the indications for using Swedana Karma and its contra indications. The same is depicted in fig. 2.8 and 2.9.

1. Diseases due to vata, Kapha
2. Pratishyaya (Rhinitis)
3. Kasa (Cough)
4. Hikka (Hiccups)
5. Swasa roga (Breathlessness)
6. Anga gourava (Heaviness in body)
7. Karna soola (Earache)
8. Manya soola (Pain in neck region)
9. Shirasoola (Headache)
10. Swarabheda (Hoarseness of voice)
11. Gala graham (Choking sensation in throat)
12. Vata roga like Ardita (Facial palsy), Ekanga vata (Monoplegia), Pakshaghata (paralysis), Vinamaka (Bending of body/kyphosis/lordosis), Anaha (Distension of abdomen) & Vibanda (Constipation)
13. Sukraghata (Defective reproduction elements)
14. Jrimbha (Yawning)
15. Parswa/pristha/kati/kukshi/Hanugraha
16. Mootrakricchrata (Dysuria)
17. Muska vridhhi (Enlargement of scrotum)



18. Angamarda (Body ache)
19. Padarti/jangarti/januarti/urarti
20. Pada/janga/janu/urugraha
21. Gridhrasi (Sciatica)
22. Khalli roga (Pain with cramps in ankle, knee, wrist, hip joints)
23. Amadosha
24. Kampavata (Tremors)
25. Vata kantaka (Sprain of ankle)
26. Sankocha (Contraction)
27. Soola (Pain)
28. Sthambha (Rigidity)
29. Gaurava (Heaviness)
30. Supti (Numbness)
31. Ankylosing spondylitis
32. Mamsagata vata (Muscular dystrophy)
33. Urusthambha (Stiffness of thighs)
34. Gridhrasi (Sciatica)
35. Gulma roga (Abdominal lump) etc.

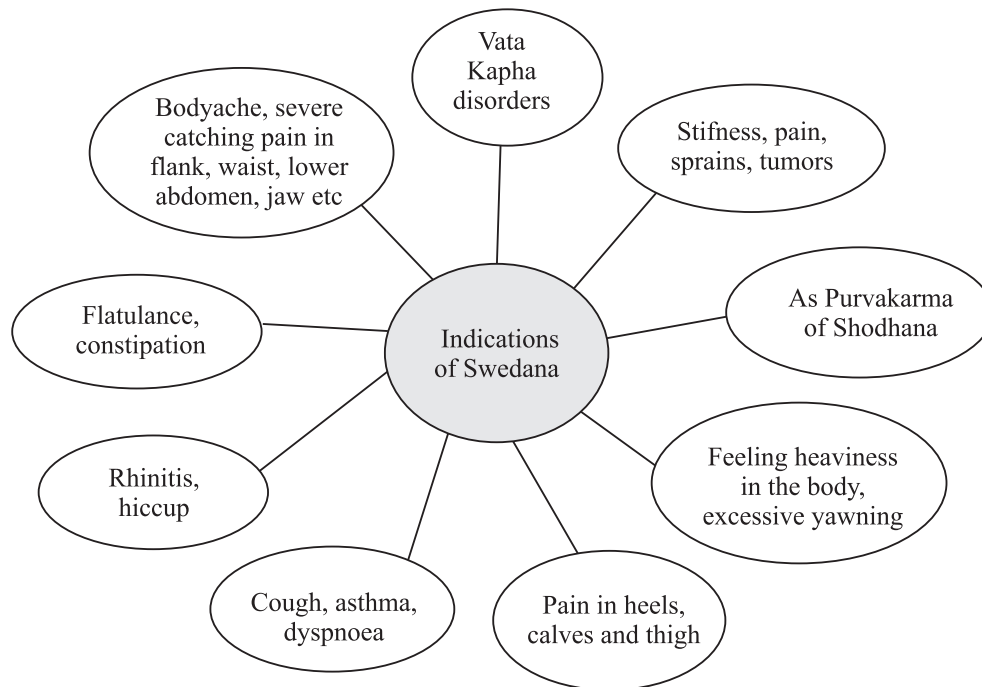


Fig. 2.8: Indications of Swedana Karma

## MODULE – I

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Notes

### Snehana karma (Oleation Therapy) & Swedana Karma (Sudation Therapy)

#### 2.2.8 Contraindications

1. Pittavikara (Diseases due to pitta)
2. Raktapitta (Hemorrhagic disorders)
3. Atisara (Diarrhoea)
4. Madhumeha (Diabetes mellitus)
5. Pakwagudha (Proctitis) & Gudabhramsha (Rectal Prolapse)
6. Visha Madhya vikara (Diseases due to poison/alcohol)
7. Atisthula (Obesity)
8. Pitta meha (Uropathy due to pitta)
9. Kamala (Jaundice)
10. Udararoga (Ascites, Hepato-Spleeno megaly, cirrhosis of liver etc)
11. Urakshata (Injury to lungs)
12. Vatarakta (Gout)
13. Vishuchika (Gastroenteritis)
14. Ksheena ojas (Diminished Strength/Immunity)
15. Timira (Incipient cataract)
16. Systemic lupus erythematosus
17. Multiple sclerosis etc



Fig. 2.9: Contraindications of Swedana Karma.





**INTEXT QUESTIONS 2.5**

1. Swedana is contraindicated in Vata Kaphaja disorders. (True/False)
2. Persons having jaundice, diabetes, anemia and Pittaja disorders are indicated for Swedana. (True/False)
3. Pregnant and menstruating woman are contraindicated for Swedana. (True/False)
4. Niragni Sweda is of ..... types
5. Exposure to sun is a type of ..... Sweda
6. .... type of Swedana is used for sensitive organs like testis, heart and eyes.
7. .... type of Swedana is used for applying Swedana at inguinal region.

Notes

**2.2.9 Procedure**

This procedure is not to be performed in the following conditions

1. Garbhini (Pregnant)
2. Krodha (Anger)
3. Kshudita (Hunger)
4. Shoka (Grief)
5. Durbala (Weak)

**Swedana should be performed**

- To those who have undergone internal and external oleation.
- After proper digestion of the food taken on the previous day
- In a place where there is no free movement of air
- To the persons suffering from severe diseases, in the winter season, and to the strong person maha sweda is advised
- In a less severe condition of diseases, season and moderately strong person Madhya Sweda is advised
- In weak persons, in summer seasons and in milder problems mridu sweda is advised
- In kapha disorders and moist sudation in vata disorders dry sudation is indicated

## MODULE – I

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Notes

### Snehana karma (Oleation Therapy) & Swedana Karma (Sudation Therapy)

- Conduct gentle sudation at the vital points like testes, eyes, and heart, which should be protected from excessive heat
- While performing sudation eyes should be kept covered with the petals of lotus flowers etc.
- Chest should be kept cool by application of the cold substances and wearing flower & pearl garland
- For successful conduction of sudation therapy without any complications ask the patient to hold drugs like karpooora choorna or Amlavetasa or Amala phala or Grapefruit with sugar in the mouth till the completion of the process-
- **Precautions** - Protect the sensitive parts like eyes, heart and scrotal region by covering with cool items like flowers, leaves, etc. If sudation is required, mild sudation is done in the scrotal and cardiac regions.

Table 2.6 Symptomatology after sudation

Proper sudation	Insufficient sudation	Excessive sudation
<ul style="list-style-type: none"><li>• Disappearance of coldness and relief from pain</li><li>• Relief of stiffness and heaviness</li><li>• Body becomes smooth</li></ul>	<ul style="list-style-type: none"><li>• Coldness and pain not relieved</li><li>• Having stiffness and heaviness</li><li>• Roughness of the body.</li></ul>	<ul style="list-style-type: none"><li>• Aggravation of pitta</li><li>• Excessive perspiration</li><li>• Fainting</li><li>• Thirst</li><li>• Burning</li></ul>
After getting the proper signs and symptoms of sudation anoint the body again and ask the patient to have hot water bath and then give light food.	In insufficient sudation continue the process till the patient attains proper symptoms.	In excessive sudation manage the complications by giving Madhura rasa, Snigdha and sita guna drugs and the diet to the patient and also follow the regimen of Grishma ritu.

### 2.2.10 Possible complications

Complications arise if the general guidelines are not followed. They are

1. Pittarakta prakopa (State of vitiation of rakta and pitta)
2. Moorcha (Syncope)
3. Sharira sadanam (Decline of health)
4. Daha (Burning sensation)
5. Sarvanga dourbalya (Weakness all over the body)
6. Sandi peeda (Pain in joints)
7. Vidaha (Burning pain)



8. Sphota utpatti (Eruption of blisters)
9. Trishna (Thirst)
10. Klama (Fatigue)
11. Jwara (Fever)
12. Syavarakta mandala (Black or reddish discoloration of skin due to burns).

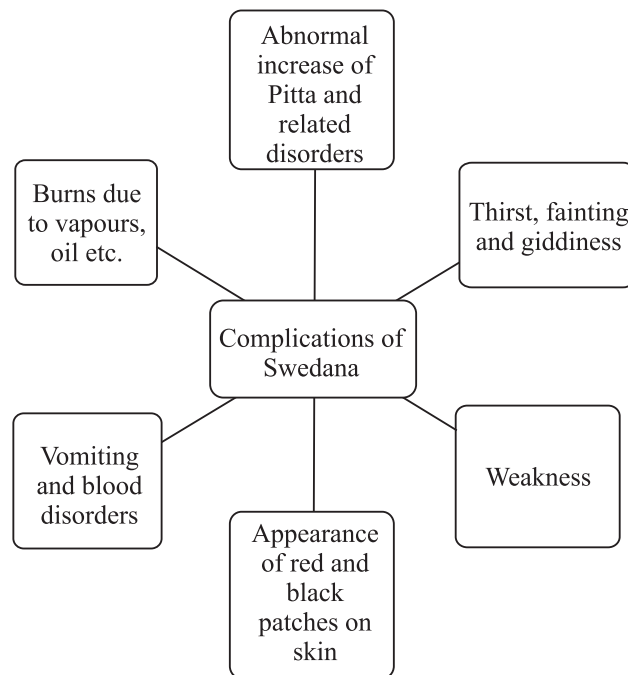


Fig. 2.10: Complications of Swedana Karma

Management of above complications:

- Symptomatic therapy based on the predominance of dosha and on the severity of the complications.
- Cooling measures like use of madhura, snigdha & sheeta dravya (use of sweet, unctuous and cooling drugs).
- Swedana is not to be done in conditions like uncontrolled diabetes mellitus with severe complications.
- It is also observed that in diabetes neuropathy, mild sudation gives benefit to the diabetic patients.

### 2.2.11 Benefits of Sudation therapy

Swedana karma if performed properly, it gives the following benefits

- Improves digestive power

## MODULE – I

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Notes

### Snehana karma (Oleation Therapy) & Swedana Karma (Sudation Therapy)

- Limbs become soft
- Skin becomes smooth
- Increase interest towards food
- Channels will be cleared
- Absence of somnolence and drowsiness
- Restores the functions of the joints

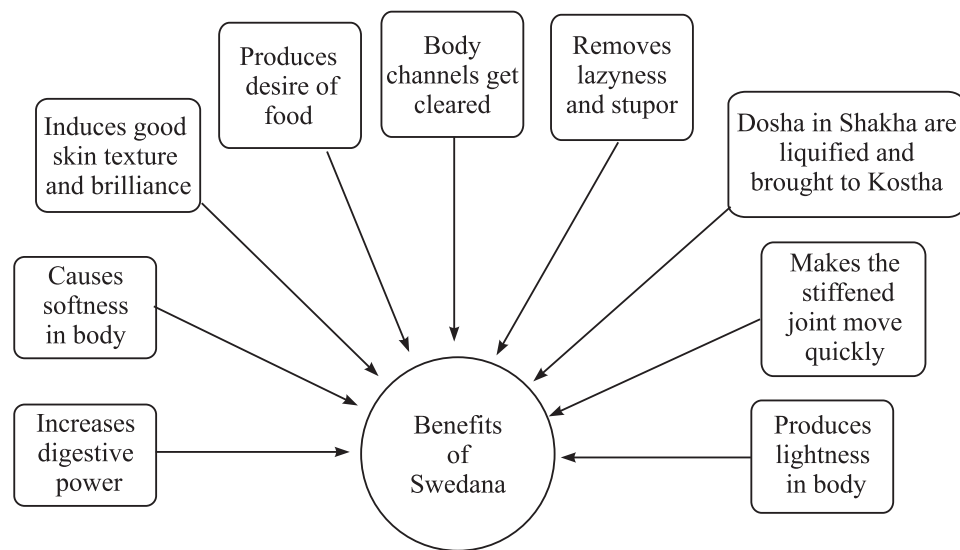


Fig. 2.11: Benefits of Swedana Karma



### INTEXT QUESTIONS 2.6

1. Swedana should be done in a room devoid of heavy breeze and after the digestion of food. (True / False)
2. Dosha in Shakha are liquified and brought to Kostha is the benefit of Swedana. (True/False)
3. Abnormal increase of Pitta and related disorders is not the complication of Swedana. (True/False)
4. Having perspiration on the forehead and all body is the feature of Samyaka Swedana. (True / False)
5. Excessive physical activity after Swedana procedure is permitted. (True /False)



### WHAT YOU HAVE LEARNT

In this lesson, you have learnt that

- Snehana and Swedana Karma are procedures to be performed prior to Shodhana Karma.
- The procedures or whatever which bring unctuousness (lubrication), fluidity, softness and moisture in the body is known as Snehana or oleating therapy.
- The procedures or whatever which cure stiffness, heaviness, and coldness of the body and produces perspiration is known as Swedana or fomentation therapy.
- In daily regimen Abhaynga has been advocated especially to head, foot and ears. It will replenish daily wear and tear of the body and ultimately have benefits for healthy, active and longer life.
- Swedana process induces perspiration in the body, it is one of the ways of eliminating toxins from the body which ultimately results in healthy and longevity of life.
- Benefits of Snehana karma are Good digestive power, each Dhatu will be well grown, endowed with strength and color, senility develops slowly and individual can live longer and have a healthy life
- Benefits of Swedana karma are Increased digestive power, Induces good skin texture and brilliance, Dosha in Shakha are liquified and brought to Kosta



### TERMINAL EXERCISE

#### Short answers

1. Define Snehana and Swedana karma.
2. Mention ten types of Niragni Sweda.
3. Mention the thirteen types of Agni Sweda.
4. Describe Mridu Sweda.
5. Write about Brimhana Snehana.

#### Short Notes

1. Write a short note on Shodhana Snehana.
2. Write a short note on indications of Swedana.
3. Mention the Benefits of Snehana karma.

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Notes

## MODULE – I

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Notes

### Snehana karma (Oleation Therapy) & Swedana Karma (Sudation Therapy)

#### Essay questions

1. Write the indications and contraindications of Swedana karma.
2. Write the procedure of Abhyantara Snehpana.
3. Classify Snehana Karma in detail.



#### ANSWERS TO INTEXT QUESTIONS

##### 2.1

1. Snehana karma
2. Rukshana
3. Rukshana
4. False

##### 2.2

1. Plant origin and animal origin
2. Milk, Ghee
3. Ear
4. Swedana
5. True
6. True
7. False
8. True

##### 2.3

1. Twelve
2. Seven
3. Kosta
4. Uttama
5. True
6. True

##### 2.4

1. True
2. True
3. True
4. False

##### 2.5

1. False
2. False
3. True
4. Ten
5. Niragni
6. Mridu
7. Madhyama

##### 2.6

1. True
2. True
3. False
4. True
5. False

**3**

## VAMANA KARMA (*THERAPEUTIC EMESIS*) & VIRECHANA KARMA (*THERAPEUTIC PURGATION*)

In the previous lesson you learnt about different aspects of Snehana and Swedana, its properties, characteristics, indications and contraindications and its practical utility. The basic principles of Ayurveda are to augment deficiency, to suppress the accumulated dosha and removal of aggravated dosha thereby to bring to its normalcy & also to maintain the equilibrium of the dosha in the state of health. Vamana karma occupies the first place among all the elimination therapeutic techniques and requires special care during the process. In this lesson you will learn the definition, properties, importance, indications, contraindication, procedure, benefits and complications of Vamana and Virechana Karma. The lesson is broadly divided into two subsections. The first section is dealing with Vamana Karma and the second section is about Virechana karma.

**OBJECTIVES**

After reading this lesson you will be able to

- define Vamana and Virechana;
- explain the properties of Vamana and Virechana dravyas;
- discuss the importance of Vamana and Virechana Karma;
- state the indication and contraindications of Vamana and Virechana;
- assist for the procedure of Vamana and Virechana;
- identify Samyak lakshana of Vamana and Virechana;
- discuss the benefits of Vamana and Virechana;
- describe the Complications during Vamana and Virechana and their management.

## MODULE – I

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Notes

Vamana Karma (*Therapeutic Emesis*) & Virechana Karma (*Therapeutic Purgation*)

### SECTION - 1

#### VAMANA KARMA (THERAPEUTIC EMESIS)

##### 3.1 DEFINITION OF VAMANA

Vamana is a method of bio-cleansing mechanism in which dosha (waste products or toxins) are eliminated through oral cavity or mouth.

In this, the Kapha and pitta dosha are brought to Amashaya (stomach and duodenum) from all over the body by the specific procedures of snehana, swedana (details as mentioned in the previous lesson) and Kapha utklesa (a diet which increases kapha) and then are vomited out by inducing emesis.

##### 3.2 SELECTION OF VAMANA DRAVYA ACCORDING TO DOSHA PRADHANYA

- In kapha Pradhana Vyadhi, Katu Tikshna and usna (Pungent, sharp & hot ingredients) guna dravya are used. Example- Madanaphala Pippali & rock salt along with hot water, sugarcane juice.
- In pitta pradhana vyadhi, Madhura and sheeta (sweet & cooling ingredient) guna dravya are used. Example- patola, vasa & nimba along with cold water
- In Vata pradhana kapha anubandha- Madanaphala along with milk, if the patient is having indigestion then saindhava lavana along with hot water should be given to the patient.

##### 3.3 IMPORTANCE OF VAMANA KARMA

The commonest route of drug administration is the oral route. First, it goes to the Amashaya (stomach), which is the main seat of Kapha and also the place where the process of digestion of food beings. If there is an aggravation of vitiated Kapha in Amashaya, the digestion of food or drug cannot take place properly. With the help of Vamana Karma, Amashaya shuddhi (cleansing) occurs, so that the digestion of drug and food takes place properly. It also helps in prevention of diseases due to Kapha and Pitta

- It is a type of cleansing process that improves appetite, regulates bowel habits and improves sleep pattern.
- It decreases LDL and serum cholesterol level.
- Relieves heaviness of abdomen.



## Vamana Karma (*Therapeutic Emesis*) & Virechana Karma (*Therapeutic Purgation*)

- It acts as a mild cleansing agent on intestinal flora, however, the bacteroids and *E. coli* remain within normal limits after *Vamana*.

### 3.4 INDICATION AND CONTRAINDICATIONS OF VAMANA

Now let's learn the various Indications and Contraindications for using Vamana Karma

#### Indications

- Chronic rhinitis/ sinusitis (Peenasa)
- Diseases of skin (Kushta)
- Early stages of fever (Nava jwara)
- Tuberculosis (Raja yakshma) early stage
- Cough (Kasa)
- Breathlessness/ asthma (Swasa)
- Choking sensation in the throat (Gala graham)
- Goiter (Galaganda)
- Filariasis (Slipada)
- 20 types of Urinary problems (Meha)
- Impaired digestive capacity (Mandagni)
- Indigestion due to incompatible food (Viruddhajeerna)
- Intestinal hypotony (Alasaka)
- Distaste/Aversion to food (Arochaka)
- Ingestion of natural and artificial poison (Vishagara Peeta)
- Indigestion (Avipaka)
- Anaemia (Pandu)
- Bleeding per rectum / Urogenital orifices (Adhogata Rakta Pitta)
- Haemorrhoids (Durnama)
- Nausea (Hrillasa)
- Chronic lymphadenopathy/ Scrofula (Apachi)
- Epilepsy (Apsmara)
- Psychosis (Unmada)
- Oedema (Sopha)
- Stomatitis (Mukhapaka)
- Vitiating of breast milk (Stanyadusti)

## MODULE – I

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Notes

## MODULE – I

Panchakarma – Main procedures



Notes

### Vamana Karma (*Therapeutic Emesis*) & Virechana Karma (*Therapeutic Purgation*)

- Diseases due to Kapha
- Urticaria (Seetapitta, Udarda)
- Angioneurotic edema (Kotha)
- Cyst (Granthi)
- Erysipelas (Visarpa)
- Water brash (Praseka)
- Obesity (Medoroga)
- Heart disease (Hidroga)
- Abscess (Vidradhi)
- Bad Smell in the nostrils (Putinasa)
- Inflammation of throat/ Pharyngitis (Kantha Paka)
- Discharge from ears (Karnasrava)
- Tumor/ growth / mass (Arbuda)
- Bronchial asthma
- Amla pitta/ hyperacidity

### Contraindications

- Emaciation due to urahkshata due to pulmonary tuberculosis (Kshataksheena)
- Intestinal Obstruction (Sanniruddha Koshta)
- Vomiting (Chhardi)
- Haematemesis, Haemoptysis, epistaxis, bleeding from ears, etc. (Urdhwagatha Rakta Pitta)
- Heart disease (Hidroga)
- Tendency of opposite direction of impulses (Udavarta)
- Urinary obstruction (Mootraghata)
- Diseases of spleen (Pleeha Roga)
- Abdominal lump (Gulma)
- Ascites, hepatoSpleeno-megaly, Cirrhosis of liver, Acute Abdomen, etc.(Udararoga)
- Prostatic Hypertrophy (Ashtila)
- Loss of voice (Swaropaghata)
- Incipient cataract (Timira)
- Headache, temporal pain, ear ache, pain in the eyes (Sirashule, Sankha Shula, Karnashula Akshishula)

## Vamana Karma (Therapeutic Emesis) & Virechana Karma (Therapeutic Purgation)

- Hypertension & Portal Hypertension
- Oesophageal Varices
- Glaucoma (Adhimantha)
- Helminthiasis/ worm infestation (Krimikoshtha)
- Neuromuscular/ motor disorders (Vatavyadhi)
- Haemorrhoids (Arsa)
- Giddiness (Bhrama)
- Pain in flanks (Parswaruk)

### VAMANA DRAVYA (EMETIC DRUGS)

- Madana phala (Randia dumetorum)
- Jeemutaka (Luffa echinata)
- Ikshwaku (Langenerea leucantha)
- Dhamargava (Luffa aegyptioca)
- Kutaja (Holerrhena antidysentrica)
- Krita vedhana (Luffa acutangula)



### INTEXT QUESTIONS 3.1

1. Amashaya Sudhhi is also known as .....
  - a) Vamana
  - b) Virechana
  - c) Basti
  - d) Both a & b
2. Kapha utklesak Ahara is
  - a) Diet which stimulates Kapha
  - b) Diet which suppresses Kapha
  - c) None of the above
  - d) Diet which causes both Pitta and Kapha to Amashya
3. Heart Diseases is a ..... for vamana karma.

### 3.5 PROCEDURE OF VAMANA

Now let us learn the procedure of vamana in three periods as pre-procedural, procedural period, post-procedural period.

## MODULE – I

Panchakarma – Main procedures



Notes

## MODULE – I

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Notes

### Vamana Karma (Therapeutic Emesis) & Virechana Karma (Therapeutic Purgation)

#### 3.5.1 Pre-procedural period (First phase)

- Pure /medicated ghee or oil (Suddha Ghrita/Siddha Ghrita or Taila ) is to be given in increasing dose for three to seven days or till the signs and symptoms of samyak or proper Snehana pana (details as mentioned in the previous lesson) is achieved
- After samyak or proper Snehana pana, a one day gap may be observed. Vamana drugs are to be given on the next day. Abhyantara and bahya snehana and swedana can be performed simultaneously for appropriately 3-7 days according to koshttha. Vamana procedure should be performed the very next day otherwise dosha may return to Shakha.
- Patients are advised to take a moderate quantity of warm liquid and warm food, easy to digest mixed with little fat.
- Patients are advised to take the kapha utklesa diet or plenty of milk, curd, sweets (Jaggery, Jilebi), Khichadi made with black gram, sesame, and rice or dahi vada on the previous and same-day morning before starting the Vamana procedure.
- Patients are to be informed about different steps involved in this procedure and informed written consent to be obtained.
- After complete digestion of the diet taken on the previous day, the patient is asked to have head bath on the day of Vamana, apply sandalwood paste on the body, wear white clothes and flower garlands.



Fig. 3.1 Image depicting vamana procedure

#### 3.5.2 Main Procedure (Second Phase)

- **Commonest Vamana Yoga** - Vamana Yoga -medicinal formulation (Madanaphala Pippali (powder of seeds of *Randia dumetorum*) 4 parts, Vacha (*Acorus calamus*) 2 parts, Saindhava Lavana (rock salt) 1 part and Honey Q.S.) to induce emesis

## Vamana Karma (*Therapeutic Emesis*) & Virechana Karma (*Therapeutic Purgation*)

- Vamana must be induced in Kapha kala i.e the early morning between 6 am and 9 am.
- Patient is advised to stay relaxed and remove all the negative thoughts
- The patient is asked to sit comfortably on a Vamana chair of the height of knee joint.
- Pulse and blood pressure should be recorded before, during and after Vamana Karma
- After performing spiritual rites, apply oil on the head and chest and gently massage and apply sudation. The patient is asked to drink milk stomach full (Aakantapana) approximately 3 litres or Peya (thin rice gruel) mixed with ghee can also be given for some patients.
- Administer food articles and drugs like vamana yoga
- The patient is instructed to vomit without straining much.
- The urge may be excited by opening the lips wide, the palate, the throat and by slightly bending the upper part of the body. The dormant urge may be excited by tickling the throat with two well-manicured fingers.
- During the act of emesis when the actual bout is being thrown out, forehead and chest of the patient have to be supported, umbilical region of the patient has to be pressed and back of the patient to be gently massaged in an upward direction.
- For collecting vomitus, a wide mouthed vessel is to be kept ready and the Vomitus is collected in it.
- Record of input, output, and other observations should be maintained during Vamana Karma

After administering emetic drug

- Onset of perspiration indicates the liquefaction of Dosha
- Roma harsha indicates Dosha dislodging from their places of stagnation
- Abdominal distension indicates Dosha reaching the stomach
- Nausea & excessive salivation indicates the upward movement of the dosha
- Then the patient is instructed to vomit without bending the head too much.
- The head has to be supported during the act of vomiting

### 3.5.3 Post-Procedural care (Third Phase)

- After vamana, patients are kept on close observation and on a special diet and behavioural restrictions which are considered as “Samsarjana karma” for some days till achieving normal appetite or Agnideepti and strength (Bala). This may be classified as follows.

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### Vamana Karma (Therapeutic Emesis) & Virechana Karma (Therapeutic Purgation)

- *Dhumapana* and *Gandusha* (medicated smoke and gargling)- After *Samyaka Vamana*, patients are advised to inhale the medicated smoke, gargle and wash mouth, hands and feet, then to rest for about an hour.

### 3.6 ASSESSMENT OF VAMANA

It is assessed as Pravara (highest), Madhyama (moderate) and Avara (lowest) Shuddhi (cleansing) on the basis of four criteria as per the classical texts

Table 3.1: Criteria for Vamana assessment.

Parameters shuddhi	Pravara shuddhi	Madhyama shuddhi	Avara
Vaigiki (Number of bouts)	8	6	4
Maniki (Quantity of dosha eliminated)	2 prasta	1 ½ prasta	1 prasta
Antiki (End product of vomitus)	PITTANTAM		
Laingiki (Symptomatology)	Samyak shuddhi lakshana		

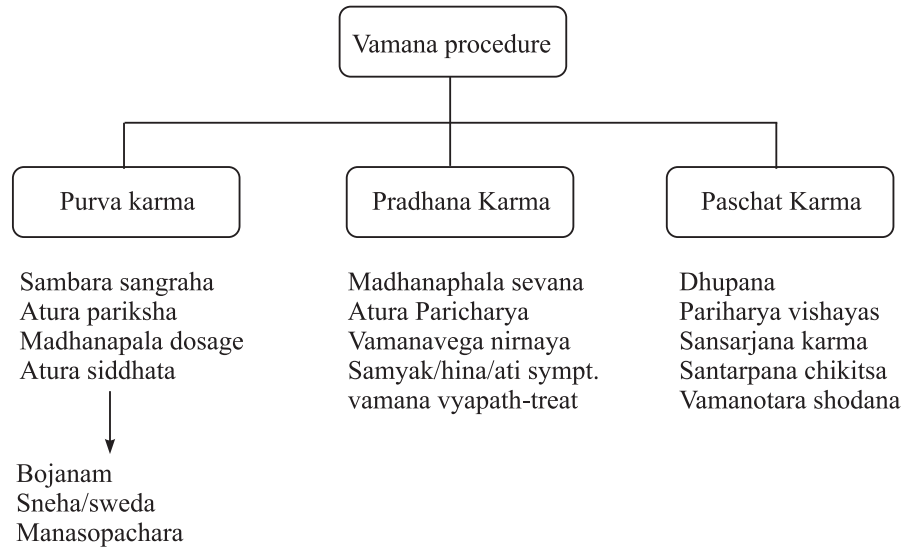


Fig. 3.2: Steps involved in Vamana karma



Notes

### 3.6.1 Symptomatology of post vamana karma

The table 3.2 describes the symptoms which would help one to assess if proper, insufficient and excessive vamana has taken place during the procedure.

Table 3.2: Symptomatology of vamana

Proper vamana	Insufficient Vamana	Excessive vamana
<ul style="list-style-type: none"> <li>● Feeling of relief</li> <li>● Lightness in the chest, heart, chest, sides, head etc.</li> <li>● Body becomes light</li> <li>● Expulsion of kapha</li> </ul>	<ul style="list-style-type: none"> <li>● Excessive expectoration</li> <li>● Heaviness in the chest</li> <li>● Itching</li> </ul>	<ul style="list-style-type: none"> <li>● Excessive biliary discharge</li> <li>● Fainting</li> <li>● Throat pain</li> </ul>

The above table shows the symptoms which may arise at the proper, insufficient and excessive vamana if taken place during the procedure.

### 3.6.2 Method to be adopted in insufficient bouts:

After administering emetics, in the state of absence or insufficient bouts, pippali, Amlaka, & Sarshapa kalka has to be given with rock salt and warm water to induce vomiting. If the patient cannot tolerate emesis, stop immediately and repeat the procedure after giving rest for 2 to 3 days. Honey and rock salt should be added in all emetic formulations for kapha vilayana and vicchedana.

## 3.7 BEHAVIORAL AND DIETARY RESTRICTIONS

Patients are advised to avoid

- Speaking loudly
- Sitting or standing in one position for longer duration
- Excessive walk
- Excessive rage or excessive depression
- Exposure to excessive cold, heat, dew, to flowing winds
- Long journey
- Night waking
- Daytime sleep
- To retain or provoke urges.
- Frequently, untimely, excessive, less, contradictory and heavy diet should also be avoided.

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### Vamana Karma (Therapeutic Emesis) & Virechana Karma (Therapeutic Purgation)

#### 3.7.1 Samsarjana Krama (Special diet schedule):

It has to be planned on the basis of the type of purification done by *Vamana* i.e. for *Heena*, *Madhyama* and *Pravara Shuddhi*, three, five and seven days respectively.

- Generally, in all patients after *Vamana Karma*, the *Peyadi Samsarjana Krama* is advised as dietary regimen as follows with little modification
- On the first day of *Vamana*, thin rice gruel without spices and oil or ghee once a day;
- On the second day thick rice gruel without spices and fat twice a day;
- On third day rice and liquid soup of green gram and rice without spices and fat twice a day in moderate quantity;
- On the fourth day liquid soup of green gram and rice with spices and fat twice a day in moderate quantity and on fifth day onwards normal diet is advised.

The details of it are explained in the lesson “Pathyapathya in Panchakarma”.

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### 3.8 COMPLICATIONS DURING VAMANA AND THEIR MANAGEMENT

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#### 3.8.1 What happens in case of Improper Emesis

If there is emesis in excess following signs & symptoms will appear.

- Morbid thirst, hiccup, eructation, unconsciousness
- Tongue protrudes out of the mouth
- Eyeballs remain open & fixed
- Jaw bones get dislocated
- Vomits blood
- Pain in the throat
- Patient may die due to sudden cardiac arrest

#### 3.8.2 Possible complications

These will arise if the general guidelines are not followed.

- Flatulence (*Adhmana*)
- Cutting pain in throat region (*parikartika*)
- Tightness in the chest (*Hritgraha*)
- Stiffness (*Angagraha*)



## Vamana Karma (Therapeutic Emesis) & Virechana Karma (Therapeutic Purgation)

- Blood stain sputum/ stools or frank blood vomitus /fresh blood loss (Jeevadana)
- Itching (Kandu)
- Angioneurotic edema (Kotha)
- Rigidity (Stambha)
- Fatigue (Klama)
- Constipation (Vibandha)
- Downward movement of drug causing purgation (Adhogati)
- Burning pain in throat (Kanthapradaha)
- Dryness in the throat (Kantasosha)
- Loss of consciousness (Samgnyabhramsa)
- Pain (Soola)
- Fever (Jwara)
- Electrolyte imbalance
- Dehydration

### 3.8.3 Management of complications

If complications arise because of excessive vomiting then, in general, the patient should be given a mild purgative.

- Flatulence (Adhmana) - Ignition of digestion Process/ intestinal flora (Deepana karma)
- Cutting pain in throat region (Parikartika) - Fasting (Langhana), Digestion (Pachana), Non-oily warm, easily digestible diet (Ruksha, Ushna, Laghuahara)
- Tightness in the chest (Hritgraha) - Symptomatic management based on doshic predominance.
- Tightness in the body (Gatra graham) - Vata pacifying therapies such as Oleation, sudation, etc. (vataharachikitsa such as snehana and swedana, etc.)
- Blood stain sputum/ stools or frank blood vomitus/ fresh blood loss (Jeevadana)
- Management by pitta alleviating measures-Enema by decoction made from cooling drugs like Nyogrodhadigana drugs mixed with the juice of Darbha (Saccharum officinarum) and fresh blood of the goat, etc.
- Rigidity (Stambha) - Fasting, digestion, sharp/ irritant enema, purgation (Langhana, Pachana Tikshana vasti, Virechana, etc.)

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### Vamana Karma (*Therapeutic Emesis*) & Virechana Karma (*Therapeutic Purgation*)

- Pain (soola) - Oil Massage (Abhyanga) sudation with medicated cereals/ pulses (Dhanya swedana). Anuvasana vasti by oil processed with decoction of liquor ices
- Electrolyte imbalance Dehydration - Fluid replacement and rehydration therapy

Symptomatic therapy based on the doshic predominance and on the severity of the complications

### 3.9 MODE OF ACTION OF VAMANA KARMA

As the emetic drugs contain Ushna, Tikshna, Sukshma, Vyavayi and Vikasi guna and because of their potency they reach the heart through the minute channels. Due to oleation and sudation, the vitiated dosha become liquefied and enter into minute channels. There the emetic drug further liquefies the dosha due to Ushna guna and breaks into pieces because of Tikshna, Vikasi guna. From there the liquefied dosha reach the koshta without sticking to the channels, as honey runs through the walls of the earthenware which has been anointed with oil. From there the vitiated dosha will be expelled through the mouth, as the drugs have dominance of Agni & vayu bhuta, the involvement of udana vata and also the upward movement of the drug.

## SECTION- 2

### VIRECHANA KARMA (THERAPEUTIC PURGATION)

#### 3.10 DEFINITION

*Virechana* is the procedure by which the vitiated *Dosha* are eliminated through the anal route. It is the treatment of choice for *Pitta* predominant conditions.

#### 3.11 IMPORTANCE OF VIRECHANA KARMA

Virechana eliminates vitiated amasayagata pitta which in turn causes subsidence of all the other subtypes of pitta. Pitta and Rakta have Aashray-aashrayi bhava hence Virechana is also an effective treatment in Rakta dushti avastha. According to Acharyas through Virechana Karma, bala of Indriyas increases & Buddhi prasadana takes place. Virechana is useful to achieve the following

- Strength of sense organs
- Clarity of wisdom
- Promotion of digestive power
- Stability of tissue elements and physical strength



**VIRECHAKA DRAVYA (PURGATIVE DRUGS):**

1. Syama (*Operculena turpethum*) (Black Variety)
2. Trivrith (*Operculina turpethum*) (Red variety)
3. Caturargula (*Cassia fistula*)
4. Tilvaka (*Symplocos racemosa*)
5. Sudha (*Euphorbia nerifolia*)
6. Saptala (*Acacia sinurata*)
7. Sankini (*Clitoria ternatia*)
8. Danti (*Balliosperm oxillare*)
9. Dravanti (*Croton tiglium*)

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**3.12 INDICATION AND CONTRAINDICATIONS OF VIRECHANA**

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**3.12.1 Indications**

- Chronic fever (*Jeerna Jwara*)
- Diseases of skin (*Kushta*)
- 20 types of urinary problems (*Meha*)
- Haematemesis, Haemoptysis, epistaxis, bleeding from ears, etc. (*Urdhwagata Raktapitta*)
- Fistula in ano (*Bhagandara*)
- Haemorrhoids (*Arsa*)
- Inguinal abscess (*Bradhana*)
- Splenic disorders (*Pleeha Dosha*)
- Abdominal lump (*Gulma*)
- Tumor/ Growth/ Mass (*Arbuda*)
- Goiter (*Galaganda*)
- Cyst (*Granthi*)
- Intestinal hypotony (*Alasaka*)
- Urinary obstruction (*Mootraghata*)
- Helminthiasis/ worm infestation (*Krimikoshtha*)
- Erysipelas (*Visarpa*)
- Anemia (*Pandu*)

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### Vamana Karma (Therapeutic Emesis) & Virechana Karma (Therapeutic Purgation)

- Pain in the flanks (*Parswa Soola*)
- Tendency of opposite direction of impulses (*Udavarta*)
- Burning pain in eyes (*Netradaha*)
- Burning pain in mouth (*Asyadaha*)
- Brown colour patches (*Vyanga*)
- Melasma (*Neelika*)
- Distaste (*Aruchi*)
- Lacrimation, nasal secretions, excess salivation (*Netra Srava, Nasa Srava, Asyasarava*)
- Chronic obstructive jaundice/ Cirrhosis of liver (*Haleemaka*)
- Breathlessness/ asthma (*Swasa*)
- Cough (*Kasa*)
- Jaundice (*Kamala*)
- Chronic lymphadenopathy/ Scrofula (*Apachi*)
- Epilepsy (*Apasmara*)
- Psychosis (*Unmada*)
- Gout (*Vatarakta*)
- Defects of female genital tract (*Yoni dosha*)
- Defects in semen (*Reto Dosha*)
- Incipient cataract (*Timira*)
- Distaste/ aversion to food (*Arochaka*)
- Indigestion (*Avipaka*)
- Vomiting (*Chhardi*)
- Eruptions (*Visphota*)
- Ascites, Hepato Spleno-megaly, Cirrhosis of liver, Acute abdomen, etc. (*Udararoga*)
- Oedema (*swayathu*)
- Diseases due to *Pitta*
- Paralysis/ Hemiplegia/ paresis etc. (*Pakshaghata*)
- Pain in lower abdomen (*Pakwasaya Soola*)
- Stiffness in waist region (*Katigraha*)
- Mild poison (*Garavisha*)

- Faceolith / Impacted stools
- Abscess (*Vidradhi*)
- Glaucoma (*Kacha*)
- Nausea (*Hrillasa*)
- Headache (*Sirasoola*)
- Burning pain in head (*Sirodaha*)
- Constipation (*Vibandha*)
- Abscess (*Vidradhi*)
- Nonhealing ulcers (*Dustavrana*)
- Inflammation of eyes (*Akshipaka*)
- Burning pain in anal region, ears (*Guda daha, Karna daha*)
- Distension of abdomen (*Anaha*)

### 3.12.2 Contraindications

- Intestinal tuberculosis
- Wounded anorectal region (*Kshata guda*)
- Atonic rectum (*Muktanala*)
- Bleeding per rectum/ urogenital orifices (*Adhogata rakta pitta*)
- Weakness due to injury (*Kshata Ksheena*)
- Extremely Obese (*Atisthoola*)
- Drug abuse, alcoholism (*Madatyaya*)
- Indigestion (*Ajeerna*)
- Flatulence (*Adhmana*)
- Person suffering from foreign body (*Salyrdita*)
- Early stages of fever (*Naga jwara*)
- Hypotension
- Heart disease (*Hridroga*)
- Acute rhinitis (*Bavapratisyaya*)
- Tuberculosis (*Rajayakshma*)
- Diarrhea (*Atisara*)



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Vamana Karma (Therapeutic Emesis) & Virechana Karma (Therapeutic Purgation)



### INTEXT QUESTIONS 3.2

- Feeling of lightness is a lakshana of
  - Samyaka virechana
  - Samyak vaman
  - Indication
  - Contraindication
- Chronic fever is ..... of virechana therapy
- Match the following
  - Masha
  - Trivrit
  - Chaturangula
  - Snuhi kshira
  - Amla vetasa
  - Sukha virechana
  - Best for purisha janana
  - Tikshna virechana
  - Mridu virechana
  - Bhedana, anulomana
- Trikatu along with decoction of triphala & cow's urine is suggested in case of
  - Kapha Pradhan vyadhi
  - Pitta Pradhana
  - Vata Pradhana
  - All of the above
- Vyadhi nam anuta* or *Anaamayatvam* (subsidence of disease) is a symptom of
  - Samyak Virechana
  - Benefit of virechana
  - Updrava
  - All of the above
- What are the properties of virechana Yoga
  - Ushna, Teekshna, Sukshma, Vyavav,i Vikasi and Adho бага hara
  - Only usna Tikshana
  - Both A & B
  - None of the above



Notes

### 3.13 COMMONEST VIRECHAKA YOGA

**Dose of Decoction:** Decoction in the dose of 2 pala, 1 pala & half pala is considered as uttama, madhyama, and heena category.

Dosha	Recipes
Aggravation of pitta	Trivrut along with decoction of triphala
Aggravation of kapha	Trikatu along with decoction of triphala & cow's urine
Aggravation of vayu	Trivrut, saindhava lavana & sunthi along Castor oil along with the decoction of triphala or honey or milk

### 3.14 PROCEDURE OF VIRECHANA

Let us learn the procedure of Virechana in pre-procedural, procedural and post-procedural period respectively and the same is depicted in fig.3.3.

#### 3.14.1 Pre-procedural period (First phase)

- Patient has to be screened thoroughly.
- Selected patient should first undergo purvakarma, i.e., snehapana for 3 – 7 days then abhyanga and swedana for 3 days (oleation & sudation).
- On the day, prior to purgation, light and warm diet should be given. Sour fruit juices like madiphala with warm water should be given.



Fig. 3.3: Images depicting the Virechana procedure

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### Vamana Karma (Therapeutic Emesis) & Virechana Karma (Therapeutic Purgation)

#### 3.14.2 Main Procedure (Second Phase)

- The patient should thereafter be given the drink of the paste of trivrit (approximately 20 grams)
- The medicine for purgation is to be administered only after the completion of natural Kapha predominance i.e. after 10 am.
- Usually, the purgation will start after 3 hours, warm water may be given in small doses when the patient feels thirsty or the urges for the evacuation is not felt sufficient.
- When the evacuation of the bowel is complete, the patient is advised to take complete rest.

#### 3.14.3 Post-Procedural care (Third Phase)

- After the patient has been administered purgation therapy, the entire regimen is to be followed (sansarjana krama) till he regains the normal strength, complexion & health.

### 3.15 ASSESSMENT OF VIRECHANA

If the purgation therapy is appropriately administered then expulsion of faeces, pitta, kapha & Vayu in succession takes place and their criteria is described in table 3.3.

Table 3.3: Criteria of Virchana assessment

Parameters shuddhi	Pravara shuddhi	Madhyama shuddhi	Avara
Vaigiki (Number of purges)	30	20	10
Maniki (Quantity of dosha eliminated)	4 prasta	3 prasta	3 prasta
Antiki (End product of purgation)	KAPHANTAM		
Laingiki (Symptomatology)	Samyak shuddhi lakshana of virechana		



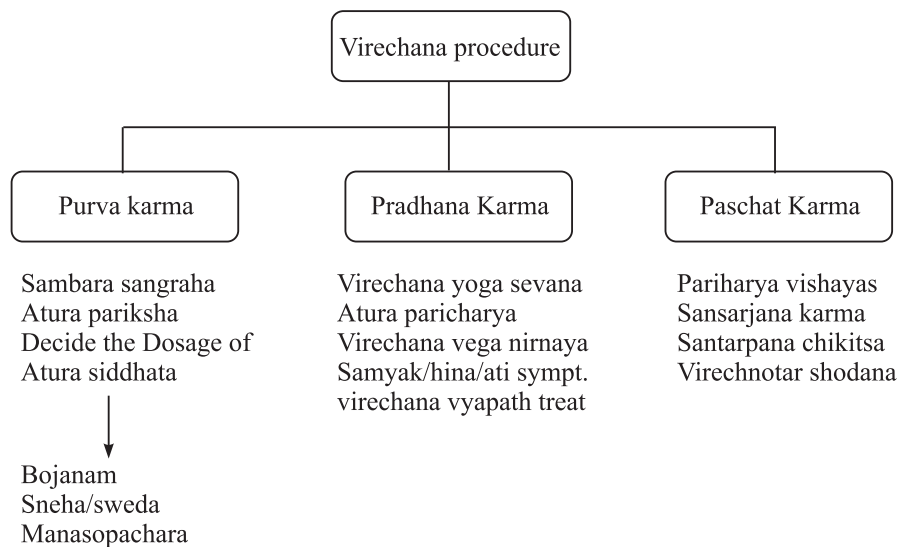


Fig. 3.4: Steps involved in virechana karma

### 3.15.1 Symptomatology of post virechana karma

The table 3.4 shows the symptoms which may arise at the proper, insufficient and excessive virechana if taken place during the procedure.

Table 3.4: Symptomatology of virechana

Proper virechana	Insufficient Virechana	Excessive virechana
<ul style="list-style-type: none"> <li>• <i>Daurbalyam</i> (Weakness)</li> <li>• <i>Laghavam</i> (Feeling of lightness)</li> <li>• <i>Glani</i> (Fatigue)</li> <li>• <i>Vyadhi nam anuta</i> or <i>Anaamayatvam</i> (Subsidence of disease)</li> <li>• <i>Marutasya anulomata</i> (Downward movement of vata)</li> <li>• <i>Kayagneshcha anuvartanam</i> (Improved digestive capacity)</li> </ul>	<ul style="list-style-type: none"> <li>• <i>Hridaya Ashuddhi</i> (Heaviness of Precordium)</li> <li>• <i>Udara Ashuddhi</i> (Heaviness of abdomen)</li> <li>• <i>Aruchi</i> (Anorexia)</li> <li>• <i>Kapha-pitta ulklesha</i></li> <li>• <i>Kandu</i> (Itching)</li> <li>• <i>Daha</i> (Burning sensation)</li> <li>• <i>Pitika</i> (Eruptions)</li> <li>• <i>Peenasa</i> (Sinusitis)</li> <li>• Obstruction of <i>Vata &amp; Mala</i></li> </ul>	<ul style="list-style-type: none"> <li>• Malena</li> <li>• Prolapse of rectum</li> <li>• Thirst</li> <li>• Giddiness</li> <li>• Sunken eyes</li> </ul>

- The above table shows the symptoms which may arise at the proper, insufficient and excessive virechana if taken place during the procedure.

### 3.16 BEHAVIORAL AND DIETARY RESTRICTIONS

Patients are advised to follow the restrictions.

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### Vamana Karma (Therapeutic Emesis) & Virechana Karma (Therapeutic Purgation)

- Stay in a room free from wind.
- Not to suppress the manifested natural urges
- Not to sleep during day time
- Not to touch cold water
- Drink luke warm water frequently

Sawrsarjana Krama (special diet schedule) for post virechana karma is to be followed as gives it post vamana karma at 3.9.1

### 3.17 COMPLICATIONS DURING VIRECHANA AND ITS MANAGEMENT

Symptomatic therapy based on the *doshic* predominance and on the severity of the complications

- Flatulence (*Adhmana*) - Drugs which stimulate digestion process (*dipana karma*)
- Fissure in ano (*Parikarika*) - Cold water bath and Symptomatic therapy
- Tightness in the chest (*Hritgraha*) - Symptomatic Management based on doshic predominance.
- Tightness in body (*Gatra graham*) - Oleation, sudation, etc. (*Vatahara chikitsa such as snehana and Swedana, etc.*)
- Blood stain sputum/ stools or frank blood vomitus/ fresh blood loss (*Jeevadana*) - Management by pitta alleviating measures and Enema by a decoction of *Nyagradhadi gana* drugs mixed with the juice of Sugar cane and fresh blood of a goat.
- Rectal prolapse (*Gudabhramsa*) - Prolapsed rectum should be put back in position massage and sudation (*Abhyanga, Swedana*)
- Electrolyte imbalance - Fluid replacement and rehydration therapy

**Note** –If an emetic drug causes purgation sprinkle cold water on the head and if the purgative drug causes vomiting sprinkle hot water on the foot.

### 3.18 BENEFITS OF VIRECHANA KARMA

After Purgation therapy, the person may feel the following Slimness, lightness, promotion of taste, restoration of natural complexion & normal function of the heart, occurrence of hunger & thirst, timely motion, normalcy of intellect & proper digestion including metabolic activities.

### 3.19 MODE OF ACTION OF VIRECHANA KARMA

Compared to emesis without much exertion, the vitiated dosha can be expelled in purgation therapy. As purgation drugs have the qualities of Ushna, Tikshna, Sukshma, Vyavayi, Vikasi etc. similar to emetic drugs, vitiated dosha are brought into koshta, from there they are expelled through rectum because Purgative drugs have the dominance of pridhvi & jala Mahabhuta. Involvement of Apana vata and also the downward movement of the drug.



Notes



#### INTEXT QUESTIONS 3.3

1. What type of treatment can be given in case of Dehydration during the Virechana Karma?
  - a. Fluid therapy
  - b. Hospitalization
  - c. Agni depaana
  - d. None of the above
2. Prolapse of the rectum is a symptom of .....
  - a) Atiyoga
  - b) Ayoga
  - c) Upadrava
  - d) None of the above
3. How many vega comes under Madhyama suddhi?
  - a) 2
  - b) 10
  - c) 15
  - d) 20
4. Samsarjana Karma can be advised for the patients at the ..... stage of virechana karma.
5. After giving the virechaka Yoga, virechana starts after approximately .....



#### WHAT YOU HAVE LEARNT

- Vamana karma (therapeutic emesis), occupies the first place among all the elimination therapeutic techniques; is a method of bio-cleansing mechanism in which vitiated kapha dosha eliminated through oral cavity or mouth.
- Vamana must be induced in the early morning during Kapha kala i.e. in between 6 am to 9 am.
- Vamana karma is detailed in three steps i.e. Pre-procedure, Main-procedure, and Post-procedure.
- After completion of vamana karma, patients are advised for special dietetic and behavioral restrictions, considered as “Samsarjana karma” till achieving normal appetite or Agnideepti and strength (Bala).

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### Vamana Karma (*Therapeutic Emesis*) & Virechana Karma (*Therapeutic Purgation*)

- Possible complications of Vamana karma and their management.
- Virechana karma is the procedure by which the vitiated pitta dosha eliminated through the anal route.
- Virechana karma is detailed in three steps i.e. Pre-procedure, Main-procedure, and Post-procedure.
- After completion of Virechana karma, patients are advised for special dietetic and behavioral restrictions, considered as “Samsarjana karma” till achieving normal appetite or Agnideepti and strength (Bala).
- Possible complications of Virechana karma and their management.



### TERMINAL EXERCISE

#### Very short questions

1. Define Vamana Karma.
2. Can vamana therapies cause loss of voice (Swaropaghata)?
3. Write any four indications of virechakarma.
4. Mention the commonest virechana yoga in the aggravation of pitta.

#### Short questions

1. What are the indications of Vamana Karma?
2. What are the benefits of vamana Karma?
3. Write about first phase measures of virechana karma.
4. Write the benefit of virechana Karma.

#### Long Questions

1. Give the brief description of contraindication of vamana Karma.
2. What are the complications of Vamana Karma and mention their management?
3. Define Virechana Karma? What are the indications and contraindications of Virechana Karma?
4. What are the measures to be taken during the main procedure of Virechana Karma?

5. What are the complications of Virechana Karma and their management?
6. List the Ayoga Lakshana of Virechana Karma.



### ANSWERS TO INTEXT QUESTIONS

#### 3.1

1. a
2. a
3. contraindication

#### 3.2

1. a
2. indication,
3. (i) : b  
(ii) : a  
(iii) : d  
(iv) : c  
(v) : e

4. a.
5. a
6. a

#### 3.3

1. A
2. A
3. d
4. Post virechana stage
5. 3 hours

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4

# VASTI KARMA (*THERAPEUTIC ENEMA*)

In the previous lesson you learnt about definition, properties, importance, indications, contraindications, benefits, procedure and complication of vamana and virechana karma. The human body has essentially four major elimination systems: the colon, lungs, urinary tract, and the skin. Vasti karma in simpler terms may be called as enema due to commonality in route of administration i.e. anus or rectum. Vasti karma i.e. colon cleansing through enema, shows its direct and indirect effects in all these elimination systems, keeping these systems and channels clean and disease free. The enema effect is the reflex activity upon various body parts caused by fluid entering the body through anus. Stimulating the colon by means of an enema causes healing reflexes in many parts of the body. In this lesson you will learn about the meaning and importance of vasti karma, its types, indications, benefits and administration of vasti karma.



### OBJECTIVES

After reading this lesson, you will be able to:

- explain the meaning and importance of vasti karma;
- list various types and indications of each variety of vasti;
- discuss the benefits of vasti karma;
- assist in the vasti karma administration;
- describe about the theory and practice of
  - a. Niruha vasti;
  - b. Anuvasana vasti;
  - c. Matra vasti;
  - d. Uttara vasti.



#### 4.1 DEFINITION OF VASTI

Firstly, let us learn the definition of vasti. Vasti or Bati is the procedure in which the medicaments are introduced inside the body through the rectum with the help of urinary bladder. Whereas, according to modern science, enema is a procedure in which any liquid preparation is introduced through the rectum with the help of appropriate instruments or injection as liquid or gas.

#### 4.2 IMPORTANCE OF VASTI KARMA

Vasti is considered to be the most important procedure among panchakarma due to its multiple effects. Pitta and kapha are dependent on vata as it governs their functions. Vasti is not only the best for vata disorders, it is also equally effective in correcting the morbid pitta, kapha and rakta. Charaka has considered vasti therapy as half of the treatments (Ardha chikitsa) of all the diseases, while some others consider it as the complete therapy (Sampurna chikitsa) for all the ailments. In modern medicine vasti is mainly given to remove the faeces from the large intestine, while in ayurveda vasti is used as a route for administrating certain drugs for multiple actions, acting locally on large intestine and also systemically on the body tissues. Its action is compared to the action of sun in drying the fluid on earth.

#### 4.3 CLASSIFICATION OF VASTI

Vasti is classified into various types based on different modes as described in table 4.1 and as depicted in fig.4.1

**Table 4.1: Types of Vasti**

S. No	Mode	Types	Details
1	Based on materials used	Niruha Vasti – also called as Asthapana – mixed with different taila, honey, luke warm water and saindhava lavana (emulsified solutions) – Different herbal decoctions are used	Kashaya
		Anuvasana Vasti Various oils are used	Taila (achchha or siddha) + hot water + saindhava emulsified solution
2	Based on site of administration	Pakwasaya - administered through anus Mutrasaya - administered through urethra Garbhasaya - administered through vagina (with total aseptic precautions)	Taila &Kashaya

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3	Based on its efficacy and other actions	Shodhana, Lekhana, Snehana, Brimhana etc.,	Taila & Kashaya
4	Based on number of Vasti given	Karma vasti - 30, Kala vasti -16 & Yoga vasti - 8	Taila & Kashaya

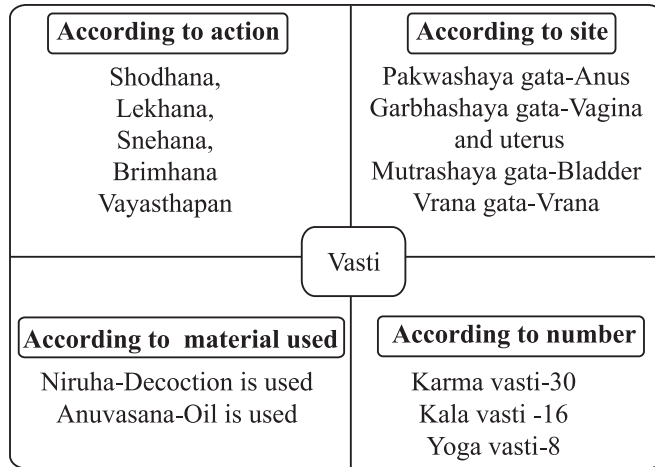


Fig. 4.1: Various kinds of vsasti

Description of the main types detailed in the table is as follows -

### 4.3.1 Niruha Vasti

The vasti that eliminates the vitiated dosha and provide strength to the body, is called niruha vasti. It is also known as asthapana vasti, as it stabilizes the aging process (vaya sthapana) and thus increases the longevity (ayu sthapana). In niruha vasti, kashaya (decoction) is the dominant content along with sneha, kalka, madhu and saindhava. Depending upon the drugs used for preparations of vasti it is further classified as Madhutailika vasti, yuktaratha vasti, yapana vasti, siddha vasti etc. Vasti given as per the desired benefits of patients is called as siddha vasti

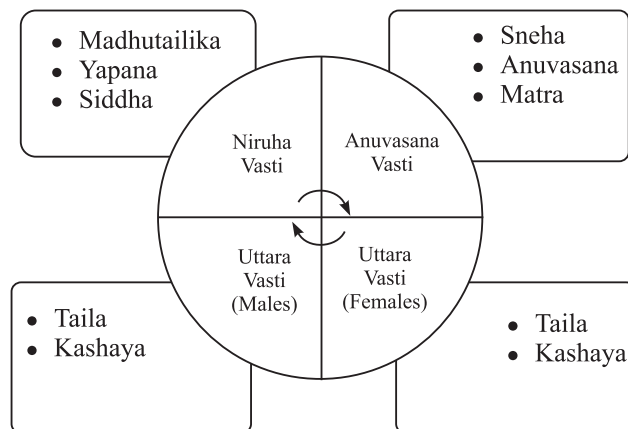


Fig 4.2 Types and sub types of vasti



**4.3.2 Anuvasana Vasti**

- Its name is derived from the fact that it can be given daily and also it will never create any complications.
- Tila taila or any taila mixed with 1/4<sup>th</sup> hot water pinch of saindhava and well emulsified luke warm solution is administered in pakwashaya through anus.
- According to the quantity of oil used in the vasti, it is further sub divided as:

Sneha vasti	1/4 <sup>th</sup> of the quantity of niruha i.e. 6 pala (298ml) of sneha
Anuvasana vasti	The quantity of sneha is half of the sneha vasti i.e. 3 pala (148ml).
Matra vasti	The quantity is half of the anuvasana vasti i.e. 1 ½ pala (74ml).

**4.3.3 Karma, Kala and Yoga Vasti**

Depending on the number of vasti administered, it can be further classified into three varieties like karma vasti, kala vasti, and yoga vasti. **Karma vasti** - In this variety, a total of 30 vasti alternating with kashaya (decoction) and Anuvasana (oil) is administered. It is indicated in chronic diseases. **Kala vasti** - In this type, a total of 16 vasti alternating with kashaya (decoction) and anuvasana (oil) vasti is administered. It is indicated in moderate duration of illness. **Yoga vasti** - In this category, a total of 8 vasti alternating with kashaya (decoction) and anuvasana (oil) vasti is administered for diseases of acute origin.

**4.4 VASTI YANTRA**

Instrument used for vasti karma is called vasti yantra. It consists of 2 parts vasti netra and vasti putaka.

**4.4.1 Vasti netra**

Vasti netra can be prepared with metals like gold, silver, bronze, etc., horns and bones of different animals and also with bamboo stick. Vasti netra can be prepared with plastic material also, in case of non availability of above things. Vasti netra should be round, smooth, straight without any bends, resembling a shape of a tail of the cow and consisting of three ridges (karnika). Length varies from 5-12 inches according to age. Circumference of the base and tip of the netra should be the size of thumb and little finger respectively.

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Table 4.2: Vastinetra according to age

S. No.	Age	Size of vasti netra	Circumference of the tip
1	< 1 year	5 inches length	Size of green gram
2	1 year	6 inches length	Size of green gram
3	7 year	7 inches length	Size of black gram
4	12 year	8 inches length	Soaked pea
5	16 year	9 inches length	Soaked pea
6	20 years	12 inches length	Seed of jujuba (Berphala)

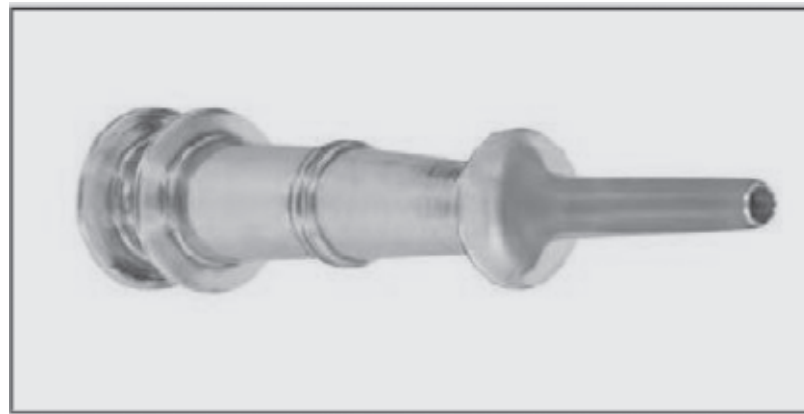


Fig. 4.3: Vasti netra made of brass

Defects of vasti netra are hraswa (short) – cannot enter properly, deergha (long)- enter into deeper level, tanu (thin)-drug leaks off, sthoola (thick)- causes pain, jeerna (old)-causes erosion sithila bandhana (loosely tied)-wastage of drug, parshwa chidra (with side hole)- oozing from side hole and causes pain in the rectum and vakra (curved) – cannot enter straightly.

### 4.4.2 Vasti putaka (enema bag)

Urinary bladder of the animals like goat, sheep, pig, deer, cow, buffalo etc., are soaked in oil and then washed with the flour of green gram till veins and glands of the bladder are removed. To remove the putrefied smell, steep it with the decoctions of kashaya rasa dravya and preserve it after washing with water. If urinary bladder is not available, one can use the neck of water bird or animal skin or thick cloth bag after applying bees wax all over the surface. Now a day's thick polythene bag of 1 to 1½ litres capacity is being used as vasti putaka.

Defects of vasti putaka are vishama (improper)- improper direction, mamsala (with muscles)- putrefied smell, chidra (with holes)- wastage, sthoola (thick) – difficulty in handling, jalika (netted)- oozing, vatala (with air)- vasti dravya gets froathy, snigdha (unctuous) – slippery and klinna (moistened)-unable to hold.

#### 4.4.3 Preparation of vasti yantra

Fill vasti putaka with the required quantity of vasti dravya and then put the base of vasti netra into vasti putaka. Afterwards tie the edges firmly between the two ridges of vasti netra with a strong thread, so that vasti netra is ready.



#### INTEXT QUESTIONS 4.1

- 1) Definition of vasti .....
- 2) Any two benefits of vasti karma .....
- 3) Vasti classification based on material used are ..... & .....
- 4) Vasti classification based on route of administration are .....
- 5) Karma vasti consists of total number of vasti .....
- 6) Number of vasti in yoga vasti are .....
- 7) Niruha vasti is also called as .....
- 8) Total dose of niruha vasti is approximately .....
- 9) Write any two examples of herbs used for decoction in vasti karma .....
- 10) Write any two oils used in vasti karma .....

#### 4.5 NIRUHA VASTI

The vasti which eliminates the vitiated dosha and strengthens the body, is called niruha vasti.

This procedure is not advisable in the following condition

1. Atisnigdha (Excessively unctuous)
2. Peetasneha/peetodaka (Person who have consumed fatty substances/water)
3. Utklishta dosha (Excited state of humors)
4. Alpagni (Deficient digestive fire)
5. Yanaklanta (Exhausted due to travelling)
6. Durbala (Weakness)
7. Bala (Children)
8. Vriddha (Elderly)
9. Pipasa (Thirst)
10. Kshudhanta (Hunger)



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11. Glani (Fatigue due to strain)
12. Atikrisha (Cachexia)
13. Vamita (Person who undergoes emesis)
14. Virikta (Person who undergoes purgation)
15. Kritanasya karma (Person who recently undergone nasal medication)
16. Krodha (Anger)
17. Bheeta (Fearful)
18. Shoka (Grief)
19. Sthoulya (Obese)

### 4.5.1 Indications

1. Sarvanga roga, ekanga roga, ardanga roga (Generalised paresis, localised paresis, paraplegia)
2. Kukshi roga (Disorders of abdomen)
3. Vata, varcha, mutra, shukra sanga (Obstruction to vata, faeces, urine and semen)
4. Bala varna mamsa kshaya (Deficiency in strength, complexion and muscle tissue)
5. Reto dosha (Defect in semen)
6. Adhmana (Flatulence)
7. Angasupti (Numbness in body)
8. Krimikoshtha (Helminthiasis/worm infestation)
9. Udavarta (Tendency of opposite direction of impulses)
10. Pakwatisara (Chronic stage of diarrhoea)
11. Abhitapa (Burning pain)
12. Pleeha roga (Diseases of spleen)
13. Gulma (Abdominal lump)
14. Shula (Pain)
15. Hridroga (Heart disease)
16. Bhagandara (Fistula in ano)
17. Unmada (Psychosis)

18. Jeerna jwara (Chronic fever)
19. Bradhna (Inguinal abscess)
20. Shirasoola (Headache)
21. Karna shula (Ear ache)
22. Hridaya/parshwa/prishtha/kati graha (Stiffness in cardiac region, flanks, back and lumbosacral region)
23. Vepana (Tremors)
24. Akshepaka (Convulsions)
25. Anga gaurava (Heaviness in body)
26. Atilaghava (Low weight persons)
27. Rajah kshaya (Scanty menstruation)
28. Vishamagni (Irregular digestion)
29. Sphik, jangha, janu, uru, gulpha, parshni, prapada, yoni, bahu, anguli, stana, shula danta, nakha, parva, asthi shula (pain in lower limbs, vagina, shoulder, fingers, breast, teeth, nails, small joints and bones)
30. Krisha (Cachexia)
31. Sthambha (Rigidity)
32. Antrakunjana (Increased intestinal sounds)
33. Guda shula (Pain in rectum)
34. Diseases due to vata
35. Vriddhi (Hernia)
36. Gridhrasi (Sciatica)
37. Ashmari (Renal calculi)
38. Timira (Incipient cataract)
39. Pratishyaya (Rhinitis)
40. Adhimantha (Glaucoma)
41. Pakshaghata (Hemiplegia)
42. Upadamhsa (Soft chancre)
43. Vatarakta (Gout)
44. Arsha (Haemorrhoids)



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45. Sthanyakshaya (Scanty breast milk)
46. Hanu graha (Lock jaw)
47. Manyagraha (Stiffness in neck region)
48. Kashtartava (Dysmenorrhoea)
49. Mudhagarbha (Obstructed labour)
50. Mutrakricccha (Dysuria)

### 4.5.2 Contraindications

1. Ajeerna (Indigestion)
2. Prasakta chardi (Nauseating)
3. Nistheeva (Excess salivation)
4. Shwasa (Breathlessness)
5. Kasa (Cough)
6. Hikka (Hiccups)
7. Baddhagudodara (Impacted internal orifice)
8. Chidrodara (Intestinal perforation)
9. Dakodara (Ascites)
10. Alasaka (Intestinal hypotony)
11. Visuchika (Gastro enteritis)
12. Amadosha (State of indigestion & toxic metabolites)
13. Amaprajata (Premature delivery)
14. Amatisara (Initial stage of diarrhoea)
15. Madhumeha (Diabetes mellitus)
16. Kushtha (Diseases of skin)
17. Shunapayu (Proctitis)
18. Acute abdomen
19. Murchita (Unconscious state)
20. Arochaka (Dystaste)
21. Unmada (Psychosis)
22. Kshatakshina (Weakness of body)



Notes

### 4.5.3 Dosage of Niruha vasti

Niruha vasti matra varies according to the age of the patient, which is given in detail in the following table 4.3

**Table 4.3: Dosage of Niruhavasti**

Table showing Dosage of Niruha vasti		
S.No	Age	Qty. of Niruha vasti dravya
1	1 year	½ prasrita nearly 50ml
2	2 years	1 prasrita nearly 100ml
3	3 years	1½ prasrita nearly 150ml
4	4 years	2 prasrita nearly 200ml
5	5 years	2½ prasrita nearly 250 ml
6	6 years	3 prasrita nearly 300ml
7	7 years	3½ prasrita nearly 350ml
8	8 years	4 prasrita nearly 400ml
9	9 years	4½ prasrita nearly 450ml
10	10 years	5 prasrita nearly 500ml
11	11 years	5½ prasrita nearly 550 ml
12	12 years	6 prasrita nearly 600ml
13	13 years	7 prasrita nearly 700ml
14	14 years	8 prasrita nearly 800ml
15	15 years	9 prasrita nearly 900ml
16	16 years	10 prasrita nearly 1000ml
17	17 years	11 prasrita nearly 1100ml
18	18 years	12 prasrita nearly 1200ml
19	18-70	12 prasrita nearly 1200ml
20	> 70 years	10 prasrita nearly 1000ml

The maximum quantity of niruha vasti dravya is dwadasa prasrita i.e., 12 prasrita consisting of

- Makshika – 2 prasrita
- Lavana – 1 karsha
- Sneha – 3 prasrita
- Kalka – 1 prasrita
- Kwath - 6 prasrita

In healthy persons and pitta predominancy 1/6<sup>th</sup> quantity i.e. 2 prasrita; In Vata predominance 1/4<sup>th</sup> quantity i.e., 3 prasrita and In kapha predominance 1/8<sup>th</sup> quantity. i.e., 1 ½ prasrita of sneha dravyas should be added.

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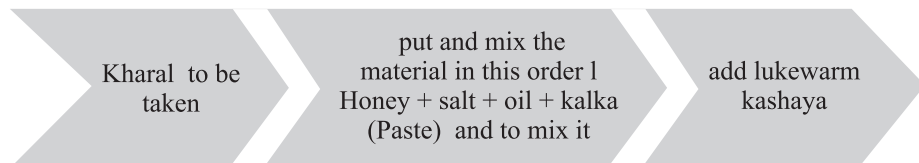
#### 4.5.4 Procedure

**A. Purvakarma**-This is the preparatory phase of vasti administration. The selection of the patient and preparation of the instrument is necessary before giving the vasti.

**1. Indications** – It is indicated among those who are suffering with vata diseases, obesity, infertility and those who are otherwise healthy but want to improve their intellectual power, sexual health, eye sight, and want to enhance their physical stamina can be advised for this niruha vasti.

**2. Preparation of vasti dravya:** Niruha vasti drugs need to be mixed in a specific manner as given below.

1. Kharal (mortar) is to be used and mixer or grinder must be avoided for this purpose.
2. Add honey, salt, oil, kalka (paste) in this order and to mix it thoroughly until it combines together.
3. Lastly, add the lukewarm kashaya (decoction)
4. Mix it further thoroughly and get it ready for administration.
5. Shift the total content of kharal into vasti bag.



**Fig. 4.4: Preparation of vasti**

**3. Preparation of Vasti instrument:** Vasti yantra- The niruha vasti is administered through an instrument called vasti yantra. It has two parts .viz. vasti netra (vasti nozzle) & vasti putaka (vasti bag).

- (a) Vasti netra (vasti nozzle)-The vasti material is administered through this nozzle into anus. The opening should be smooth, and non defective.
- (b) Vasti putaka (vasti bag)-The prepared medicine is kept in this bag which is attached to vasti netra, it should have proper shape and texture.





Fig. 4.5: Vasti yantra (vasti netra + vasti putaka) loaded with vasti dravya

## B. Pradhana karma

### Preparation and position of the patient

- Whole body abhyanga with svedana is done before performing niruha vasti.
- Patient is positioned in left lateral (left leg straight and right leg completely folded and knee should be slightly pressed on the belly, flexing the elbow and keeping it beneath the head). This helps in easy administration of the medicine.
- This specific position makes the organs like guda, pakwasaya, and grahani come in a line and thus helps in proper and speedy spread of the vasti medicine inside the body.

### Administration of Vasti

- First, vasti netra should be well lubricated with oil and air in it should be expelled by gently pressing vasti putaka attached to it.
- Niruha vasti netra (vasti nozzle) is to be gently introduced into the anus up to its marking, basti dravya bag is to be pressed slowly and smoothly so that the medicine passes into pakwashaya. A small amount of the material has to be retained in the bag so that the passage of air can be prevented.
- **Time of administration-** Niruha vasti has to be administered on empty stomach after passing of stool.

## C. Paschat karma

Certain measures are to be followed post niruha vasti like gentle strokes in the area of low back, hips, thighs for proper spread of the medicine. Later, the patient is advised to lie in supine position there itself and asked to concentrate on pratyagamana. Every niruha should follow an anuvasana vasti on the next day if the format selected is karma-kala-yoga vasti.



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### D. Pratyagamana period

The given vasti medicine should come out within a stipulated time and it is called as pratyagamana period. In case of niruha vasti, the medicine should come out and the patient will get the urge of defecation in 48 minutes (one Muhurta). In anuvasana or matra vasti pratyagamana may not occur as quantity of vasti dravya is small.

### E. Parihara Kala

Certain dietary and behavioral measures are to be followed post niruha vasti for the double period of the vasti treatments received (example if one receives kala vasti procedure for 16 days, the parihara kala would be 32 days). Further details are dealt in “Pathya apathya during panchakarma” lesson.

#### 4.5.5 Complications

These will arise if general conditions are not followed.

1. Ayoga/heenayoga (Incompletion)
2. Atiyoga (Excess)
3. Klama (Fatigue)
4. Adhmana (Flatulence)
5. Hikka (Hiccups)
6. Hridaya prapti (Tightness over chest)
7. Urdhwa gamana (Upward movement of ingested drug)
8. Pravahika (Dysentry)
9. Shiro arti (Head ache)
10. Angarti (Body ache)
11. Parikartika (Fissure in ano)
12. Parisrava (Anal discharge)
13. Vasti dravya (Retention of enemata)

#### Management of complications:

Symptomatic therapy based on the doshic predominance and on the severity of the complications

- Retention of enemata (Ayoga/Heenayoga) - Various types of sudation, phalavarti purgatives, enema with decoction of various vata pacifying drugs etc.
- Atiyoga (excessive) - use of piccha vasti and application of cold, enema with decoctions of various astringent drugs like bala, mulethi, draksha, madhooka pushpa etc.

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- Shrama (fatigue) - enema with dashamoola and cow's urine. madhutailika vasti with cow's urine and salt, non oily sudation, pachana etc.
- Adhmana (flatulence) - Swedana, snehana, phalavarti etc., vasti with bhrihat panchamoola dravya. Anuvasana vasti with oil processed in sarala and devadaru etc.
- Hikka (Hiccup) - Use of brimhana dravya. Oil processed with bala, shaliparni, gambhari, triphala, jaggery etc. Use of common salt, rice gruel and sour drugs etc
- Hridaya prapti: Vasti with decoction made up of set of amla, lavana skandha dravyas etc. Anuvasana vasti made of vata pacifying drugs.
- Urdhwa gamana: Swedana, decoction enema made from set of five vata pacifying dravyas or decoction enema made from Kulutha, gou mutra, etc.
- Pravahika: Langhana, swedana, abhyanga etc. Use of pichha vasti. Intake of dietary items with milk. Anuvasana vasti by oil processing with drugs having sweet taste and ghee etc.
- Shiro roga: Abhyanga with oil and salt, nasal medicaments, anuvasana vasti, use of tikshna and anulomana dravya.
- Angarti: Abhyanga with oil and salt, sechana (dripping of liquids) with vatahar dravya kwatha, swedana, niruha vasti with decoction made from vata pacifying drugs, ashwasana (consolation), avagaha swedana (tub bath), anuvasana vasti by oil made from yastimadhu and bilva.
- Parikartika: vasti with milk processed by sweet and cooling drugs, ghee etc., and piccha vasti.
- Parisrava: Oral administration of cold rice gruel (yavagu) mixed with sugar, curd and sura., application of cooling , madhura dravya seka pradeha with madhura dravya and lepana. Use of raktapitta and atisara chikitsa etc.



### INTEXT QUESTIONS 4.2

1. Give any two names of sub types of niruha vasti
2. Vasti given as per the desired benefits of patients is called as .....
3. Write down the order for mixing the niruha contents .....
4. What is the best position for administering the niruha vasti?
5. What is the time of administration recommended for niruha vasti?
6. What is the maximum time that a given niruha vasti comes out on its own?
7. What is the parihara kala in case of niruha vasti?

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### 4.6 ANUVASANA VASTI

The kind of vasti which can be administered on daily basis or kind of vasti in which taila is the only vasti dravya is known as “Anuvasana vasti”.

This procedure is not advisable in the following conditions

1. Atisnigdha (Excessively unctuous)
2. Peetasneha/peetodaka (Person who had consumed fatty substances/water)
3. Utklishta dosha (Exited state of humors)
4. Alpagni (Deficient digestive fire)
5. Yanaklanta (Exhausted due to travelling)
6. Durbala (Weakness)
7. Pipasa (Thirst)
8. Kshudanta (Hunger)
9. Glani (Fatigue due to strain)
10. Atikrisha (Cachexia)
11. Vamita (Person who has undergone emesis)
12. Virikta (Person who has undergone purgation)
13. Kritanasya karma (Person who has recently undergone nasal medication)
14. Krodha (Anger)
15. Bheeta (Fearful)
16. Abhukta bhakta (Empty stomach)
17. Nava jwara (Early stage of fever)
18. Gurukoshta (Constipated bowel habit)

#### 4.6.1 Indications:

1. Before asthapana vasti
2. Sarvanga roga, ekanga roga, ardanga roga (Generalised paresis, localised paresis, paraplegia)
3. Kukshi roga (Disorders of abdomen)
4. Bala varna mamsa kshaya (Deficiency in strength, complexion and muscle tissue)
5. Reta dosha (Defect in semen)
6. Adhmana (Flatulence)

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7. Angasupti (Numbness in body)
8. Pakwatisara (Chronic stage of diarrhoea)
9. Parwabhedha (Pain in the small joints)
10. Abhitapa (Burning pain)
11. Gulma (Abdominal lump)
12. Shula (Pain)
13. Bhagandara (Fistula in ano)
14. Unmada (Psychosis)
15. Bradhna (Inguinal abscess)
16. Shirasoola (Headache)
17. Karna shula (Ear ache)
18. Parshwa/prishtha/kati graha (Stiffness in flanks, back and lumbosacral region)
19. Vepana (Tremors)
20. Akshepaka (Convulsions)
21. Atilaghava (Low weight persons)
22. Rajah kshaya (Scanty menstruation)
23. Vishamagni (Irregular digestion)
24. Sphik; jangha, janu, uru, gulpha, parshni, prapada, yoni, bahu, anguli, stana, danta, nakha, parva, asthi shula (Pain in lower limbs, vagina, shoulder, fingers, breast, teeth, nails, small joints and bones)
25. Shosha (Cachexia)
26. Stambha (Rigidity)
27. Antrakunjana (Increased intestinal sounds)
28. Guda shula (Pain in rectum)
29. 80 types of diseases due to vata
30. Vriddhi (Hernia)
31. Jeerna pratishyaya (Chronic rhinitis)
32. Gridhrasi (Sciatica)
33. Ashmari (Renal calculi)
34. Kastharthav (Dysmennorrhoea)
35. Ruksha shareera (Dryness of body)

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36. Tikshagni (Strong digestive capacity)
37. Diseases purely due to vata
38. Dhatukshaya janya roga (Diseases originated due to depleted tissues in the body).

### 4.6.2 Contraindications

1. Where asthapan vasti is indicated (Decoction enema)
2. Pandu (Anaemia)
3. Kamala (Jaundice)
4. Meha (20 types of urinary problem)
5. Arsha (Haemorrhoids)
6. Pratishyaya (Rhinitis)
7. Aruchi (Distaste)
8. Mandagni (Impaired digestive capacity)
9. Durbala (Weakness)
10. Pleeha roga (Diseases of spleen)
11. Udararoga (Ascites, hepato-spleeno megaly, cirrhosis of liver etc.)
12. Urusthambha (Stiffness of thighs)
13. Varchobheda (Diarrhoea)
14. Visha (Poisoning)
15. Pitta abhishanda (Acute catarrhal conjunctivitis)
16. Kapha abhisanda (Allergic conjunctivitis)
17. Shlipada (Filariasis)
18. Galaganda (Goitre)
19. Apachi (Scrofula)
20. Krimikostha (Helminthiasis/worm infestation)
21. Sthoulya (Obesity)
22. Peenasa (Chronic rhinitis)

### 4.6.3 Procedure for administration

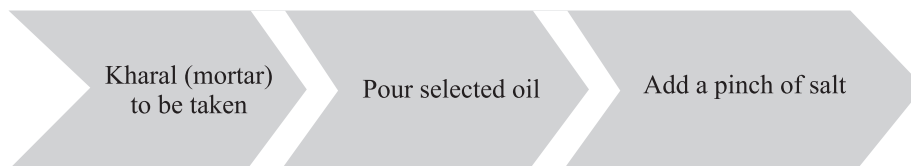
#### A. Purvakarma

**Indications** - Persons suffering with severe vata diseases, those having excessive rukshata (dryness), can get best benefits from this therapy. Healthy persons who have general weakness, loss of weight can also get this therapy.

**Preparation of Vasti drugs**

Anuvasana vasti drugs to be mixed in a specific manner as shown here.

1. Kharal (mortar) must be used, mixer or grinder to be avoided for this purpose
2. The selected oil in lukewarm to be poured in the kharal.
3. Pinch of salt is added to it and mixed thoroughly to make an amalgamation.
4. Transfer the content into a syringe ready for the administration.



**Fig. 4.6: Preparation of Anuvasana vasti drugs**

**Preparation of Anuvasana Vasti instruments**

- Different vasti instruments are used for different vasti. They are dealt in detail in the chapter of 'panchakarma instruments'.
- For the purpose of administering the anuvasana vasti, a plastic or metal syringe with rubber catheter is used of different sizes to suit the patient
- Plastic syringe is more convenient to give anuvasan or matra vasti

**B. Pradhana karma**

**Preparation and position of the patient**

The patient is advised to have local abhyanga and svedana before the anuvasana vasti. The position as explained in niruha vasti is also advised here for proper and speedy spread of the medicine.

**Time of administration of Vasti**

Anuvasana vasti is given soon after meals (ardrapaani condition).

**C. Paschat karma**

After administering the anuvasana vasti, the patient should lie on the back, sole and feet are to be massaged with oil. The patient is advised to concentrate on the procedure of pratyagamana.

**D. Pratyagamana Kala**

In case of anuvasana vasti, the given vasti may come out with in 24 hours of its administration. Sometimes it may not come even.



**Notes**

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### Vasti Karma (Therapeutic Enema)

#### E. Parihara kala

Certain dietary and behavioral measures are to be followed post anuvasana vasti for the double period of the vasti treatments received.

#### 4.8.4 Possible complications:

These will arise if the following guidelines are not followed.

- Vatakrit vyapada: Bodyaches, tympanitis, pain in thigh region, yawning, astringent taste etc.
- Pittavrit vyapada: Burning sensation, thirst, fever, perspiration, yellowish discoloration of conjunctiva, body and urine, bitter taste, etc.
- Kaphavrit vyapada: Low grade fever, laziness, nausea, heaviness in the body, sweetish taste, fatigue, malaise etc.
- Annavrita vyapada: Pain and heaviness in upper abdomen, chest discomfort, flatulence, vomiting, distaste, giddiness etc.
- Malavrit vyapada: Retention of urine, faeces, flatulence, heaviness in the abdomen, tympanitis, colic, lethargy, pain and discomfort in the chest etc.)
- Abhukta praneeta: Retrograde movement of the vasti dravya through mouth and nostril.

#### Management of complications:

Symptomatic management based on the doshic predominance and the severity of the complications.

- Vatakrit vyapada: Snigdha, amla, lavana and ushna dravya siddha sneha or niruha vasti (Oily or decoction enema with unctuous, sour, salty and warming drugs). Niruha vasti with decoctions made from vata pacifying drugs i.e, rasna, devadaru, kola etc.
- Pittavrit Vyapada: Vasti dravya to be expelled by giving niruha vasti (decoction enema) made from madhura, tikta dravyas etc.
- Kaphavrit vyapada: Vasti dravya to be expelled by giving niruha vasti (decoction enema) made from katu, kashaya, teekshna and ushna drugs etc.
- Annavrit vyapada: Ignition of deepana (digestion process), pachana (digestives), decoctions or powders made from katu, lavana items, mild pungents etc.
- Malavrit vyapada: Snehana (Oleation), swedana (sudation), vartiprayoga (suppositories), niruha vasti with decoctions made from set of ten drugs possessing vatahara property followed by anuvasana vasti with sharp/irritant drugs and unctuous items.



## Vasti Karma (*Therapeutic Enema*)

- Abhukta praneeta (Urdhwagata sneha vyapada) - Purgation, niruha vasti made from gomutra, syama trivrit, yava, kola, kulutha etc. Anuvasana vasti made from above drugs and unctuous items. If emesis of enemata is observed then anti emetic therapy to be done.

### 4.7 MATRA VASTI

Procedure done through enema using medicated oil that is allowed to remain inside the colon for some time even up to 24 hours. The name is given due to its less quantity i.e., alpa matra.

It does not need to be accompanied by any strict dietary restriction or daily routine and can be administered, in the appropriate cases, in all seasons.

Matra vasti has a lubricating, balancing, nourishing, strengthening and pacifying effect. It also works as rejuvenator, immune-modulator and nutrient and subdues elevated vata dosha. It can be administered in all age groups i.e. from pediatrics to geriatrics.

**Table 4.4: Matra vasti dosage**

S. No.	Age	Niruha vasti matra	Matra vasti matra (1/16 <sup>th</sup> of Niruha vasti)
1.	3yrs	3pala (150 ml)	9.375 ml
2.	4yrs	4pala (200 ml)	12.5 ml
3.	5yrs	5pala (250 ml)	15.625 ml
4.	6yrs	6pala (300 ml)	18.75 ml
5.	7yrs	7pala (350 ml)	21.875 ml
6.	8yrs	8pala (400 ml)	25 ml
7.	9yrs	9pala (450 ml)	28.125 ml
8.	10yrs	10pala (500 ml)	31.25 ml
9.	11yrs	11pala (550 ml)	34.375 ml
10.	12yrs	12pala (600 ml)	37.5 ml
11.	13yrs	14pala (700 ml)	43.75 ml
12.	14yrs	16pala (800 ml)	50 ml
13.	15yrs	18pala (900 ml)	56.25 ml
14.	16yrs	20pala (1000 ml)	62.5 ml

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### INTEXT QUESTIONS 4.3

1. What is the main content in anuvasana vasti
2. Name the sub types of anuvasana vasti.
3. What is the dosage of sneha vasti?
4. What is the dosage of matra vasti?
5. Pinch of salt is added to anuvasana vase taila (True/ False)
6. Time of administration of anuvasana vasti is .....

### 4.8 UTTARA VASTI

Administration of liquid medicine (Douche) through genitourinary tract is Uttara vasti.

This procedure is not to be performed in the following conditions.

1. Other than ritukala in females.
2. Durbala (Weakness)
3. Pipasa (Thirst)
4. Kshudanta (Hunger)
5. Shrama (Exertion)
6. Bheeta (Fearful)
7. Abhukta bhakta (Empty stomach)

#### 4.8.1 Indications

1. Vasti vikara (Diseases of bladder)
2. Yonibhramsa (Prolapse of the uterus)
3. Yonishula (Pain in genital region)
4. Yoni vyapada (Defects of female genital tract)
5. Asrigdara, rajadosha, rakta pradara (Menstrual disorders)
6. Sweta pradara (Leucorrhoea)
7. Shukra dusti (Vitiation in reproductive elements)
8. Mutraghata (Urinary obstruction)
9. Mutra bindu bindu srava (Dribbling of urine)
10. Ashmari sarkara (Urinary calculi etc)
11. Vasti, vankshana, mehana shula (Pain in bladder, urethral and inguinal region)



#### 4.10.2 Contraindications

1. Madhumeha (20 types of prameha)
2. Genito urinary tract infections
3. Venereal diseases

#### 4.8.3 Uttara Vasti in Males

##### A. Brief description

Uttara vasti is the procedure, wherein the medicine is administered through mutramarga i.e urethra in males. It gives instant results in case of male impotency and also beneficial in all diseases of male genital organs and male infertility. Strict aseptic precautions are to be followed for this procedure.

##### B. Sub types and its introduction

Based on its contents, the uttara vasti in males is divided into

- (a) **Taila vasti**-Only medicated oils are used here for example-Kshira bala tailam, chandana bala lakshadi tailam, etc.
- (b) **Kashaya Vasti**-Medicated milk for example aswagandha kshirapaka, herbal decoctions of dasamula, nirgundi etc. are used here.

##### C. Drugs and dosage of Vasti karma

**Drugs**- Commonly used herbs for uttara vasti in males is aswagandha, satavari, vidari, amalaki, chandan, sariva etc. The oils like mahamasha tailam, mahanarayana tailam are also used.

**Dosage**- For taila uttara vasti-20 ml(approx)

For kashaya uttara vasti-100-120 ml (approx)

##### D. Procedure for administration

###### Purvakarma

###### Selection of the patient

Uttara vasti gives fast and best results since it is administered through urethral route in males and most useful in all diseases of male genital organs. Healthy persons also can receive this therapy to improve his sexual health, to improve his seminal parameters, and to enhance the chances of having healthy progeny.

There is no requirement of abhyanga and svedana prior to the administration of uttara vasti in males.

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#### Preparation of *uttara Vasti dravya*

*Uttara vasti* drugs need to be prepared properly with all aseptic precautions before being administered.

#### For *Uttara vasti*

1. Prepare the decoction of the selected medicinal herbs. Allow it to cool down.
2. Put through a sieve the whole decoction to filter it properly
3. Auto clave all the materials for aseptic conditions
4. Shift the content into a syringe for administration.

#### Preparation of *Uttara Vasti instruments*

The rubber catheter of different sizes, syringe, is majorly required for the procedure. All instruments have to be autoclaved for aseptic conditions.

#### Position of the patient

The patient is asked to sit on a stool, or can lie down on the table also with an erected penis. Aseptic preparation to the local part is necessary before administration of the drugs.

#### Administration of *Vasti*

The selected drug of either *kashaya* or *taila* is administered gently through urethra in males through a rubber catheter as shown in fig.4.7.



Fig. 4.7: Administration of catheter during *Uttara vasti* in males

**Time of administration-** *Uttara vasti* is generally given around mid day i.e. at noon hours and is repeated on every third day.



**Paschat karma**

After administration, the patient is asked to lie down on the table for a few minutes with hips raised by keeping a pillow below the back and to concentrate on the pratyagamana.

**Pratyagamana kala**

The Pratyagamana kala is 48 minutes in case of kashaya utara vasti, and in case of taila utara vasti, it may or may not come out after 24 hours.

**Parihara Kala**

Certain dietary and behavioral measures are to be followed by males, post utara vasti for the double period of the vasti treatments received.

**E. Possible complications**

1. Retention of administered medicine.
2. Burning pain in bladder region (Vasti daha)
3. Vasti, kati, uru vedana (pain in bladder, loin and thigh region)

**Management of complications:**

- 1 Retention of administered medicine
  1. Uttara vasti with shodana dravyas (Douche through genitourinary tract with bio-cleansing drugs).
  2. Eshanani pravesa (Catherization/ probing)
- Vasti daha / burning pain in bladder region - uttaravasti with sugar and honey and decoction made from yastimadhu or utara vasti with cold water.
- Vasti, kati, uru vedana: Use of decoctions made from vata pacifying and analgesics.
- In Uttaravasti, the possible complications and their management are similar to that of anuvasana vasti.



**INTEXT QUESTIONS 4.4**

1. Uttara vasti is the procedure wherein the medicine is administered through mutramarga i.e urethra in males. (True/False)
2. What are the sub types of utara vasti in males?
3. The dosage for taila utara vasti is .....

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4. There is no requirement of prior abhyanga and svedana in case of utara vasti in males. (True/ False).
5. All the materials of utara vasti in males are to be autoclaved for aseptic conditions. (True/False)
6. Time of administration of utara vasti in males is generally .....

#### 4.9 UTTARA VASTI IN FEMALES

##### A. Brief description

Uttara vasti has benefits on both urinary tract and genital tract since it is administered through both routes in females. The diseases of menstrual problems, conception problems like infertility, ovarian diseases, and urinary diseases are best treated through this therapy.

##### B. Sub types and its introduction

Based on its contents, the utara vasti in females is divided into

- a) **Taila vasti**-only medicated oils are used here.  
Example-bala tailam, phalaghritam
- b) **Kashaya vasti**-Medicated milk and herbal are used here. Example-satavari kshirapaka, triphala kvatha.

##### C. Drugs and dosage of Vasti karma

**Drugs**-Commonly used herbs for utara vasti in females is satavari, triphala, udumber, vata, nimba, pancha valkala, sariva, anjeer, nimbi tail, japakusum etc. The oils like bala tailam, ghee like phala ghritam etc., are also used.

##### Dosage

In urethral route-

For taila utara vasti-20 ml (approx)

For kahaya utara vasti- -100-120 ml (approx)

In vaginal route-Taila/Ghee-5 ml

##### D. Procedure for administration

###### Purvakarma

###### Selection of the patient

Uttara vasti in females gives best results in all menstrual and conception related problems. This is also useful in all diseases of urinary tract in females.



### **Preparation of Uttara Vasti dravya**

Uttara vasti drugs need to be prepared properly with all aseptic precautions before being administered. All the points as discussed in Uttara Vasti in males regarding preparation of medicine are to be followed.

### **Preparation of Uttara Vasti instruments**

The rubber catheter of different sizes, syringe, and uterine dilators are majorly required for the purpose. All instruments have to be autoclaved for aseptic conditions.

### **Pradhana karma**

#### **Position of the patient**

The patient is positioned in a lithotomy position for better administration of the medicine. Aseptic preparation of the local part is necessary before the administration of the drugs.

#### **Administration of Vasti**

Through urethra- The selected drug of either kashaya or taila is administered gently.

Through vagina- Cervix is to be dilated first and then medicine may be administered gently. A cotton ball soaked in the taila may have to be kept in the vagina. It is administered during Ritukala i.e. 12 days after 4 days of menstruation.

#### **Paschat karma**

After administration, the patient is asked to lie down on the table for a few minutes with hips slightly raised on a pillow kept below the back and to concentrate on the pratyagamana

#### **Pratyagamana kala**

For urethral administration- The Pratyagamana kala in females is 48 minutes in case of kashaya Uttara Vasti, and in case of taila Uttara Vasti, it may or may not come out after 24 hrs.

For vaginal administration- the medicine may or may not come out

#### **Parihara kala**

Certain dietary and behavioural measures are to be followed by males, post Uttara Vasti for the double period of the Vasti treatments received.

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### INTEXT QUESTIONS 4.5

1. Uttara vasti can be administered through both urethra and genital tract in females. (True/false)
2. Mention any two indications to administer the uttara vasti in females.
3. The patient to lie in a lithotomic position for better administration of the medicine in uttara vasti procedures in females. (True/False)

### 4.10 PROBABLE MODE OF ACTION OF VASTI

The action of vasti is mainly due to the veerya of the vasti dravya. The drug used in the vasti karma will however spread in the body from pakvashaya due to their veerya, through the appropriate channels and draws the vitiated doshas to pakvashaya in the same way as sun in the sky draws the water from the earth. The veerya is drawn into the body by apanadi vata i.e. first by apana, then udana and throughout the body by vyana. Also as water sprinkled at the root of tree circulates all over the tree by its own specific property. So basti karma eliminates the morbid dosha and dushya from the entire body (by srotosuddhi) wherever lodged.



### WHAT YOU HAVE LEARNT

In this lesson you have learnt that

- Vasti means urinary bladder.
- General benefits of vasti - Beneficial for all clinical conditions which are treatable. Good for diseases caused by vitiated vata. Its effectiveness is proved in clinical practice and hence physicians love to call it as 'Ardha chikitsa' (half of the management) and some opine that it is 'Sampurna chikitsa' (complete treatment)
- Niruha vasti -herbal decoction is administered through anus.
- Anuvasana vasti-Tila taila is mixed with salt and it is given as anuvasana vasti.
- Vasti yantra- The niruha vasti is administered through an instrument called vasti yantra. It has two parts viz.vasti netra (vasti nozzle) & vasti putaka (vasti bag).
- Pratyagamana period-The given vasti medicine should come out with in a stipulated time and it is called as pratyagamana period. In case of Niruha vasti, the medicine should come out and the patient will get the urge of defecation in 48 minutes (one muhurta). After that it is also advised to take rest and to follow parihara kala.



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- Parihara kala-Certain dietary and behavioral measures are to be followed post niruha vasti for the double period of the vasti treatments received. (example if one receives kala vasti procedure for 16 days, the parihara kala would be 32 days).
- Uttara vasti is the procedure wherein the medicine is administered through mutramarga i.e urethra in males.



### TERMINAL EXERCISE

#### Short answer questions

1. Define vasti.
2. Write any four benefits of vasti.
3. Write the classification of vasti based on materials used.
4. Write the quantity of any two of content of niruha vasti.
5. Write two lines on niruha vasti instrument.
6. Write two lines about pratyagamana period of niruha vasti.
7. Write two lines on preparation of anuvasana vasti.
8. Write any two examples each for contents of uttaravasti in males.
9. Criteria to select a patient for uttara vasti in females.

#### Short Notes questions

1. Write about preparation and position of the patient in niruha vasti.
2. Classify vasti based on the number of vasti given.
3. Write the quantities of dosage of each variety under niruha, anuvasana, uttara vasti.
4. Write briefly about preparation of niruha vasti dravya.
5. Write briefly about administration of niruha vasti.
6. What do you mean by pratyagamana kala? And how much is it in case of niruha vasti.
7. What do you mean by parihara kala? and how to calculate it in case of vasti.
8. Write down the procedure of administration of uttara vasti in males.

#### Long questions

1. Write the definition, meaning and the benefits of vasti therapy.
2. Write down the various benefits of vasti kama.
3. Describe in detail about the classification of vasti.

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4. Write about definition, meaning, and subtypes of niruha vasti.
5. Write in detail about purva-pradhana karma of niruha vasti.
6. What do you mean by pratyagamana kala and parihara kala and write in detail about it with reference to niruha vasti?
7. Write about the definition, meaning and its utility of vasti.
8. Describe in detail about the sub types of anuvasana vasti along with dosage.
9. Write in detail about pradhana karma and paschat karma of anuvasana vasti.
10. What do you mean by utara vasti? write in detail about its benefits if given to males. what are the pradhana karma details of utara vasti in males.
11. What is specific about utara vasti n females? What are its benefits if given to females.



### ANSWERS TO INTEXT QUESTIONS

#### 4.1

1. The medicine which is administered through anus, vagina, or urethra is called as vastikarma.
2. Good for diseases caused by vitiated vata & not only it subsides the disease pathology but also simultaneously gives the other benefits like brimhana. balya, rasayana and vajikarana effects.
3. niruha vasti & anuvasana vasti
4. Pakwashaya gata-Anus , Garbhashaya gata-Vagina, Mutrashaya gata-Urethra & Vrana gata-Vrana
5. 30 Vasti
6. 8 Vasti
7. Asthapana vasti
8. 960 ml
9. Dashamula, giloy
10. Ghee & tila taila

#### 4.2

1. Madhutailika vasti & yapana vasti
2. Siddha vasti
3. Honey + salt + oil + kalka + kwath

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4. Lying on left lateral position with flexing the elbow and keeping it beneath the head.
5. on empty stomach
6. 48 minutes (one muhurta)
7. It is the double period of the vasti treatments received

#### 4.3

1. Tila taila
2. Sneha vasti-anuvasana vasti-matra casti
3.  $\frac{1}{4}$ <sup>th</sup> part of niruha vasti i.e 3 prasruti=240 ml
4. 60 ml
5. True
6. Soon after meals (Ardrapaani condition).

#### 4.4

1. True
2. Taila & kashaya uttara vasti
3. 20 ml (approx)
4. True
5. True
6. Around mid day i.e. at noon hrs

#### 4.5

1. True
2. Menstrual & conception problems and urinary tract diseases.
3. True

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5

# NASYA KARMA AND RAKTAMOKSHANA

In the previous lesson, you learnt the meaning and importance of vasti karma, its types, indications, benefits and administration of vasti karma. In this lesson, you will learn about nasya karma in the first section and about Raktamokshan in the second section. You would agree that nose is the gateway of the head and hence any drug administered through the nose has its influencing effects on the brain and this process wherein the drug (herbalized oils and liquid medicines) is administered through the nostrils is called as Nasya therapy. When performed systematically and nasya karma is highly effective in curing a number of diseases pertaining to the head and when practiced regularly keeps the eyes, nose and ear healthy. The therapy cleanses and opens the channels of the head, thereby improving the process of oxygenation (prana), which has a direct influence on the functioning of the brain.

Raktamokshana is also called as blood letting. Bloodletting is the withdrawal of blood from a patient to cure or prevent illness and disease. It was based on an ancient system of medicine in which blood and other bodily fluids were regarded as “humors” that had to remain in proper balance to maintain health. According to *Galen*, fever, apoplexy and headache were a result of too much blood, so the surgeon would tie the arm to make the veins swell, cut the vein and drain out a certain amount of blood, a process which was called ‘breathing a vein’. *Leeches* were also used for bloodletting.



### OBJECTIVES

After reading this lesson you will be able to:

- define nasya and rakta mokshana;
- explain the importance of nasya and rakta mokshana;

- state the indication and contraindications of nasya and rakta mokshana;
- describe the theory and practice of
  - Nasya karma;
  - Rakta mokshana;
- discuss the benefits of nasya and rakta mokshana;
- explain the different methods used for rakta mokshana;
- discuss the complications during nasya and rakta mokshana and their management.

## SECTION – 1

### NASYA KARMA (NASAL ERRHINES/MEDICATIONS)

#### 5.1 DEFINITION OF NASYA

Nasya is the process of administration of drugs through nostrils. It is a therapeutic procedure, wherein the appropriate drugs either in the form of sneha (unctuous substance), decoction, powder, processed milk, juice or medicated fumes are administered through the nose in a specific manner to cure various systemic diseases. It is completely different from ordinary intranasal medication with regard to the mode of administration and contents.

Nasal errhines are the medicines administered through the nose for promoting or inducing nasal discharge.

#### 5.2 IMPORTANCE OF NASYA KARMA

- Nasya karma ensures the proper and healthy growth of hair.
- The therapy enhances the activity of sense organs and protects the person from diseases pertaining to head (urdhwanga)
- Early aging process is effectively prevented by the regular administration of Nasya karma

#### 5.3 TYPES OF NASYA KARMA

##### 5.3.1 Pradhamana (virechana) nasya (Cleansing nasya)

In this type of nasya karma, dry powders (rather than oils) are blown into the nose with the help of a tube. Pradhamana nasya is mainly used to treat kapha types of diseases such as headache, heaviness in the head, cold, nasal congestion, sticky eyes and



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hoarseness of voice due to sticky kapha, sinusitis. Chronic diseases such as cervical lymphadenitis and tumors can also be treated by pradhmana nasya. Some skin diseases are easily treated by this type of nasya karma. Epilepsy, drowsiness, parkinsonism, inflammation of the nasal mucosa, attachment, greed and lust can be effectively treated by the therapy. Powders such as brahmi are traditionally used in this therapy.

#### 5.3.2 Brimhana nasya (Nourishing nasya)

This treatment uses ghee, oil, salt, shatavari ghee, ashwagandha ghee and medicated milk to cure vata disorders. Studies suggest that it is beneficial to cure vata-type headaches, migraine headache, and dryness of voice, dry nose, nervousness, anxiety, fear, dizziness and emptiness. Negative thoughts can be removed by this treatment. In the case of a person suffering from the heaviness of eyelids, bursitis, stiffness in the neck, dry sinuses and loss of sense of smell, brimhana nasya would be the best.

#### 5.3.3 Shamana nasya (Pacifying nasya)

Sedative nasya is used according to the dosha aggravated in the human body. It is mainly administered to treat pitta-type disorders such as thinning of hair, conjunctivitis, and ringing in the ears. Generally, herbal medicated decoctions, tea, and medicated oils are used as the medicine in this type of nasya karma.

#### 5.3.4 Navana nasya (Decoction nasya)

This type of therapy is used in vata-pitta or kapha-pitta disorders. Decoctions and medicated oils are poured through the nostrils of the person undergoing the treatment.

#### 5.3.5 Marsha nasya (Ghee or oil nasya)

Marsha nasya karma makes use of ghee/oil. The therapy is administered for a particular reason, which may not be disease, but a condition of uneasiness arising from a particular disease.

#### 5.3.6 Pratimarsha (Daily oil nasya)

This type of therapy is administered by dipping clean little finger in ghee or oil and inserting into each nostril. After inserting the clean finger (dipped in ghee or oil) into the nostril, the nasal passage is lubricated and given a gentle massage. By doing this, the deep nasal tissues are opened up. By doing Pratimarsha on a regular basis, stress can be released to a great extent.

## **5.4 INDICATIONS & CONTRAINDICATIONS OF NASYA KARMA**

### **5.4.1 Contra Indications**

This procedure is not to be performed in the following conditions:

1. Bhuktabhakta (After taking food)
2. Sneha, madya, toya peeta (After consuming unctuous items, alcohol, water etc.)
3. Snata sira/Snatu kama (Person who has had head bath or who wish to do bath)
4. Ksudha, trishna (Person who is hungry, thirsty)
5. Durdina (Cloudy weather)
6. Nava jwara (Early stage of fever)
7. Shokabhitapa (Exhaustion due to grief)
8. Virikta/Anuvasita (Person who has undergone therapeutic purgation /oily enema)
9. Garbhini (Pregnant women)
10. Sutika (Puerperal women)

### **5.4.2 Indications**

1. Siro, danta, manmonya sthambha (Stiffness in the head, teeth and neck region)
2. Gala graham (Choking sensation in the throat)
3. Hanu graha (Lockjaw)
4. Peenasa (Rhinitis)
5. Galshundika (Uvulitis)
6. Galashaluka (Adenoids)
7. Netragata shukraroga (Disorders of cornea)
8. Timira (Cataract)
9. Vartma roga (Diseases of eyelids)
10. Vyanga (Freckles)
11. Upajihwika (Ranula)



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12. Ardhavabhedaka (Migraine)
13. Greeva roga (Disorders of neck)
14. Skandha roga (Disorders of shoulder)
15. Amsa shula (Scapular pain)
16. Mukha roga (Diseases of mouth)
17. Karna, sira, nasa, akshi, danta shula (Earache, headache, pain in nose, eyes, teeth)
18. Ardita (Facial palsy)
19. Apatantraka (Hysteric convulsions)
20. Apatanaka (Convulsive disorders)
21. Galaganda (Goitre)
22. Danta harsha (Odonitis due to exposed nerve endings)
23. Dantachala (Loose teeth)
24. Raji-netra roga (Streaks in eye)
25. Arbuda (Tumor/growth mass)
26. Swarabheda (Hoarseness of voice)
27. Vakgraha (Difficulty in speech)
28. Gadgadatwa, minminatva (Stammering)
29. Apabahuka (Brachial neuralgia)
30. Pakshaghata (Paralysis, hemiplegia, etc.)
31. Suryavata (Frontal headache)
32. Murcha (Episodes of loss of consciousness)
33. Keshadosha, khalitya, palitya (Hair fall, alopecia, premature graying of hair, baldness, etc.)
34. Apasmara (Epilepsy)
35. Unmada (Psychosis)
36. Anidra (Sleeplessness)
37. Loss of sensation of smell





Fig. 5.1: Administration of medicines in nasya karma

## 5.5 PROCEDURE

- A. Equipment-** Massage table, stove, vessels, dropper/ cotton, towel
- B. Drugs -** Medicated oils for body and head massage, medicated oils, decoctions, powders etc.
- C. Attendants-** Two attendants are required.
- D. Time & Duration** – it is recommended that during summer morning hours between 8-10 hours and during winter in the afternoon hours are to be preferred and should be performed for a maximum of 7 days
- E. Procedure**
- While performing nasya karma, patient is advised not to do siraprakampana (shaking/moving of head), getting angry, talking, sneezing and laughing
  - Examine the patient thoroughly and determine the eligibility for treatment before the start of the therapy.
  - Nasya should be conducted in the morning when the temperature is moderate and the sky is clear without clouds.
  - Nasya should not be performed on children below 7 years of age and elders over 80 years of age. But pratimarsha nasya can be performed from birth to death.
  - Similarly, dhuma nasya should be performed only to the individuals over 12 years of age. Internal administration of oil should not be done before nasya karma.
  - After performing spiritual rites, massage the head and body with Dhanwantarm tailam and ksheerabala tailam respectively. Then do gentle sudation with a cloth dipped in hot water.

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- Then ask the patient to lie down on the table on their back with head end lowered.
- Then bend the head slightly backward and hold the nostrils with the left thumb and pour the required quantity of the drug into the nostrils with the right hand by means of a dropper or a cotton piece.
- Dhuma yantra will be used while performing dhumana nasya.
- During the process of pouring the drug into one nostril, the other nostril should be closed and the patient is asked to inhale the drug.
- Gently massage the throat, forehead, palm, soles & shoulder, immediately after nasal administration.
- After getting samyak yoga lakshana ask the patient to gargle with lukewarm water followed by prayogika dhumapana.

#### F. Symptomatology of post nasya karma

The symptoms that are to be observed for assessing the effectiveness of nasya karma is list below

Proper	Insufficient	Excessive
<ul style="list-style-type: none"><li>• Feeling of lightness in the head</li><li>• Having good sleep</li><li>• Relieving of the symptoms</li><li>• Seasonal happiness</li></ul>	<ul style="list-style-type: none"><li>• Dryness of the body</li><li>• Not relieving of the symptoms</li><li>• Sensorial disturbance</li></ul>	<ul style="list-style-type: none"><li>• Feeling Heaviness in the head</li><li>• Excessive salivation</li><li>• Senses having no qualities</li></ul>

After nasya karma, use only warm water for drinking or bathing. The procedure may be performed on alternate days or once in 3 days for about 7 to 21 days. But acharya vaghbhata says that nasya karma should not be performed for more than 7 days continuously. The patient is advised to avoid exposing to sun, dust, alcohol, head bath, journey, anger after nasya karma.

#### G. After Nasya karma

- After nasya karma, rakta mokshana can be done with or without sneha pana.
- Rakta mokshana without sneha pana: - Immediately after completion of a course of Nasya, one-day sudation and the next day rakta mokshana can be done.
- Rakta mokshana with sneha pana: - After nasya karma for three, five or seven days, sweda karma for one day. On the next day rakta mokshana can be conducted.

**H. Possible complications**

The following complications are likely to arise if the general guidelines are not followed.

1. Diseases due to kapha
2. Agnimanda (diminished digestive fire)
3. Diseases due to vata
4. Timira (incipient cataract)
5. Sirasula (headache)
6. Nasal congestion
7. Nasal bleeding
8. Murcha (loss of consciousness)

**I. Management**

Symptomatic therapy based on the predominance of dosha and on the severity of the complications.

- Disease due to kapha: Teekshna, ushna, kapha hara ahara and chikitsa (sharp/irritant, warming, kapha pacifying diet and therapies).
- Agnimandya (diminished digestive fire) - Ignition of digestive capacity, digestants (deepana, pachana) etc.
- Disease of vata - Vata pacifying measures
- Timira (Incipient cataract) - application of non-oily and cooling medicaments (collyrium) over the eyelids.
- Murcha (Loss of consciousness) - sprinkling cold water over the body other than head and symptomatic therapy.
- Others: symptomatic therapy based on the predominance of dosha and on the severity of the complications.

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**5.6 MECHANISM OF NASYA KARMA**

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The nasya dravya (medicine) acts by reaching '*Sringataka marma*' (a main vital point situated on the surface of the brain corresponding to the nerve centers, which consists of nerve cells and fibers responsible for the function of speech-Broca's Centre, vision, hearing, taste and smell). From where it spreads into various srotas (vessels and nerves) and brings out vitiated dosha from the head.

Sringataka is a composite structure consisting of four sira (arteries) in connection with four sense organs via, nose, ear, eye, and tongue. The composite structure formed by the union of these four arteries is called sringataka. As per the Ayurveda school of thought for

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the evolution of a disease, the vitiated dosha should be brought to the site from its original seat. This movement will be made through the srotas (channels) and if there is any disturbance in the integrity of the srotas it will result in the development of the disease.

With regards to the urdhwanga roga (diseases of head), there should be some disturbance in the normal functions of urdhwanga srotas (arteries, veins, nerves in the head). Srngataka is the most important group of srotas in the urdhwanga (head) and drugs acting through these srotas are certain to bring about srotosuddhi (cleaning) in urdhwanga.



#### INTEXT QUESTIONS 5.1

1. .... is the process of administration of drugs through the nostril.
2. The nasya karma which gives nourishment and useful in vata diseases is .....
3. Write two indications of nasya karma.
4. Write two contraindications of nasya karma?
5. Which time nasya karma is performed in winter season?
6. Feeling of lightness in the head and having good sleep are symptoms of .....
7. Write two complications of nasya karma.

## SECTION - II

### 5.7 RAKTA MOKSHANA (BLOODLETTING)

Extraction of vitiated blood from the body using shastra and anushastra is known as rakta mokshana. Bloodletting is the surgical removal of a patient's blood for therapeutic purposes.

Rakta mokshana can be done by the following methods.

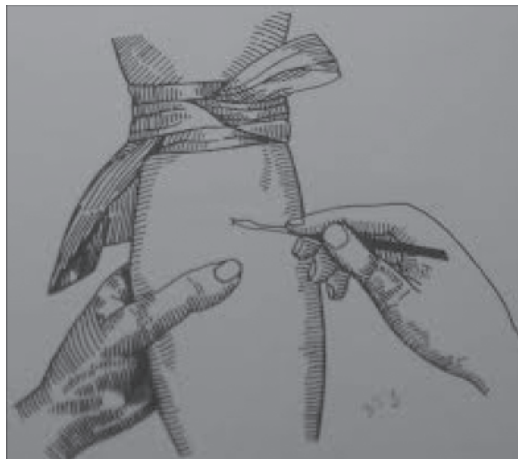
1. Pracchana (Incision)
2. Sira vedhana (Venepuncture)
3. Srngavacharana (Application of horn for aspiration)
4. Alabu (Application of alabu for cupping)
5. Ghati yantra (Cupping with ghata)
6. Jalouka prayogika (Leech application)



- Pracchana is indicated to drain the accumulated blood from a particular point.
- Deep seated blood can be extracted with the help of leech application.
- To drain the vitiated blood, which has settled in different layers of the skin, shringa, alabu and ghati yantra will be useful.
- Venepuncture is advised whenever vitiated blood circulates in the body.
- To extract the blood vitiated by vata, shringa is indicated as it is having ushna and snigdha guna.
- It is better to extract blood vitiated by pitta by means of leech application because of its sheeta guna.
- Blood vitiated by kapha can be extracted by alabu as it consists tikshna & ushna guna.
- Therefore shringa, jalouka, and alabu are specifically indicated for extracting vata, pitta and kapha vitiated blood respectively.

### 5.7.1 Pracchana

To drain the accumulated blood after giving incision with trihi mukha or kutharika shastra is known as pracchana.



**Fig. 5.2: Pracchana method of bloodletting**

### 5.7.2 Sira vedhana

As far as kaya chikitsa is concerned vasti karma is an important therapeutic procedure, because almost all the curable diseases can be cured. Similarly, sira vedhana occupies a unique position in shalya tantra as it can manage a number of diseases of shalya.

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**Fig. 5.3: Sira vedhana method of bloodletting**

While describing the importance of sira vedhana (venepuncture), beautiful comparison can be seen in the text as follows

As water comes out and the plants die on cutting the borders of a field, vitiated blood comes out and automatically the diseases will be cured on performing venepuncture. If a disease does not subside even after treating according to the exact line of treatment, then it is to be thought as vitiated blood borne and should be treated by venesection.

### **A. Contraindications of siravedana**

- Immediately after oral administration of oil.
- Immediately after performing any shodhana therapy, pregnant women, postnatal period, chronic jaundice, impotency, below 16 years and over 70 years of age, haemorrhage, excessive oleation, without sudation, paralysis, diarrhoea, vomiting, dyspnoea, cough, ascites, piles, anemia, anasarca.
- When venesection is conducted to the contraindicated persons, either no bleeding or excessive bleeding occurs. But in the case of an emergency venesection can be done for the above persons also
- Never give incision to the contraindicated where the proximal part is not tied, where the veins do not bulge and also in the transverse direction.
- It should not be done in healthy individuals.
- Required equipment, instruments and other essential drugs and antidotes should be collected before starting the therapy.

### **B. Drugs required to induce bleeding**

For inducing bleeding some of the drugs like Tagara, ela, sitasiva, kusta, patha, vidanga, devadaru, trikatu, agaradhuma, Tharidra, arka ankura, naktamala etc., may be used.

**C. Drugs required to stop bleeding**

Some of the drugs like Lodhra, madhuka, priyangu, rakta chandana, gairika, phitakari, rasanjana, shalmali, sankha, yava, godhuma, masha and haridra powders. Vata, ashwattha, ashwa karna, palasa, vibhitaka, sarja rasa, arjuna, dhanvana, dhataki, salsara, arimeda, tinduka, twak, ankura niryasa. Laksha and samudra phena etc and other haemostatics may be used.

**D. Process of sira vedhana:**

- After performing spiritual rites, according to the condition of the patient, disease, physical and mental stability mutton soup and gruel are to be given.
- After 48 minutes perform gentle sudation.
- Then ask the patient to sit on a stool of knee height and cover his head with a cap or else in lie down in sleeping position.
- Tie a long piece of cloth above the site of venesection
- Tap the vein with the middle finger, so that the vein bulges
- Then give an incision with vrihi mukha shastra where there is excessive musculature and with kutharika shashtra in the case of less musculature in a size of rice grain and half of the rice grain respectively.
- While giving incision use the instrument quickly and only once.
- Incise the bulged veins only.
- The incision should not be too deep or superficial.
- Vital points should not be damaged.

**5.7.3 Shringa avacharanam**

Application of the horns of cow, buffalo etc., to aspirate vitiated blood from the body is known as dhringa avacharanam as depicted in fig.5.4.



**Fig. 5.4: Shringa useful for bloodletting**

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Horn is of seven inches length with thumb size at the base and black gram size and at the tip. Before starting the procedure, give a small incision at the place from where the blood is to be aspirated and allow the blood to flow for some time. Then apply the horn on the part wrapping a clean cloth at the base. After that, aspirate the blood from the tip of the horn with the mouth.

### 5.7.4 Alabu

- Generally, it is known as tumbi. Take a medium sized fruit, cut at the stalk region and then remove the pulp, and use the shell for bloodletting. Lit a lamp or cotton piece and put it inside the fruit. Then give a small incision and apply this guard by approximating the edges of the mouth so closely that no atmospheric air enters into it.



Fig. 5.5: Alabu method of bloodletting

- The lamp will be off after exhausting the oxygen inside the fruit and vacuum will be formed, which will be helpful to suck the blood from the body.
- After 10-15 minutes remove the guard and apply jatyadi ghrita and then bandage with sterile cloth

### 5.7.5 Ghati Yantra

The method of application is similar to that of alabu.

### 5.7.6 Jaloukavacharana (Leech therapy)

Ayurveda, the omniscience of life, has introduced the art of leech therapy or jaloukavacharana for the benefit of mankind. The reference of leech therapy is found in treatises like *Charaka samhita*, *Bhel samhita* and so on. But it is sushruta, father of surgery, who has elaborately explained the science of leech therapy.





Jalooka or jalouka is the sanskrit word for leeches, which means that they live in water or that which live on the (food) water. There are 600 above species of leeches available. Leeches can be obtained from freshwater, marine, and terrestrial. Leeches used for the therapy are freshwater leeches. The commonly used leeches are *hirudo medicinalis*, *hirudanaria manilenses* and *hirudo orientalis*.

Leech therapy has got a wide range of applications in medicine. Presently the western world is looking at its effect in microsurgery, especially in post microsurgical problems. Ayurvedic classics mention that the leech should be used in the conditions of disease lodged in skin, pitta dosha and grathitha rakta (clotted blood conditions).

A simple principle lies at the heart of all *hirudo*-miracles. During the process of feeding, leeches secrete a complex mixture of different biologically and pharmacologically active substances into the wound. Hirudin is the best-known component of leech saliva. Hirudin is sometimes used to describe all active substance in leech saliva. In reality, Hirudin refers only to one specific active substance in leech saliva. Components of medicinal leech saliva that exert effects in the host's body are:

Active components	Possible effects
Hirudin	Inhibits blood coagulation by binding to thrombin
Calin	Inhibits blood coagulation by blocking the binding of von willebrand factor to collagen. Inhibits collagen-mediated platelet aggregation
Destabilase	Monomerizing activity. dissolves fibrin. thrombolytic effects
Hirustasin	Inhibits kallikrein, trypsin, chymotrypsin, neutrophilic cathepsin G
Bdellins	Anti-inflammatory inhibits trypsin, plasmin, acrosin
Hyaluronidase	Increases interstitial viscosity, antibiotic
Tryptase inhibitor	Inhibits proteolytic enzymes of host mast cells
Eglins	Anti-inflammatory, inhibit the activity of alpha-chymotrypsin, chymase, substilisin, elastase, cathepsin G
Factor Xa inhibitor	Inhibits the activity of coagulation factor Xa by forming equimolar complexes
Complement inhibitors	May possibly replace natural complement inhibitors if they are deficient
Carboxypeptidase A inhibitors	Increases the inflow of blood at the bite site
Histamine-like substances	Vasodilator increases the inflow of blood at the bite site
Acetylcholine	vasodilator

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Leech therapy is highly beneficial in the conditions of

1. **Skin diseases** – Psoriasis, eczema, vitiligo, acne, alopecia
2. **Rheumatological spectrum** – Rheumatoid arthritis, gout, systemic lupus erythematosus.
3. **Vascular spectrum** – Varicose veins, deep vein thrombosis, hematoma, atherosclerosis, diabetic ulcers and venous ulcers, carbuncles, abscess
4. **Musculoskeletal spectrum** – Osteoarthritis, fibromyalgia
5. **Ophthalmological spectrum** – Glaucoma (chronic/ simple/open angle), conjunctivitis.

### A. Indications

Classical indications	Other indications
<ul style="list-style-type: none"><li>• Vidradhi (abscess)</li><li>• Gulma (lump)</li><li>• Arsha (piles)</li><li>• Kushtha (skin diseases)</li><li>• Vatarakta (sclerosis)</li><li>• Kantharoga (throat diseases)</li><li>• Netraroga (eye diseases)</li><li>• Granthi (cyst)</li><li>• Arbuda (tumor)</li><li>• Shlipada (filariasis)</li><li>• Vidarika (rhagades)</li><li>• Vishadamshttra (poisoning)</li><li>• Visarpa (pemphigus)</li><li>• Shiroroga (headache)</li><li>• Dantaveshta (dental disorders)</li></ul>	<ul style="list-style-type: none"><li>• Boils and abscess</li><li>• Herpes zoster</li><li>• Thrombosis</li><li>• Thrombophlebitis</li><li>• Osteoarthritis</li><li>• Rheumatoid arthritis</li><li>• Gouty arthritis</li><li>• Psoriatic arthritis</li><li>• Sciatica</li><li>• Wounds – diabetic, leprotic, pyogenic</li><li>• Atopic dermatitis</li><li>• Psoriasis</li><li>• Alopecia</li></ul>

### B. Pre leech therapy precautions

1. Take the blood test of the patients. It must include haemogram and mainly partial prothromboplastin time, bleeding time and clotting time. This will rule out any unwanted complications after the therapy.
2. The place where leech therapy is going to be conducted should be hygienic.



3. The area where the leech is going to be applied should be made dry.
4. At the outpatient level blotting, paper technique can be used to find out the bleeding and clotting time.
5. Don't apply spirit or soap to the area where leech has to be kept. They do not bite when detergents and alcohol are present instead clean the area with luke warm water.
6. No need of application of oil and sudation.

### C. Preparing leeches for the therapy

- Keep the leeches in a small tray with little turmeric powder added to the water. This will make the leech hungry.
- Select the leech which moves fast, like a snake, in the water. It shows its readiness for the treatment.

### D. Application of leech



Fig. 5.6: Leech method of bloodletting

- Leech should be applied to the site by taking it with a gloved hand or with water dipped cotton swab.
- If the leech doesn't hold the site, apply few drops of milk or honey at the site. If still leech doesn't hold, give a simple prick with a lancet.
- Once the leech holds the site, it forms a specific shape, explained in Ayurveda as ashwakhura, i.e. horse hoof.
- Cover the leech with cotton swab and put few drops of water over the swab on and off
- Generally, leeches will take half an hour to an hour to suck enough blood (around 10 -15 ml) and detaches themselves.
- If required, a leech can be made to detach the site by just applying turmeric, salt or mustard powder.

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### E. Post-therapeutic measures

- The site of the therapy should be applied with a paste made out of yastimadhu (Glycyrrhiza glabra), wheat, chalk, turmeric with honey and ghee.
- Now a day a simple powder of turmeric is applied over the area and a proper bandage is applied.
- The leech should be made to vomit the blood, if not done, the leech may die at times. To vomit the sucked blood, simply put few pinches of turmeric powder on the face (sucker) of the leech by holding the caudal side. Even placing the leech in the turmeric decoction is effective.

### F. Complications and management

Leech therapy rarely ever leads to serious complications. Pain at the site of treatment and mild itching are common side effects and the patient should be advised accordingly prior to the treatment.

#### (i) Local Pain during Treatment:

Perceptions of the local pain of leeching vary. Most patients describe a local dragging pain that occurs immediately after the leech bites which persists for about one to five minutes. As more and more saliva is introduced into the tissues, the anesthetic effect of leech saliva begins to take effect. The intensity of the pain of the leech bite and the first phase of feeding is generally described as mild or negligible (depending on the individual's pain threshold), but some patients find the pain more intense, similar to that of a wasp sting. The perceived intensity of the leech bite varies from one individual to another.

Many people never even notice the leech bite, for example when they are bitten under water while their attention is focused on something else. Frequently, the more anxiously the patient focuses on the leech preparing to bite, the higher the pain perception. The leech therapist should keep this in mind during the preparation phase and during treatment. Diversion of mind can sometimes be helpful. It is also helpful to allow the patient to “get to know” “his” or “her” leech and to reassure the patient by handling the leech in a confident manner. Latex gloves must be worn for hygienic reasons, the leech therapist should never use forceps on the leech. Many patients lose their aversion to leeches when they are shown how elegantly they swim and the beautiful colored pattern on their back is pointed out. Many people report that the patient's attitude toward the leeches changes from negative to positive after a positive treatment experience. Most of the apprehensions projected onto the leech are based on archaic fears rather than on objective facts.

#### (ii) Local Itching

Transient itching at the site of the leech bite in the first few days after treatment is very common and should not be mistaken for an allergic reaction. The patient could be advised of these side effects prior to treatment. The patient should never scratch the leech bite,

especially after initial wound closure, because this frequently delays wound healing. local cooling remedies (sandal, neem, aloe vera and turmeric wraps). For more severe itching, commercial antipruritic products or oral antihistamines may be used.

**(iii) Bleeding**

Bleeding after therapy is common due to the strong anticoagulant effect of the leech, hirudin. But after proper pressure bandage and application of turmeric or mulethi powder, the bleeding should stop. In some conditions, bleeding will be more and it becomes tough to arrest. In rare cases, bleeding is seen even after 36 hours of the therapy.

In such condition, application of pressure is very important. Put some turmeric powder over the area and apply strong pressure with fingers for few minutes. If still bleeding doesn't stop, use astringents like lodhra (*Symplocos racemosus*), vata (*Ficus bengalensis*), phitakari (sphatika) over the area. In extreme conditions suturing and cauterization is required and these extreme conditions were not reported till date.

**(iv) Scarring**

When left undisturbed, leech scars usually quickly shrink to hardly visible or invisible tiny three-pronged marks that disappear completely within one to three weeks. However, if wound healing is impaired due to scratching or secondary wound infection, the scars may remain visible for significantly longer periods of time. Significant scarring may occur particularly when leeches are applied to the areas with thin skin and thin layers of subcutaneous tissue or joint regions where the skin is in constant motion. The wearing of restrictive clothing after treatment, for example around the knees, can also result in scar formation.

A paste of manjistha (*Rubia cordifolia*), usheera (*Vetiveria zizanioides*) sandal (*Santalum album*) kumari (*Aloe barbedens*) with turmeric will cure the problem.

**G. Special notes on leech therapy**

- Leeches comes in different sizes. Use the medium sized leech, generally, for all purposes. Mini leeches should be used for the treatment of ophthalmic diseases and in the treatment of erectile dysfunction
- The site of the therapy should be applied with little turmeric powder and pressure is applied over the area for few minutes immediately after the therapy to stop bleeding.
- Never use salt to detach the leech or induce vomiting. This will make the leech very inactive and even cause the death.
- To induce vomiting to the leech, generally, people squeeze the leech from its caudal end. But in practice, it is observed that continuous application of turmeric powder on the face (sucker) is sufficient enough to make the leech to regurgitate the blood.

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- In practice, it is found that if the leech is allowed to suck the blood and detach by itself, it is easy to induce the leech to vomit the blood. As the leech is fully bloated with blood, just by sprinkling few pinches of turmeric will make the leech to vomit the blood completely.
- Watch the patient for half an hour after the therapy for any kind of bleeding or any other complications.
- If leech is applied over hand, ask the patient to hold the hand up for few minutes. If it is applied in the leg ask the patient to hold the leg above the body by keeping it over a pillow.
- As per the convenience of the patient and the disease, therapy can be done in sitting or lying position.
- Never apply more than eight leeches at a time. One leech is sufficient in the cases of ophthalmological diseases like glaucoma or conjunctivitis.
- Bleeding sometimes occurs even after 24 hrs of the therapy, due to the anticoagulant, hirudin, effect. So in this condition the same measures applied for clotting the blood like pressure bandage, coagulants should be administered.
- The site of application is an open question. In cases of ulcers, the leech is applied all around the ulcer area. In cases of thrombosis, the leech is applied just above the ankle. In the case of glaucoma, the leech is applied at the outer canthus of the eye.

#### H. Maintaining Leeches

- Leeches should be kept in glass, mud vessels. But generally, in the present days, it is often kept in plastic containers. A bit of mud and few petals and grass will make the leeches feel like living in a natural pond.
- Though it is mentioned in classics that leeches should be supplied with dried meat powder, tubers for feeding it is practically seen that leeches don't eat these items.
- Only non-chlorinated, clean water should be used for storing leeches. 2/3 rd of the container should be filled with water and the mouth of the container should be covered with a clean white cloth and tied with a rubber band. It allows air for circulation and at the same time prevents the leech from crawling out of the container
- The water should be changed once in three days. The water should be a little cool if needed chilled water can be added to the normal water to make it cool. The containers should never be kept near hot objects or under direct sun. Changing the containers once in a week is advised.



#### INTEXT QUESTIONS 5.2

1. Extraction of vitiated blood from the body using shastra and anushashtra is known as .....
2. To extract the blood vitiated by vata ..... is indicated.

3. It is better to extract blood vitiated by pitta .....
4. Blood vitiated by kapha can be extracted by .....
5. .... is the best-known component of leech saliva and inhibits blood coagulation by binding to thrombin.
6. Does leech therapy beneficial in skin diseases. (Yes or No)
7. Write two complications of leech therapy.



Notes



### WHAT YOU HAVE LEARNT

In this lesson, you have learnt that

- **Nasya** is the process of administration of drugs through nostrils. It is a therapeutic procedure, wherein the appropriate drugs either in the form of sneha (unctuous substance), decoction, powder, processed milk, juice or medicated fumes are administered through the nose in a specific manner to cure various systemic diseases.
- There are different types of nasya karma depending upon the medicine used and therapeutic effect- pradhmana (virechan) nasya (cleansing nasya), brimhana nasya (nourishing nasya), shaman nasya (pacifying nasya), navana nasya (decoction nasya), marsha nasya (ghee or oil nasya) and pratimarsha (daily oil nasya).
- Extraction of vitiated blood from the body using shastra and anushashtra is known as **rakta mokshana**.
- It can be done by the following methods- pracchana - (incision), sira vedhana- (venepuncture), shringavacharana- (application of horn for aspiration), alabu- (application of alabu for cupping), ghati yantra- (cupping with ghata) and jalouka prayoga- (leech application).
- **Leech therapy** has got a wide range of applications in medicine. Ayurvedic classics mention that the leech should be used in the conditions of disease lodged in skin, pitta dosha and grathitha rakta (clotted blood conditions). It is highly beneficial in the conditions of skin diseases – psoriasis, eczema, rheumatoid arthritis, varicose veins, deep vein thrombosis, hematoma, osteoarthritis etc.



### TERMINAL EXERCISE

#### Short answer questions

1. Define nasya
2. Mention the four drugs required to stop bleeding.
3. Write any four indications of leech therapy
4. Write four benefits of nasya

## MODULE – I

Panchakarma – Main procedures



Notes

## Nasya Karma and Raktamokshana

5. Write two contra indications of siravedhana.
6. Mention the indication of navan nasya

### Short note questions

1. What are the types of nasya karma?
2. How the nasya karma procedure is done?
3. What are the different methods by which rakta mokshana can be done?
4. Write a short note on the application of leech therapy?

### Long questions

1. Define nasya karma and write in detail about materials required and method to be performed during nasya karma?
2. Name different methods of by which rakta mokshana can be done and write briefly on each method?



## ANSWERS TO INTEXT QUESTIONS

### 5.1

1. Nasya karma
2. Bhrimhana nasya
3. Stiffness in the head, teeth and neck region and choking sensation in the throat.
4. After taking food and after consuming unctuous items, alcohol, water
5. Afternoon
6. Proper post nasya karma
7. Nasal bleeding and headache.

### 5.2

1. Rakta mokshana.
2. Shringa
3. Leech application
4. Alabu
5. Hirudin
6. Yes
7. Bleeding and local itching.



**MODULE – II : PANCHAKARMA – SUB AND  
SPECIALIZED PROCEDURES**

- 6. Dhara (*Pizhichil*)**
- 7. Bahya vasti (*Shiro/Janu/Kati VASTI etc.,*)**
- 8. Pottali sweda (*Bolus or bundle fomentation*)**
- 9. Abhyanga, Udwartana and Kriyakalpa**



**6****DHARA (PIZHICHIL)**

In the previous lesson, you learnt the definition, importance, indications, contraindication and practice of nasya and rakta mokshan. In our previous lessons, we learnt that the outcome of panchakarma depends greatly on the precautions patients take before, during and after the procedure and also on the cooperation rendered by the patient during the procedure. Considering the patient involvement in terms of precautions and cooperation in undergoing the classical panchakarma procedures and also to stay back at the hospital for a longer duration; panchakarma therapeutic procedures have undergone modification as per the needs of contemporary times without deviating from the basic concepts and became popular by the name Keraliya Panchakarma. Dhara is one among them, literally, means “to flow”. In this lesson you will learn the meaning of Dhara, different kinds of medicated liquids used, the procedure of pizhichil, Dhanyamla dhara and Shirodhara.

**OBJECTIVES**

After reading this lesson, you will be able to:

- explain the meaning of ‘Dhara’ and different kinds of medicated liquids used in Dhara procedure;
- describe pizhichil and its procedure in detail;
- discuss the procedure of Dhanyamla dhara in detail;
- state the meaning of Shirodhara and its procedure.

**6.1 MEANING OF DHARA**

Firstly, let us learn the meaning of the word Dhara. The Sanskrit word ‘dhara’ means stream or flow of liquids. To learn this forward, it is a type of Ayurveda therapy that involves pouring of liquids gently all over the body or any part of the body or only on the forehead. It is considered as one among the Keraliya panchakarma, as it is well practiced and popularized in Kerala.

## MODULE – II

Panchakarma – Sub and Specialized Procedures



Notes

### Dhara (Pizhichil)

Based on its administration and application on different bodily parts it is classified as:

1. Sarvangadhara – It is done all over the body (Sarvanga means entire body).
2. Ekanga dhara – It is done on any one specific body part depending upon the necessity. (Ekanga means any one part of body).
3. Shirodhara – It is done on the forehead and occasionally on the head also (Shiras means head).

Based on the use of different medicated liquids in dhara (dhara drava); it is called by different names as described below –

S. No.	Dhara Drava	Material used
1.	Taila	Oil
2.	Kshira	Milk
3.	Takra	Medicated buttermilk
4.	Stanya	Breast milk
5.	Jala/Udaka	Water
6.	Kashaya	Medicated decoction
7.	Narikelodaka	Coconut water
8.	Dhanyamla	Fermented liquid

**Note:** Dhara drava can be plain but most of the times it is medicated.



### INTEXT QUESTIONS 6.1

1. Dhara drava used in Takra dhara
  - a. Milk
  - b. Buttermilk
  - c. Oil
  - d. Coconut water
2. Ekanga dhara to be applied
  - a. On the whole body
  - b. On half of the body
  - c. On forehead
  - d. On any one part of the body other than head
3. The word dhara means .....

### 6.2 SARVANGA DHARA (PIZHICHIL)

Now let us learn about sarvanga dhara or pizhichil in detail. Sarvanga dhara is a continuous showering and massaging process of the whole body with warm medicated oil. It is also known as 'Kayaseka' (kaya means body and seka means pouring/flow). It is

## Dhara (*Pizhichil*)

popularly known by the name “Pizhichil”. The term ‘Pizhichil’ in Malayalam language literally means squeezing (pizhi) and flowing (chil). Pizhichil’ is considered as the most natural way to purify the body systems. It is the combination of Snehana (Oleation) and Swedana (sudation) treatments. The whole body is subjected to streams of lukewarm medicated oil with simultaneous soft massage.

### 6.2.1 Types of equipment/Items required for Pizhichil

For one to perform the pizhichil procedure one would require some equipment and they are as listed below. As a panchakarma assistant, you should ensure that these equipment are available before the start of the procedure

- Droni
- Cloth pieces – Four (sizes 1.5 square feet each)
- Suitable medicated liquid minimum of 5 litres for Pizhichil
- Cotton ear plugs
- Big vessels – 3 (with a capacity of 3 litres each)
- Small vessels – 2 (with a capacity of 1 litre each)
- Stove for heating of the oil
- Soft towels for wiping the body
- Vataghna leaves like Eranda and Nirgundi
- Bandages
- Gas stove with match box

### 6.2.2 Drugs for Taila dhara

- Use separate oils for head and body.
- Mahanarayana tailam or Dhanwantara tailam for Vata dominant disorders.
- Kshirabala or Chanadanabala lakshadi tailam for Pitta dominant disorders.
- Sahacharadi tailam for Kapha dominant disorders.
- Amalaki churna & Buttermilk for Thalam (Detailed below about Thalam).

### 6.2.3 Duration of the treatment

The duration of this procedure would be about 45 minutes to 90 minutes for 7 – 28 days depending on the condition of the patient.

### 6.2.4 Number of Attendants

Five attendants are ideal or else minimum 3 are needed to perform Pizhichil. Two attendants for performing the procedure on both sides of the patient and another one to heat oil used for dhara.

## MODULE – II

Panchakarma – Sub and Specialized Procedures



Notes



### 6.2.5 Preparation of the patient

- Patient has to be educated about the procedure, duration of the treatment, possible effects and its benefits & safety and efficacy of the procedure.
- He should be advised strictly about the foods and habits during the entire course of the therapy.



Fig. 6.1: Sarvanga dhara being performed

### 6.2.6 Procedure

- Patient is advised to remove all the clothes and wear only the loin cloth.
- After performing spiritual rites, the patient is made to sit on the droni.
- As the procedure would be performed for more than an hour and the patient would be in constant touch with the temperature of the drug used. In order to avoid complications like giddiness, burning sensation etc., Amalaki kalka thalam should be applied.
- Apply Thalam - Add buttermilk to Amalaki churna and cook it well till it becomes semi-liquid. Make it flat round shape with a hole in the center and place it on the anterior fontanelle of the skull (center of the head) and pour 10-15 ml of Chandana bala lakshadi taila and cover it with Vataghna leaves like Eranda and Nirgundi and then bandage it well in swastika shape.
- Cloth pieces of size 1.5 square feet should be soaked in warm medicated oil and then squeezed on the person's body from a height of 8 inches, so that oil flows in a continuous single stream along the thumb, in a downward direction.
- The pieces of cloth are periodically soaked in a vessel containing warm oil. Gentle massage is given following the path of the oil stream. Two to four trained technicians under the supervision of a physician perform the treatment.

## Dhara (*Pizhichil*)

- The patient should be made to adopt the seven standard positions so that no area of the body is left uncovered. (The details of seven positions are explained at lesson no. 9)
- The oil poured onto the body will flow down on the droni and Abhyanga should be collected and can be again used by reheating it well.

### 6.2.7 Post procedure

- After the completion of the procedure, sponge the body with fresh white napkin followed by a gentle massage and the person is advised to cover the body with a thick blanket and rest for 30 minutes and then to take a bath in warm water.
- Patient is advised to take only light and warm foods.
- The patient is advised to take Gandharwahastadi kashayam at bedtime for cleansing the bowels daily throughout the therapy.

### 6.2.8 Precautions

As a panchakarma technician, you need to be careful and take these precautions in order to achieve the maximum benefit from the procedure

- While pouring the medicated liquid, the stream should have uniform pressure not too high or too low.
- The therapy room and the utensils used for the therapy should be clean.
- During the course of therapy, care should be taken that there should not be a free flow of breezes inside the panchakarma theatre.
- It is advisable to maintain a standard room temperature of 21°C.
- Pizhichil should be done only in closed rooms.

### 6.2.9 Benefits

The advantages of this procedure are as follows

- Relieves body pain and muscle spasms
- Helps in healing bone injuries
- Increases immunity and prolongs life span
- Promotes the normal development of muscle mass
- Improves skin complexion
- Gives anti-aging effects
- Improves blood circulation
- Very soothing, relaxing and rejuvenating treatment

## MODULE – II

Panchakarma – Sub and Specialized Procedures



Notes

## MODULE – II

Panchakarma – Sub and Specialized Procedures



Notes

Dhara (Pizhichil)

**It is very effective in the following conditions**

- Paralysis (Hemiplegia and paraplegia)
- Neurological disorders
- Ankylosing spondilitis
- Nervous weakness
- Rheumatic diseases
- Arthritis
- Parkinson's disease
- Burning sensation all over the body



### INTEXT QUESTIONS 6.2

1. The process of continuous showering and massaging the whole body with the warm medicated oil is called .....
2. The patient should be made to adopt ..... number of standard positions during the procedure of Pizhichil.
3. .... kashayam is to be given to the patient after the procedure of pizhichil to clear the bowel thereby to remove toxins.
4. Churna to be used in Thalam during pizhichil is .....
5. The time duration of pizhichil treatment is .....
6. Pihichil is also known as .....
7. A minimum number of technicians needed to perform pizhichil procedures is .....

### 6.3 DHANYAMLA DHARA

It is a type of kayaseka, included under Drava sweda. It is used in vataroga, especially with kaphanubandha.

#### 6.3.1 Equipments/Items and Manpower required

1. Dhanyamla- 4 litres
2. Vessels- 4
3. Oil for thalam-10 ml
4. Oil for abhyanga- 100 ml
5. Rasnadi Choorna- 5 grams



6. Kernel/Plastic mug with pointed tip-2
7. Gauze-1
8. Cotton ear plugs-2
9. Masseurs (males) /Masseuse (females) - 2
10. Attendant- 1
11. Soft towels- 3

### 6.3.2 Duration of the treatment

Duration of the treatment would be for 30 - 45 minutes for 7 – 28 days depending on the condition of the patient. Preferably it should be done in morning hours in a moderate climate.

### 6.3.3 Pre-procedure

The patient should sit on the droni; thalam should be placed on head and sarvanga abhyanga should be done. Depending on the condition of the patient Abhyanga may also be skipped. Gauze should be tied around the head above the eyebrows. Ears should be plugged with gauze. The patient should be covered with a thin cloth below the neck. This procedure may also be performed without covering the body.

### 6.3.4 Procedure

- Tandula, Pruthuka, Laja, Kangubeeja, Kodrava, Nagara, Nimbuka and Dipyaka and water are fermented to make Dhanyamla. All the ingredients are boiled with water for one day. Then the vessel is covered and kept for seven days.
- Warm Dhanyamla is poured with mugs by two attendants standing on either sides of the droni.
- The temperature should be around 40° C. Dhara should be poured at a medium speed and from a height of 6-12 cm.
- This is to be done in the seven standard positions mentioned in Abhyanga lesson. It can be done hot or cold according to the condition.
- Prepare dhanyamla each day or it can be used for three days successively.

### 6.3.5 Post procedure

- After dhara procedure clean the body & head using the soft towel.
- Ear plugs and gauze are removed & rasnadi choorna is applied on the head.
- Rest is advised for 1 hour and then allowed to take bath.





Notes

**6.3.6 Complications and management**

Chills & rigors- it usually occurs due to the uneven maintenance of the temperature of dhanyamla or prolonged time gap between the changing up of fresh warm dhanyamla or if the body is exposed to cold breeze immediately after the procedure. In this condition, the body is covered with thick cloth or warm liquid for drinking or hot fomentation should be given.

**6.3.7 Indications**

The indications for performing this procedure are Pakshaghata (Hemiplegia), Amavata (Rheumatism), Gridhrasi (Sciatica), Sandhigata Vata (Osteoarthritis), Jvara (Fever), Daha (Burning sensation of the body), Vata Rakta (Gout).

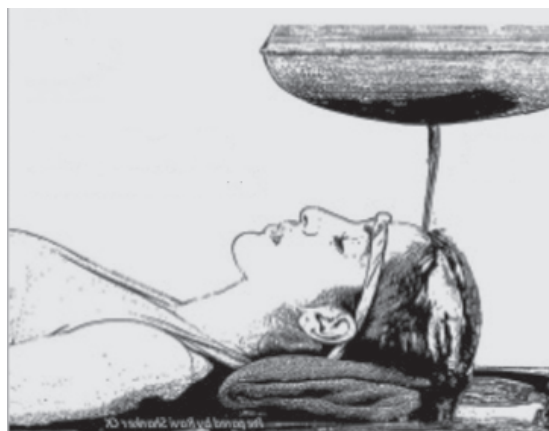


**INTEXT QUESTIONS 6.3**

1. Medicated fermented liquid used for Sarvangadhara is called as .....
2. Minimum quantity of Dhanyamla needed to perform sarvanga dhara with dhanymla is .....
3. Name two conditions where Dhanyamla dhara are indicated.

**6.4 SHIRODHARA**

Shirodhara, considered to be the queen of all Ayurvedic treatments, is the pouring of warm herbal oil over the forehead. This treatment rejuvenates the nervous system, releases emotions, opens the subtle channels and unfolds bliss throughout the mind and body. The person is neither asleep nor hypnotised, but it’s like experiencing a deep and penetrating massage on the mind.’ Shirodhara has become the icon of Ayurveda in the global scenario.



**Fig. 6.2: Image showing Shirodhara**

Acharya Sushruta narrates human body as a tree with roots upward and branches down, further adds that as it's necessary to irrigate tree in its roots in order to flourish it completely, similarly human body needs to be irrigated in its roots i.e., head, in order to keep it moist and to enhance its functions.

#### **6.4.1 About Shirodhara - Ayurvedic Transcranial Oil Dripping Stimulation Therapy**

In Sanskrit, the word 'Shirodhara' is composite of two words shiro + dhara. Shiro means head and Dhara means flow. The patient lies supine (lies on the back) on a flat surface with a rolled towel or pillow beneath the neck. A stream of warm oil is poured very slowly onto the center of the forehead (the location of the "third eye") for approximately 60 minutes followed by a gentle scalp massage. The effect is indescribable. It is a great rejuvenating therapy that gives a healthy face and body glow. In Ayurveda, rejuvenating therapy is the golden path to attain longevity as it is aimed at the preservation of health. Shirodhara helps to heal the body at the root level of disease, by calming imbalances in our mind and disturbances in our emotions it leaves you feeling in a heavenly state for the rest of your day.

It is this steady, rhythmic pouring of oil that induces a deeply relaxing and blissful state of consciousness called 'Turiya', a state of awareness that is neither fully conscious nor deep sleep. While in this Turiya state, we are able to witness and/or release impressions in our conscious and subconscious mind. The brow and third eye center are associated with the fundamental endocrine glands (pituitary, pineal & hypothalamus), which regulate all hormonal secretions. These hormonal secretions are responsible not only for the autonomic responses which control digestion, breathe, elimination, etc., but are also responsible for our moods and emotional states. Shirodhara is meant to establish a state of parasympathetic repose, an ego-less state, during which the innate intelligence of our body is revealed. During the session, we lovingly weave in sounds, aromas, and colors to delight the senses. One would emerge from Shirodhara Bliss Therapy feeling so refreshed as if one had just completed a long, deep and blissful meditation.

#### **6.4.2 Whom it is advisable**

- IT professionals
- Lawyers
- Healthcare professionals
- BPO workers
- Employees on the night shift
- Frequent flyers



## MODULE – II

Panchakarma – Sub and Specialized Procedures



Notes

Dhara (Pizhichil)

- Writers
- Thinkers
- Singers
- Everyone living under known or unknown stress

### 6.6.3 Contraindications for Shirodhara therapy

- Full stomach and Indigestion
- Severe Vata disorder
- People with severe anxiety and combined control issues
- Low Blood pressure
- Pregnancy
- Recent neck injury
- Alcoholism
- Brain tumor
- Abrasions or cuts on the head
- Rashes on forehead or scalp
- Aversion to oil
- High and Low blood sugar
- Diarrhoea
- Cerebral hemorrhage

### 6.4.4 Kinds of Shirodhara

There are different kinds of shirodhara based on the liquids used for the therapy and accordingly they were given different names. For example, if we take oil for the therapy then it is called Tailadhara, for Takra – Takradhara, Kshira – Kshiradhara, Water – Jaladhara etc.

### 6.4.5 Equipments/Items required

- Droni
- Dhara patra
- Dhara drava – 2 to 3 litres
- Vessels- 3 of a capacity of 2 litres
- Rasnadi Choorna- 5g for Thalam

## Dhara (*Pizhichil*)

- Cotton ear plugs-2
- Cotton swabs for covering eyes
- Rose water for dipping cotton swabs used for covering eyes
- Soft towels- 3



**Fig. 6.3: Droni with Shirodhara patra**

### 6.4.6 Drugs required for taila shirodhara

- Mahanarayana tailam or Dhanwantara tailam for Vata dominant disorders
- Ksheerabala or Chanadanabala lakshadi tailam for Pitta dominant disorders
- Karpasasthyadi or Sahacharadi tailam for Kapha dominant disorders

### 6.4.7 Preparation of Takra (medicated buttermilk) for Shirodhara

Musta or Chandana or Usira or Yashtimadhu churna or any churna depending on the patient's condition weighing about 30 -50 gms to be tied in a thin cloth and to be dipped in ½ litre to 1 litre milk (preferably cow's milk) added with 8 times water should be boiled till the water content evaporates completely. Then remove the drugs bolus and squeeze it into the milk. Once gets cooled some sour buttermilk to be added thereby curd will be formed. Next day morning Amalaki churna decoction should be prepared and same should be added to fermented curd in equal quantity and then churned thoroughly. The finely churned liquid is ready for Takradhara. Takra should not be heated while performing the Shirodhara as the case with Taila Shirodhara. Takra has to be prepared freshly every day. Once used Takra has to be discarded.

## MODULE – II

Panchakarma – Sub and Specialized Procedures



Notes

**Notes****6.4.8 Preparation of Kshira (medicated milk) for Shirodhara**

Bala or Shatavari or Musta or Chandana or Usira or Yashtimadhu churna or any of both or any churna related to the condition weighing about 30 -50 gms to be tied in a thin cloth and to be dipped in ½ litre to 1 litre milk (preferably cow's milk) added with 8 times water should be boiled till the water content evaporates completely. Then remove the drugs bolus and squeeze it into the milk. Once gets cooled add an equal quantity of coconut water to the milk and to be used for Shirodhara. Adding coconut water is optional. Otherwise, Shirodhara can also be done with medicated kshira without adding coconut water to it. Kshira should not be heated while performing the shirodhara as the case with Taila shirodhara. Kshira has to be prepared freshly every day. Once used has to be discarded.

**6.4.9 Duration of the treatment**

Thirty minutes to 60 minutes for 7 – 28 days depending on the condition of the patient.

**6.4.10 Number of Attendants**

Minimum of two attendants is needed to perform shirodhara procedure.

**6.4.11 Pre procedure**

- Client's preparation is the part of this step. Explaining the procedure before performing assures the patients of their safety and also acknowledges professional approach towards the procedure.
- Then the patient should be given a clean dress to change and advised to relieve all natural urges before the start of the procedure.



**Fig. 6.4:** Image showing Shirodhara

**Notes****6.4.12 Procedure**

- After performing spiritual rites, the patient is asked to sit on the droni.
- A through head massage should be given keeping in view all major vital spot stimulation over the head region.
- Headgear in form of cotton cloth wick should be tied to the forehead region just above the eyebrows to avoid spilling of liquid into the eyes during the process.
- Client should be asked to lie comfortably on the Dhara bed in supine position and shoulders should be just below the raised area of the bed near to the head.
- An empty vessel should be kept under the collector aperture of the bed near to the head.
- Liquid should be kept in a separate vessel in heated water so as to make sure that heating is just in control and temperature should be pleasantly warm.
- Warm liquid should be poured in the Dhara vessel, keeping a finger under the aperture to avoid sudden pouring over the head of the client.
- Dhara flow should be from 4 fingers above not beyond that.
- Manage the vessel carefully over the forehead of the client and inform him that you are starting the treatment and start pouring the liquid on the forehead in the manner described above.
- Continue the procedure for the period as prescribed.
- A Shirodhara session can last up to an hour, and it is usually carried out in a calm room with neutral music, diffused natural light, candles, flowers, and other decorations which are intended to promote relaxation.

**6.4.13 Post-procedure**

- Clean the head thoroughly and reassure the client.
- Cover the head with towel or cloth so as to avoid any further exposure to the air.
- Apply Rasnadi churnam / Tailam over the head.
- Serve milk treated with ginger, so as to avoid any further complication.
- Give him/ her, the chart of instructions to be followed.

**6.4.14 Precautions**

- Excess pressure causes vitiation of Vata and less pressure causes Kapha aggravation. So uniform pressure has to be maintained throughout the procedure.
- While pouring the dhara drava into Dhara patra or while moving the dhara patra in oscillating manner there is a chance of spilling on the face, which may cause discomfort to the patient and has to be handled carefully.
- Temperature of dhara drava should neither be too hot nor too cold.



### Notes

#### 6.4.15 Complications and management

Chills & rigors- it usually occurs due to uneven maintenance of the temperature of dharadrava particularly in the case of Takra/Kshira or prolonged time gap between the changing up of fresh warm dhara drava or if body is exposed to cold breeze immediately after the procedure. In this condition, body should be covered with thick cloth or warm liquid for drinking or hot fomentation should be given.

#### 6.4.16 Benefits of Shirodhara

Regular shirodhara enhances blood circulation to the brain, improves memory, nourishes hair and scalp, assists in providing sound sleep and calms the body and mind. Shirodhara is one of the most effective treatments for reducing stress and nervous tension.

1. A rejuvenating and nurturing treatment creating a pool of stillness in the mind.
2. Ultimate mental and emotional relaxation therapy.
3. Beneficial for many diseases connected with the head, neck, eyes, ears, nose and throat.
4. Beneficial for many diseases of the nervous system like nerve disorders, facial palsy, paralysis and ptosis (drooping) of the eyelids.
5. Beneficial for curing long standing insomnia and schizophrenia.
6. Beneficial in epilepsy when used in conjunction with other medicines.
7. Helpful in prevention of hair loss, premature greying and cracking of hair
8. Relieves headache and burning sensation of the head.
9. Improves digestion and thereby nourishing and rejuvenating the body.
10. Stimulates the nervous system giving sturdiness to the body.
11. Sharpens the sense organs and improves the quality of voice.
12. Gives strength to the neck and head.
13. Improves the health of the skin, Cools the body and relieves pain.
14. Invigorates the body and mind and stimulate cognitive memories.
15. Help relieve fatigue, tension, anxiety, anger, chronic headaches, rheumatism, hypertension, asthma, hair problems, and stress.
16. Disperses negative electrical impulses that accumulate at the skull and hairline from stress.
17. Rejuvenates the entire face and softens worry lines.
18. Opens the third eye means activates the pituitary gland.
19. Increases spiritual awareness and Regulates mood and depression disorders.
20. Activates the memory & stimulates the Agya and sahasradhara which regulates our breathing patterns.
21. Increases intuition and improves concentration, intelligence, confidence and self-esteem.





### 6.4.17 Benefits of Takradhara

- Reduces premature graying of hair.
- Reduces fatigue.
- Relieves headache.
- Diminishes the vitiation of tridosha.
- Improves digestive power.
- Cures urinary tract disorders.
- Useful in eye and ENT disorders.



### INTEXT QUESTIONS 6.4

1. .... considered to be the queen of all Ayurvedic treatments.
2. Icon of Ayurveda in the global scenario is .....
3. Benefits of Takradhara
  - a. Reduces premature graying of hair
  - b. Reduces fatigue & Relieves headache.
  - c. Cures Urinary Tract disorders
  - d. All the above



### WHAT YOU HAVE LEARNT

In this lesson, you have learnt that

- Dhara is a type of Ayurveda therapy which involves gently pouring of liquids all over the body or any part of the body or only on the forehead.
- Sarvanga dhara is the continuous showering and massaging process of the whole body with warm medicated oil. It is also known as ‘Kayaseka’ and also renowned by the name “Pizhichil”.
- Tandula, Pruthuka, Laja, Kangubeeja, Kodrava, Nagara, Nimbuka and Dipyaka and water are boiled for one day and then the vessel is covered and kept for seven days for fermentation to prepare Dhanyamla.
- Shirodhara, considered to be the queen of all Ayurvedic treatments, is the pouring of warm herbal oil over the forehead. It has become the icon of Ayurveda in the global scenario.



### TERMINAL EXERCISE

#### Short answer questions

1. Mention the different names of dhara along with its material used in it.
2. Write about benefits of dhara.

## MODULE – II

Panchakarma – Sub and Specialized Procedures



Notes

Dhara (Pizhichil)

3. Mention the contra indications for sirodhara therapy.
4. Write about the complications and management of sirodhara.

### Short questions

1. How to prepare Dhanyamla useful in Dhanyamla dhara?
2. How to prepare to takra to be used in Takra shirodhara?
3. Enlist the equipments and the drugs required for pizhichil.

### Long questions

1. Describe the procedure Pizhichil in detail.
2. Describe the procedure shirodhara in detail.



## ANSWERS TO INTEXT QUESTIONS

### 6.1

1. B
2. D
3. Stream or flow of liquids

### 6.2

1. Pizhichil
2. Seven
3. Gandharwahastadi kashayam
4. Amalaki churna
5. 45 to 90 minutes
6. Sarvanga dhara or Kayaseka
7. Three

### 6.3

1. Dhanyamla dhara
2. 4 litres
3. *Pakshaghata* (Hemiplegia), *Amavata* (Rheumatism)

### 6.4

1. Shirodhara
2. Shirodhara
3. D

**7****BAHYA VASTI**  
**(SHIRO/JANU/KATI VASTI etc.,)**

In the previous lesson, you learnt the meaning of Dhara, different kinds of medicated liquids used, the procedure of Pizhichil, Dhanyamla dhara, and Shirodhara. In the previous lessons, we have learnt that one of the objectives of Ayurveda is to enable individuals to lead a pain free life as to that of treating or curing the disease. Hence, pain management takes a key role in the therapeutic regimen. Pain management usually involves a number of different types of methods like massage, manipulation of joints and bones, manual therapy using hands or tools on soft tissue, cold laser therapy etc. So as to alleviate local inflammation and pain Ayurveda recommends various physical oil pooling therapies beneficial in joint pains, neck pain, lumbar pain etc. In this lesson, you will learn about the importance, utility, principles, practices and procedures of selected physical therapies in Ayurveda.

**OBJECTIVES**

After reading the lesson, you will be able to:

- describe the importance and utility of ayurvedic physical oil pooling therapies;
- explain the principles, practices, and procedure of selected vasti;
- assist for the selected vasti
  - a. Shirovasti;
  - b. Netravasti;
  - c. Greeva vasti;
  - d. Prishta vasti;
  - e. Kati vasti;

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Bahya Vasti (*Shiro/Janu/Kati Vasti etc.*)

- f. Hrid vasti;
- g. Chakra vasti;
- h. Janu vasti;

### 7.1 MEANING OF VASTI

The term ‘Vasti or Basti’ has several meanings, in the present context it is ‘retains’ or ‘pooling’ which means “to keep or continue to hold something or a substance”. Bahya vasti are of retaining or pooling type, as medicated oil or ghee or liquids as advised will be retained for a specific period of time by using circular or suitable shaped receptacle or boundary made of black gram paste or artificial fibre or leather cap. Bahya vasti are usually considered under keraliya panchakarma.

Bahya vasti is known by different names based on the region of the body selected for the therapy according to the patient’s clinical condition such as kati vasti (lumbosacral region), shiro vasti (head), netra vasti (eyes), prishta vasti (upper back), greeva vasti (neck region), janu vasti (knee joint area), nabhi vasti (umbilical region) etc.

### 7.2 SHIRO VASTI

Ancients have always stressed the importance of the role of the head as one of the most influential parts of the human body. The head can be said to be one of the most influential parts of our body in spite of being one of the most susceptible parts of the human body. The head, as modern researchers have proved beyond doubt has a vast storehouse of nerves and sensory organs, all of which are interconnected to the other major organs of the human body. Ayurveda, the ancient Indian science of healing emphasizes greatly on the role of the head and the need for maintaining the various nerves and sensory organs which run through it via “Murdha taila”.

Anointing the head with medicated oil is known as “Murdha taila”. This is of four types.

1. Shiroabhyanga
2. Shiroseka/Shirodhara
3. Shiro pichu
4. Shiro vasti

Acharya vaghbata says that these four types in succeeding order are the best lines of treatment to relieve the disease of the head.

Keeping the medicated oil on the head for a specific period of time with the help of a cap made of animal skin or rexin cloth or leather cap is known as “Shirovasti”.

#### 7.2.1 Equipment/Items/Manpower required

- Suitable medicated oil – 1 to 1 ½ litre
- Full armed chair – 1

## Bahya Vasti (Shiro/Janu/Kati Vasti etc.,)

- Shirovasti cap – 1 of 6 - 8 inches long
- Black gram flour – sufficient quantity
- White cloth – 1 ½ meter length and 2” width
- Vessels – 3 to 4
- Stove for heating the oils
- Hot water – sufficient quantity
- Number of attendants – minimum of 2



Fig. 7.1: Shirovasti procedure

### 7.2.2 Time & duration of the therapy

- Ideal time for shirovasti is between 3 – 5 pm
- Duration of the therapy for one sitting is 30 – 90 minutes
- It can be performed continuously for 7 – 28 days depending on the condition of the patient.

### 7.2.3 Pre-procedure

- Patient has to be educated about the therapy and on the precautions to be taken before, during and after the therapy.
- Patient has to shave the head for the convenience of the procedure.
- Patient has to be enquired about the natural urges.

### 7.2.4 Main procedure

- The patient is made to sit on a chair.
- Oil is applied to the head and shoulder regions and gently massaged.

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### Notes

### Bahya Vasti (Shiro/Janu/Kati Vasti etc.,)

- A Leather cap should be kept over the head. The inner part of the leather cap is smeared by black gram paste.
- The prepared black gram paste is applied over a bandage cloth and tied around the head.
- Medicated oil is made lukewarm and poured into the leather cap.
- This should be changed repeatedly to maintain a constant temperature.
- The oil can be retained until the patient develops a discharge from the nose and mouth or for a maximum of 45 minutes.
- The leather cap and the oil are removed after 45 minutes.
- Oil is then removed from the head by bending the head slightly and making a small opening in the bandage.
- Gentle massage is given to the neck and shoulder of the patient.

#### 7.2.5 Post procedure

The patient is advised to take hot water bath.

#### 7.2.6 Precautions

- Kneaded dough is used to line the inside of this sleeve and ensure that it does not leak.
- The prescribed medicated oil is heated to body temperature and then poured into the cap.
- This is done with the patient sitting comfortably on a chair.
- The palms, soles, shoulders, ears must be made warm by gently rubbing.
- Fresh oil is applied to the body and head and made to bath.

#### 7.2.7 Benefits of shirovasti

- Shirovasti nourishes the brain hence promotes intellect.
- It helps to bring mental calmness.
- It nourishes the hair roots and makes the hair soft and glossy.
- It helps to cure various eye disorders, sinusitis and improves complexion.
- Shirovasti stimulates the marma point in the head acting like acupressure points by its pressure effect.

#### 7.2.8 Indications

It is mainly indicated in vata rogas (neurological disorders) and jatrurdhwa gata roga (head and neck, ENT disorders).

- Dryness of the scalp
- Itching of the scalp
- Headache/ Migraine
- ENT diseases
- Certain skin conditions of the scalp
- Burning sensation on the head, diseases of the head
- Cracking of the skin of the scalp & hair fall
- Facial paralysis
- Diseases of the eye due to weakness of nerves
- Insanity and other mental disorders
- Insomnia
- Stress
- Dry nose
- Cervical spondylosis

### **7.2.9 Mode of action of Shirovasti**

During this procedure, the therapeutic properties of the medicated oil acts on the person's brain and tunes up the central and autonomous nervous system. The brain, spinal cord, peripheral nerves and the sympathetic nerves receive the medicinal effects of the oil. As a result, various nerve disorders get mended and the mind gets relieved from conflicts and stress.

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### **INTEXT QUESTIONS 7.1**

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1. Name the types of murdha taila.
2. Shirovasti to be performed in lying posture. (True or False)
3. Highly beneficial treatment among murdha taila .....

---

### **7.3 NETRA / AKSHI TARPANAM (NETRA VASTI)**

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Netra or akshi means eyes and tarpana means nourishment. Netra tarpana is a procedure wherein lukewarm medicated ghee/oil is made to stay stagnant on the eyes for a specific period of time in a specially framed receptacle.

Many problems related to the eyes are best treated by practicing netra tarpana. When conventional medicines have very less to offer for many eye ailments, treatments like netra tarpana rectifies various diseases. The treatment is excellent for eye diseases and strain



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Bahya Vasti (Shiro/Janu/Kati Vasti etc.,)

caused due to prolonged use of T.V, computer, short-sightedness, cataract, blurring of vision, dryness of eyes, glaucoma, pain in the eye, headache due to refractive error are few of the other common eye ailments treated. The treatment completely relaxes and calms the eyes.

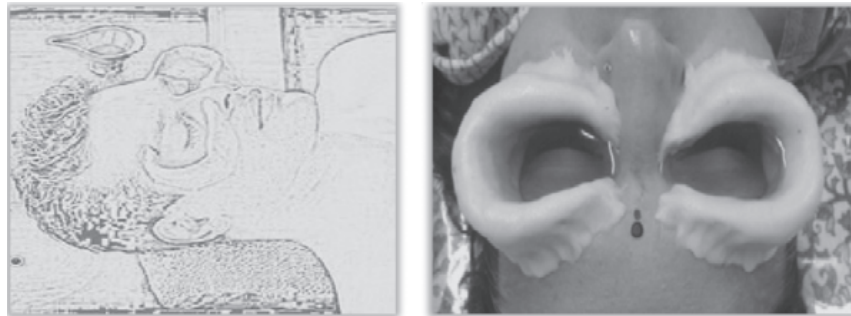


Fig. 7.2: Images showing akshi tarpana

Retaining warm medicated ghee over the eyes is termed netra tarpanam. It not only relaxes the nervous system but also improves the blood circulation, reduces degeneration and relieves various ailments.

### 7.3.1 Procedure of Netra tarpanam

For this procedure, the person lies down comfortably on the wooden treatment table. Then, using black gram paste, a thick enclosure is created around the eyes in order to hold the medicated ghee. The next step is to pour warm medicated ghee through the inner corners of the eyes, sufficient enough to cover the eyelashes. The patient is advised to carefully open and close the eyes periodically to enhance the medicinal action. Warm ghee is added at intervals to ensure that the applied ghee remains in a liquid state throughout the treatment. After about 15 to 20 minutes, the ghee is removed and eyes are wiped with cotton.

During the 15 minutes of treatment, the eyes are well nourished by the herbal medicines, giving a wonderful refreshing feeling to the eyes. The mild temperature and therapeutic action of netra tarpanam medicines dilate the blood vessels of the eyeballs and the surrounding areas leading to increased blood flow. This carries out the cure of certain eye diseases and maintains the normal health of the eyes.

The medicinal herbs and components used in the ghee include triphala, coriander, sandalwood, vitex, leptadenia, liquorice, wild snake gourd, goat milk, and cow milk.

The patient should ensure that the eyes get good rest by avoiding watching T.V., intense reading, and any other eye disturbing exercises, until the end of the treatment course.





Notes

### 7.3.2 Benefits of Netra tarpanam

- Nourishes tired, dry, rough and injured eyes
- Strengthens the nerves and muscles of the eyes
- Gives freshness to the eyes
- Increases the circulation of the facial muscles and facial nerves

### 7.3.3 Indications

- Refractive errors
- Dry eyes
- Conjunctivitis
- Watery eyes
- Computer vision syndrome
- Eye strain
- Cataract
- Glaucoma
- Night blindness
- Ptosis
- Stiffness and roughness of the eye
- Corneal ulcers



### INTEXT QUESTIONS 7.2

1. Retaining the warm medicated ghee over the eyes is known as .....
2. Name the kind of bahya vasti useful in computer vision syndrome?

---

## 7.4 GREEVA VASTI

---

The word 'Greeva' stands for the cervical region and vasti means which covers or surrounds. Greeva vasti is a procedure where specified medicated oil is retained for a stipulated period in the greeva region (cervical region)

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Bahya Vasti (*Shiro/Janu/Kati Vasti etc.,*)



Fig. 7.3: Images showing greeva vasti procedure

### 7.4.1 Procedure of greera vasti

The person is made to lie on the droni and a dough prepared with black gram paste is used to form boundary over the affected area, the cervical region. Lukewarm medicated oil is poured into it, made to stay for at least 5 minutes, then squeezed out using cotton and replaced with warm medicated oil. This procedure is performed for 25 to 30 minutes.

The healing properties of herbal oils used for this therapy deeply cleans and enriches the blood, builds and maintains strong muscle and connective tissues and lubricates the joints keeping them flexible and pain free. Greeva vasti is also very much similar to the kativasti treatment but is used for treating the problems of the neck and upper limb. Common problems like frozen shoulder, cervical spondylosis, neck pain, etc can be effectively treated with this local treatment.

### 7.4.2 Benefits of Greeva Vasti

- Reduces pain and inflammation
- Removes spasm and rigidity of the muscles around cervical region
- Stops the degeneration of the cervical joints
- Lubricates the cervical joints
- Relieves radiating pain towards the hands
- Reduces numbness caused due to nerve compression
- Nourishes the muscles, bones, and nerves of cervical area
- Increases vasodilatation and helps the blood circulation



### INTEXT QUESTIONS 7.3

1. Name the bahya vasti performed on neck/cervical region.
2. Which flour to be used to make boundary in the greeva vasti?



Notes

## 7.5 PRISHTA VASTI

The word 'Prishta' means the back portion including the whole of the spine. Prishta vasti involves the procedure where medicated oil is retained over the back area for a period of time. Pristha vasti is a unique procedure which is specially performed for the whole of the back region and is mainly indicated for the diseases related to the spine.



Fig.7.4: Image showing prishtha vasti

### 7.5.1 Procedure of Prishtha vasti

The patient is made to lie in prone (face down, on the abdomen) on the droni or massage table. A rectangular or circular reservoir of 1-2 inches in height made of black gram dough is built up on the upper back area. Fibre or readily available vasti yantra available in the market can also be used. After ensuring that this is leak-proof, lukewarm medicinal oil is slowly poured into the reservoir and the oil is retained for about half an hour. During that period the oil is kept warm. After that, the oil and the dough are both removed and the affected area may be gently massaged with the same oil. The therapy takes about 45 to 60 minutes. The treatment helps to increase the blood circulation, strengthens back muscles and connective tissues. It is highly beneficial in localised pain of the back.

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Bahya Vasti (Shiro/Janu/Kati Vasti etc.,)

### 7.5.2 Benefits of Pristha Vasti

- Helps to relieve musculoskeletal pain and inflammation
- This special procedure helps to relieve pain in ankylosing spondylitis condition
- Muscular spasm can be relieved
- Strengthens intervertebral disc spaces thereby improving the range of movements

### 7.5.3 Indications

- Ankylosing spondylitis
- Post trauma conditions
- Fractures of spine
- Spinal cord diseases
- Katishoola (back pain)
- Chronic backache
- Degenerative spine changes
- Compressed discs and spinal nerves
- Disc prolapse
- Osteoporosis



### INTEXT QUESTIONS 7.4

1. The area of the body where prishta vasti is performed .....

## 7.6 KATI VASTI

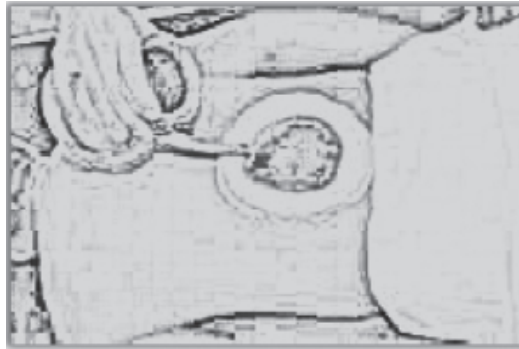
The word 'Kati' stands for the low back region and waist region and vasti means which covers or surrounds. Kati vasti is a procedure where specified medicated oil is retained for a stipulated period in the kati region (low back or waist).

Kativasti is done by retaining a certain amount of warm medicated oil on the low back of the body. This is one of the most effective treatments for many degenerative disorders of that area. Diseases like chronic back pain, sciatica, rheumatoid arthritis, lumbago (pain in lumbar region), osteoarthritis, weakness of lower limbs etc., are treated using Kativasti.

Being a localized form of treatment, its effects are superior. First, it stops the degeneration of the disc which causes the back pain and in the later stages of treatment, the degeneration even starts reducing.



Notes



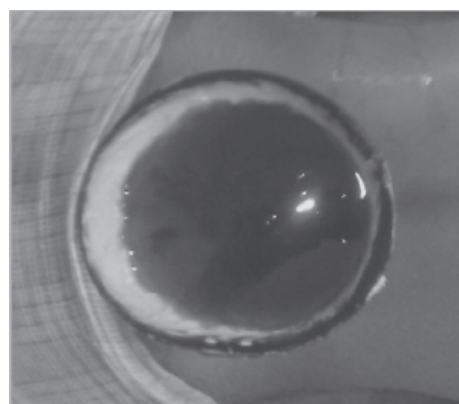
**Fig. 7.5: Image showing kati vasti**

### 7.6.1 Pre procedure

- To start the treatment, the person is preconditioned by applying warm oil on his back. Then he lies comfortably on the treatment table; face down.
- Finely pounded black gram flour is taken in a sterile bowl or vessel. Water is added to it (preferably warm water) and kneaded well so as to prepare a bolus.

### 7.6.2 Equipments required

- For kati vasti (oil pooling) – Taila (medicated oil), ghee (medicated ghee) or both suitable to the disease and the patient are collected and stored beforehand. The same medicines are used for conducting abhyanga (massage) after the completion of kativasti procedure
- Flour of black gram
- Water
- Stove, bowls, vessels, spoons etc
- Sterile cloth



**Fig. 7.6: Image showing Kati vasti with fibre ring**

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Bahya Vasti (Shiro/Janu/Kati Vasti etc.,)

### 7.6.3 Preparation and construction of Kati Vasti compartment

*Kati vasti compartment* to be prepared from flour bolus in a ring form. The ring should have a diameter, so as to accommodate and enclose the lumbar vertebrae (low backbones), the sacroiliac joints and coccyx (tailbone) within it. The height of the ring should be at least 5-6 inches. The junction of the ring and skin is sealed with wet flour. A small amount of oil is now poured into the ring (compartment) of flour and checked for leakage. Kati vasti should be started after confirming that there is no leakage at the base of the walls of the ring.

### 7.6.4 Method of oil pooling

The chosen medicated oil is heated passively. The required quantity of oil (sufficient enough to fill the space within the ring of wet flour) is taken in a small bowl. The bowl is kept in the vessel filled with hot water. When the oil gets warm, the bowl is removed. Oil is poured into the compartment (space within the constructed ring of wet flour). Commonly used oil for kativasti is murivenna oil.

### 7.6.5 Recycling the oil

Care should be taken to maintain the temperature of the oil in the kati vasti pool. The temperature should be kept uniform throughout the procedure (until the procedure is completed). For this to happen, the oil from the pool is removed at regular intervals (leaving some oil in it i.e. oil should not be completely removed) and replaced by warm oil (on the other side, simultaneously oil is passively heated).

### 7.6.6 Paschat Karma (Post-treatment procedures)

*Removal of oil and flour cabinet:* At the end of fixed duration meant for completing a schedule (30-45 minutes roughly) the oil is slowly removed from the pool and stored in a container or bottle. On the next day, the same oil may be reused after adding some more oil to replace the quantity consumed for treatment procedures on the previous day. The whole oil shall be replaced on the 4th day of the treatment. Actually, it is good to take new oil every day but practically it becomes unaffordable for many patients. The flour cabinet (kativasti ring) is also removed thoroughly.

### 7.6.7 Precautions

- Black gram paste, is thickly applied around the affected part (low back), to retain the oil for a prolonged period.
- Into this, warm oil is poured to a height of 1 to 2 inches. The temperature of the oil is ensured to be constant throughout the procedure.
- The comfort of the patient is very important. If the patient feels pain on lying for a longer duration during the procedure; it has to be stopped immediately.



**Notes**

### **7.6.8 Benefits of Kati Vasti**

- Relieves pain in the low back and lower limbs
- Relieves stiffness in the low back and lower limb
- Relieves swelling and inflammation in the low back, in the bones and soft tissues of the low back
- Brings lightness and a sense of health in the lower portion of the body
- Improves movements at the back and lower limbs and enable us to move and work freely
- Strengthens the low back (bones, muscles and soft tissues therein)
- Soothes the nerves supplying the low back and legs (lower limbs)
- Enhances blood supply to the low back area
- Reduces pain and inflammation
- Removes the spasm and rigidity of the muscles around the lumbosacral region
- Nourishes the muscles, bone and nerves.
- Increases the vasodilatation and helps the blood circulation in the lumbosacral region
- Lubricates the lumbar and sacral bones.

### **7.6.9 Indications**

- Lumbar spondylitis
- Katigraha
- Katishula (back pain)
- Chronic backache
- Degenerative spine changes
- Compressed discs and spinal nerves
- Disc prolapse
- Osteoporosis
- Osteoarthritis of the hip
- Rheumatic arthritis
- Sciatica

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Notes

Bahya Vasti (Shiro/Janu/Kati Vasti etc.,)



### INTEXT QUESTIONS 7.5

1. Commonly used oil for kati vasti is .....
2. Oil pooling method advised for low back pain is .....

### 7.7 HRID (URO) VASTI

The word “Uro” stands for chest region and ‘Hrid’ means heart region and vasti means which covers or surrounds. Uro vasti is a procedure where specified medicated oil is retained for a stipulated period on the chest or heart region.



Fig. 7.7: Image showing Hrid or Uro vasti

In this procedure, specially prepared warm medicated oil is placed on the chest for a specific time as per the condition of the patient. Uro vasti is commonly advised in conditions like mild angina, muscular chest pain etc. Specially prepared warm herbal oil is poured over the chest and retained inside an herbal paste boundary for 30 to 45 minutes. The healing properties of herbal oils used for this massage enrich the blood, builds and maintains strong muscle, and connective tissues. This is a stimulating and therapeutic treatment for muscular chest pain.

#### 7.7.1 Benefits of Uro Vasti

- Reduces pain and inflammation
- Removes the congestion of chest area
- Improves breathing



### Bahya Vasti (*Shiro/Janu/Kati Vasti etc.*)

- Removes the spasm and rigidity of the muscles of the chest muscles.
- Increases the lung capacity
- Increases the vasodilatation and helps the blood circulation
- Removes the congestion of the lungs

## 7.8 CHAKRA/NABHI VASTI

The word “chakra or nabhi” stands for the umbilical region and vasti means which covers or surrounds. Chakra vasti is a procedure where specified medicated oil is retained for a stipulated period in the umbilical region.



**Fig. 7.8: Image showing nabhi or chakra vasti**

This vasti is applied to the umbilical region for about 25-30 minutes. It acts on the solar plexus and balances the digestive fire. It helps in indigestion and constipation. Herbal oil is retained directly over the chakras in the abdominal area. Very beneficial for female reproductive issues, menopause, and abdominal organ support.

This basti is also called as *nabhi* basti (navel basti), as it is applied to the umbilical region. The nabhi marma is the vital center where all of seventy-two thousand *nadis* (subtle energy pathways) converge. Hot oil wash here acts on the solar plexus and balances the digestive fire. Emotionally, it facilitates the release of deeply suppressed emotions.

A little further down is *basti* (bladder) marma. Warm ghee basti (wash) is used over that reflex point to open energy circulation to the bladder and pelvis. This helps in the treatment of premenstrual syndrome and other menstrual irregularities, frequent urination, and blocked urination.

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Bahya Vasti (Shiro/Janu/Kati Vasti etc.,)

### 7.9 JANU VASTI

The word Janu stands for knee region and vasti means which covers or surrounds. Janu vasti is a procedure where specified medicated oil is retained for a stipulated period in the Janu region (knee region).

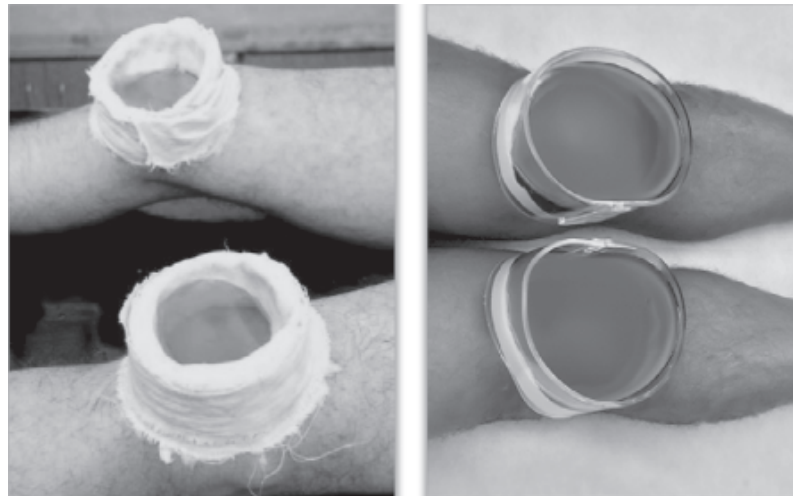


Fig. 7.9: Images showing janu vasti

The person is made to lie on the droni, a dough which is prepared by using prescribed gram flour is placed over the affected area of the knee. Lukewarm medicated oil is poured into it and made to stay for at least 5 minutes, then squeezed out and replaced with warm medicated oil. This procedure is performed for 25 to 30 minutes.

#### 7.9.1 Benefits of Janu Vasti

- Reduces pain and inflammation
- Removes the spasm and rigidity of the muscles around the knee and calf muscles.
- Stops the degeneration of the knee joints
- Lubricates the knee joints
- Protect the cartilage of knee joint
- Nourishes the muscles, bone and nerves of knee area
- Increases the vasodilatation and helps the blood circulation in the knee area

#### 7.9.2 Indications

- Osteoarthritis
- Rheumatoid arthritis

## Bahya Vasti (Shiro/Janu/Kati Vasti etc.,)

- Ligament tear
- Meniscal damage
- Knee strain and sprain
- Popliteal cyst
- Tendinitis
- Gout and pseudo gout
- Osteoporosis



### INTEXT QUESTIONS 7.6

1. Oil pooling method advised for knee joint pain is .....
2. Oil pooling method applied in the chest area is .....
3. Oil pooling method chosen for strengthening abdominal muscles is .....

## 7.10 MODE OF ACTION OF BAHYA VASTI

When the treatment procedure starts the first organ which will be in contact with the medicine is the skin. Skin is a large, highly complex and structurally integrated organ system and the components of the skin are cutaneous membranes associated with hairs, nails, and exocrine glands. The cutaneous membrane has two components, superficial epithelium or epidermis and the underlying connective tissue of the dermis. The active ingredients of medical extracts will intervene the cell membrane through the skin, and the temperature being maintained in oil will help to increase localized temperature as skin acts as heat conductor thereby causing vasodilatation and spontaneously enhancing blood circulation and helps to improve oxygenation and through the same circulation, the free radicals which are responsible for disease are drained out.



### WHAT YOU HAVE LEARNT

In this lesson, you have learnt that

- Bahya vasti are considered under keraliya panchakarma which is of retaining or pooling type as medicated oil or ghee will be retained for a specific period of time by using circular or suitable shaped receptacle or boundary made of black gram paste or artificial fiber or leather cap.
- Keeping the medicated oil on the head for a specific period of time with the help of a cap made of animal skin or rexin cloth or leather cap is known as “Shirovasti”

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Notes

### Bahya Vasti (Shiro/Janu/Kati Vasti etc.,)

- Netra tarpana is a procedure wherein lukewarm medicated oil or ghee is made to stay stagnant in the eyes for a specific period of time in a specially framed receptacle.
- Greeva vasti is a procedure where specified medicated oil is retained for a stipulated period on the greeva region (cervical region).
- Pristha vasti is a unique procedure which is especially being performed for the complete back region and is mainly indicated for the diseases related to the whole spine.
- Kati vasti is a procedure where specified medicated oil is retained for a stipulated period in the kati region (low back or waist).
- Uro vasti is a procedure where specified medicated oil is retained for a stipulated period on the uro region (chest region) or heart region.
- Chakra vasti is a procedure where specified medicated oil is retained for a stipulated period in the umbilical region.
- Janu vasti is a procedure where specified medicated oil is retained for a stipulated period on the janu region (knee region).



### TERMINAL EXERCISE

#### Short Answer Questions:

1. Akshi tarpan is useful for which organ in the body.
2. Write any four benefits of shirovasti
3. Write two benefits of pristha vasti
4. Write four equipment required for kativasti
5. Mention any four indications of kativasti.

#### Short notes Questions:

1. What is murdha taila and mention its types?
2. Write a short note on akshi tarpana.
3. Write a short note on janu vasti.
4. Mention benefits of urovasti

#### Long Questions:

1. Describe shiro vasti in detail.
2. Describe kativasti in detail.



**ANSWERS TO INTEXT QUESTIONS**

**7.1**

1. Shiro abhyanga, shiro seka, shiro pichu and shiro vasti.
2. False.
3. Shiro vasti.

**7.2**

1. Akshi tarpana
2. Akshi tarpana

**7.3**

1. Greeva vasti
2. Black gram flour

**7.4**

1. Back

**7.5**

1. Murivenna oil
2. Kativasti

**7.6**

1. Janu vasti
2. Uro vasti

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Notes

8

### **POTTALI SWEDA (*BOLUS OR BUNDLE FOMENTATION*)**

In the previous lesson, you learnt about the importance, utility, principles, practices and procedures of selected physical therapies in Ayurveda. Pain is a common phenomenon affecting all age groups, irrespective of race, gender, job and food habits. The common symptoms of pain include pain in a particular muscle or a group of muscles, usually radiating to nearby joints, sometimes accompanied by muscle stiffness, excruciating pain, and stiffness of joints. According to Ayurveda, pain is related to aggravation of the functional element of the body, known as 'vata dosha', caused due to the accumulation of toxins, leading to obstruction of circulation, and resulting in pain. Ayurveda recommends a holistic approach involving medicines and therapies like pottali sweda for pain relief. Pottali sweda is in practice successfully since many years and may be showing its effect through the stimulation of release of endorphins (endogenous morphine) that triggers a positive feeling in the body and in turn, reduces the perception of pain. In this lesson, you will learn the definition, types, principles, practices, procedure of selected pottali sweda.



#### **OBJECTIVES**

After reading this lesson, you will be able to:

- define pottali sweda and its various types;
- explain the principles, practices and procedure of selected pottali sweda;
- assist in the selected pottali sweda;
  - navara Kizhi (Fomentation with rice bolus);
  - ela Kizhi (Fomentation with leaves bolus);
  - podi Kizhi (Fomentation with powder bolus);
  - jambeera Pinda Sweda (Fomentation with lime bolus);
  - kukkutanda Kizhi (Fomentation with fried egg bolus).

### 8.1 POTTALI SWEDA

Pottali or Pinda or Kizhi literally means a small bag of cloth formed by wrapping something and tying a knot to keep the things inside. Kizhi treatment is a therapy wherein heated herbs and medicinal oils are tied in cloth bags and placed on the area to be treated. This is followed by specific massages, done using the fingers and palm of the hand. The pressure applied varies according to the nature of ailment and area of the body.



Notes



**Fig. 8.1: Pottali**

Based on the kinds of the material used in the pottali, the following pottali sweda have been described -

1. Valuka sweda – Sand is used for pottali.
2. Ishtika sweda – Brick powder is used for pottali.
3. Mrittika sweda – Earthen soil is used for pottali.
4. Salavana sweda – Saindava lavan a (rock salt) crystals are used for pottali.
5. Tusa pinda sweda – Rice husk is used for pottali.
6. Churna sweda (Podikizhi) – Medicinal powders used for pottali.
7. Patra pottali sweda (Elakizhi) – Medicinal leaves used for pottali.
8. Jambiranda sweda (Naranga/Mutta kizhi) – Lime and fried eggs used for pottali.
9. Sashtika Shali pinda sweda (Navarakizhi) – Sashtika Shali rice cooked with milk used for pottali.

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### Pottali Sweda (*Bolus or Bundle Fomentation*)



10. Mamsa kizhi – Meat kheema cooked with milk is used for pottali.

1. Match the following with the suitable answer:

- |     |                     |                      |
|-----|---------------------|----------------------|
| i   | Valuka sweda        | A. Medicinal leaves  |
| ii  | Churna sweda        | B. Brick powder      |
| iii | Salavana sweda      | C. Sand              |
| iv  | Patra pottali sweda | D. Medicinal powders |
| v   | Ishtika sweda       | E. Rock salt         |

### 8.2 SASHTIKA SHALI PINDA SWEDA (NAVARA KIZHI)

Sastika shali (Navara) means rice that is grown in 60 days. This rice with special medicinal values is used as the main ingredient in the procedure and so the name Sastika shali or Navara. Pinda means a bolus. Sweda means fomentation or sudation. A bolus which is prepared with the medicated rice along with the other herbal medicines used for sudation is called Navara Kizhi or Sastika shali Pinda Sweda. Navara Kizhi is one of the important treatment modalities which is used as a swedana karma. Navara kizhi is a type of bhrimhana sweda or nourishing therapy.

#### 8.2.1 Equipment & Items required

- Droni – 1
- Stools – 5
- Stove – 1
- Big vessels- 3
- Cloth pieces – 8 (18” x 18” size each)

#### 8.2.2 Drugs

- |                    |   |          |
|--------------------|---|----------|
| A. Navara rice     | - | 600 gms  |
| Root of bala plant | - | 500 gms  |
| Milk               | - | 2 litres |



## Pottali Sweda (*Bolus or Bundle Fomentation*)

Water - 8 litres

- B. Chandanabala Lakshadi tailam for Head massage.  
Sahacharadi or Narayana tailam for Body massage.

### 8.2.3 Attendants

To perform navara khizi procedure systematically, 5 attendants are required.

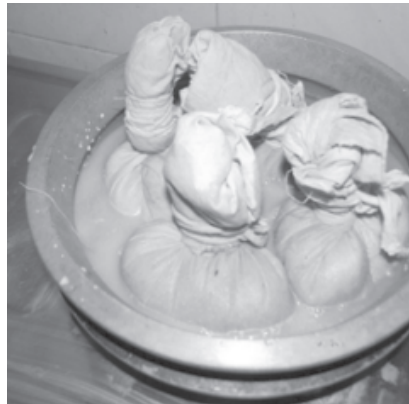
### 8.2.4 Time duration

- It is ideal to conduct Navara Khizi procedure in the morning hours between 7 AM to 10 AM for about 45 to 90 minutes.
- This may be conducted continuously for 7 days, 14 days, 21 days or up to 28 days according to the condition of the patient.

### 8.2.5 Preparation of rice pudding

- Take 500 gms of roots of bala plant and add 16 times water in a vessel and boil till  $\frac{1}{4}$  quantity remains, so that 2 litres of bala kashaya is formed.
- Then add one litre of milk and one litre of bala kashaya to 600gms of navara rice and prepare pudding.

### 8.2.6 Pottali (bolus)



**Fig. 8.2: Navara pottali dipped in milk**

- Take 8 muslin cloth pieces each measuring 18 inches in length and 18 inches in width and tie one metre long rope to one of the corners of the cloth pieces.
- Divide the pudding into 8 equal parts and keep it on 8 cloth pieces. Afterward bring the opposite corners of the cloth pieces together and then tie them well with the help of the rope, so that 8 boluses will be ready.

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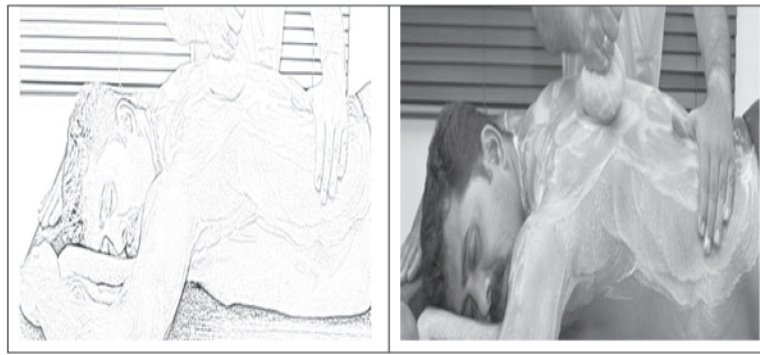


Notes

### Pottali Sweda (*Bolus or Bundle Fomentation*)

#### 8.2.7 Pre procedure

- Patient has to be educated about the therapy and the precautions to be taken before, during and after the therapy.
- Patient has to be enquired about the natural urges.



**Fig. 8.3: Application of navara kizhi therapy**

#### 8.2.8 Procedure

- After performing spiritual rites, the patient is made to sit on the droni by wearing only a loin cloth.
- Massage the head and body with separate oils and then apply Amalaki Kalka tailam.
- Then keep the 8 boluses in a vessel containing bala kashaya and milk and place it on the stove.
- Two attendants each on either side of the patient (i.e 4) to sit on the stool (only when 5 attendants are available), similar to that of Pizhichil.
- Before starting the procedure, attendants should test whether the heat is bearable by the patient or not by keeping the bolus on their left palm.
- The 5th attendant supplies the boluses after heating them on the stove and also replaces the used boluses.
- Similar to Abhyanga, Navara Kizhi is also performed in 7 postures for about 10-15 minutes in each position or it may be continued till the liquid is completely evaporated.
- During the process the pudding will ooze from the boluses and some of the quantity may be absorbed into the body through the skin.
- Then remove the boluses and take the remaining pudding and apply on the body, After 30 minutes remove it with the help of a coconut leaf or else wipe with wet cloth, and then remove the tailam also.

### Pottali Sweda (*Bolus or Bundle Fomentation*)

- Afterward, sponge the body with a cloth piece dipped in hot water.
- Apply oil on the body again and then go for medicated water bath.



Fig. 8.4: Application of Navara kizhi therapy

#### 8.2.9 Post procedure

After the therapy, warm water bath is given to the patient.

#### 8.2.10 Precautions

1. During the preparation of the rice, care should be taken to avoid over/under cooking and further it should be stirred frequently for better extraction and cooking.
2. Tie the bolus firmly to avoid leaking of contents during rubbing.
3. The technician's on both the sides of the patient should massage with the bolus in a synchronized manner.
4. Ensure uniformity of pressure and temperature on all the body parts.
5. Boluses should be applied with sufficient warmth (45°C - 50°C).
6. The therapy should be stopped at any time if the patient gets perspiration or shivering.

#### 8.2.11 Complications and Management

1. **Shivering:** It usually occurs due to the uneven distribution of temperature or prolonged time gap in between the taking up of new bolus; or if the body is exposed to cold breeze immediately after the procedure. Cover the patient with a blanket and allow them to take rest and give warm liquid diet.
2. **Fainting:** Fainting occurs due to increased body temperature or low heat threshold of the patient or atiyoga of kriyakarma. Sprinkle cold water over the face and body, and put 'thalam' with appropriate medicated oil and choorna. Drakshadikashaya can be given internally.
3. **Rashes:** Due to heat intolerance of the patient of pitta prakriti rashes occurs. Apply madhu & ghrita or preferably Shatadhouta Ghrita.

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Pottali Sweda (*Bolus or Bundle Fomentation*)

### 8.2.12 Benefits of Sashtika Shali Pinda Sweda

- It promotes peripheral vascular circulation
- Stimulates the nerve endings in the periphery
- Restores vitality and enthusiasm
- Stimulates brain cells by reverse stimulation method
- Gives strength to the muscles
- Activate peripheral nervous system
- Improves skin texture and circulation
- Induces good sleep and reduces the stress

### 8.2.13 Indications of shashtika shali pinda sweda

- Underweight
- Arthritis
- Muscular disorders
- Neurological disorders
- Diabetic neuropathy
- Osteoporosis
- Ankylosing spondylosis
- Motor neuron disease
- Residual hemiplegia/paraplegia
- Pseudomuscular hypertrophy
- Chronic rheumatoid arthritis
- Sciatica
- Multiple sclerosis
- Cervical and lumbar spondylosis
- Parkinsonism
- Chronic arthritis

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### 8.3 NAVARA RICE

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**Navara Paddy** (*Oryza sativa* Linn.) (Single largest used medicinal rice in the world)

- Red-colored, wild variety of rice with a progenitor of Asiatic rice and an unadulterated gene pool



Notes



Fig. 8.5: Navara rice

- **Navara in Ayurveda** known as ‘Shashtika rice’ due to its extra short requirement of just 60 days to grow and mature.
  - **Grain of Kerala** - Rice variety endemic in Kerala. Cultivation of this rice variety is recorded 2500 years back. Due to many reasons, this species is on the verge of extinction.
- 1 Farmers speak about Navara as “**Gold with Fragrance**” because if the persons have a stock of the seeds with them, they could earn good price in any season.
- Navara Kizhi and Navara Theppu are two major treatments in Ayurveda
  - Synonyms of Navara in Ayurveda : Shashtika, Shashti Shali, Garbhapaki, Shashtija, asadvayodbhava, Snigdha tandula, Kakalakam, Shashtivasaraja

**Pharmacological properties**

Rasa : Madhura, Kashaya

Guna : Laghu, Snigdha, Mridu

Virya : Sheetha

Vipaka : Madhura

Doshakarma : Tridosha samana

**Nutritional information**

Carbohydrates – 73%

Protein – 9.5%,

Fat – 2.5%

Ash – 1.4%

Energy – 1628 KJ / 100gm.

Having high content of free amino acids

- **Navara rice as pathya ahara (whole some diet) useful in following diseases.**

Karshya (Emaciation), Raktapitta (Bleeding disorders), Amavata (Rheumatoid arthritis), Arsho roga (Haemorrhoids), Prameha (Diabetes), Kasa (Cough), Swasa and Hikka (Asthma and Hiccup), Rajyakshma (Tuberculosis), Gulma (Tumors), Shukradosha (Vitiating of semen), Atisara (Diarrhoea), Dooshita Sthanya (Vitiating breast milk) and for the production of milk, Grahani roga (sprue), Aruchi (Anorexia), Vata rogas (Vata diseases), after Shodhana therapy, for Garbhini (Pregnant women) especially in the 3rd month and also for Sutika (after delivery), as a supplementary feed to the child.

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Pottali Sweda (*Bolus or Bundle Fomentation*)



### INTEXT QUESTIONS 8.2

1. A bolus which is prepared with the medicated rice along with the other herbal medicines used for sudation is called .....
2. How many technicians are required to perform Navarakizhi?

#### 8.4 PATRA POTTALI SWEDA (ELAKIZHI)

Patra means ‘leaf’ and pottali means ‘linen bundle’. It is a kind of sudation therapy using herbal leaves. It is one of the major sweda (sudation) procedure practiced in Kerala.

The swedana karma or sudation therapy which is given by using a bolus which is prepared by the different combination of medicinal leaves which is processed with medicinal oil along with the medicinal herbs is called as patra pinda sweda or ela kizhi.

The leaves of Arka (*Calotropis gigantea*), Karanja (*Pongamia glabra*), Dhatura (*Datura metel*) are chopped and mixed with grated coconut and rock salt. The proportion of the ingredients varies according to the symptoms of the disease. The mixture is warmed in a pan smeared with coconut oil and then tied up in 4 linen bundles to be used for the fomentation. The patient is made to lie on the back, on the treatment table. Oil is applied to the head and the body and gentle massage is given. The pottali is warmed by dipping it in the medicated oil on a gentle fire and applied in 7 standard postures. The poultices are warmed in medicated oils and are used to massage the entire body, neck, shoulders, hand and back, shifting the person from side to side. The massage can promote better circulation within the affected area thereby promoting increased perspiration, which helps the skin to eliminate wastes. It also helps to tone the skin and can be superbly relaxing. It is to be done for 5-10 minutes in each posture. After the treatment, the patient is advised to take rest for few minutes and warm water bath is given after rest.

It is used in the management of joint pain, muscle cramps, stress, and arthritis.

##### 8.4.1 Equipments and Items required

- Droni - 1
- Stove - 1
- Fry pan - 1
- Knife - 1
- Cloth piece - 2 (18" × 18")



Notes

### 8.4.2 Drugs

1. Nirgundi leaves
2. Eranda leaves
3. Arka leaves
4. Dhatura leaves
5. Shigru leaves
6. Vasa leaves
7. Karanja leaves
8. Chinchu leaves
9. Varuna leaves
10. Amlavetasa leaves
11. Jambira phala
12. Kernels of Coconut fruits
13. Nirgundi oil

### 8.4.3 Attendants

Two attendants are required.

### 8.4.4 Time & duration

30 to 60 minutes for 7 to 14 days.

### 8.4.5 Procedure



**Fig. 8.6: Frying of leaves for elakizhi**

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### Pottali Sweda (*Bolus or Bundle Fomentation*)

- Take the above leaves and cut into small pieces with the help of a knife and then add lemon pieces and kernels of coconut and fry them by adding Nirgundi tailam in a fry pan on a gentle fire.
- Then make 2 boluses with equal quantities of fried leaves.
- After performing spiritual rites, apply oil on the body, and then with the help of the boluses, the process of perspiration should be done for a period of 30 to 60 minutes.



Fig. 8.7: Patra pottali & its application

#### 8.4.6 Benefits of Patra Pinda Sweda

- It strengthens and rejuvenates the bones, muscles, and nerves
- Strengthens the tissues
- Increases the circulation
- Provides colour and complexion to the skin
- Helps to Reduce pain, inflammation and stiffness of the muscles
- Induces good sleep and reduces the stress.

#### 8.4.7 Indications

- Paralysis
- Joint stiffness
- Swelling
- Sciatica
- Cervical spondylitis
- Lumbar spondylitis
- Back pain
- Arthritis
- Sprains and cramps





**INTEXT QUESTIONS 8.3**

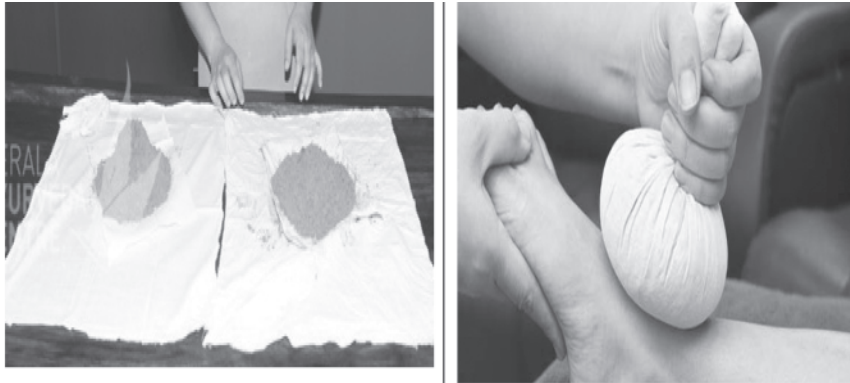
1. Sudation therapy given by using a bolus which is prepared by the different combination of medicinal leaves processed with medicinal oil and medicinal herbs is called as .....
2. Time and Duration of patra pottali pinda sweda is ..... & .....



**Notes**

**8.5 CHURNA PINDA SWEDA (PODI KIZHI)**

Churna means coarse or fine powder of medicinal plants. Pinda means a bolus. Sweda means fomentation or sudation. The sweda or sudation given by using a bolus which is prepared by the different combination of medicated powders is called as Churna pinda sweda (podikizhi).



**Fig. 8.8: Preparation of churna pottali & its application**

**8.5.1 Procedure**

The person is made to lie on the droni, where the bolus – Podikizhi (Churna pinda Sweda) prepared with the medicated powders is heated and sudation is given to the entire body or locally as per the condition of the patient.

Duration of the treatment: 30 to 45 minutes.

**8.5.2 Benefits of Churna Pinda Sweda (Podikizhi)**

- Helps to reduce pain, inflammation, and stiffness of the muscles
- It strengthens and rejuvenates the bones, muscles, and nerves
- Strengthens the tissues
- Increases the circulation
- Provides colour and complexion to the skin
- Induces good sleep and reduces the stress.

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### Pottali Sweda (*Bolus or Bundle Fomentation*)

#### 8.5.3 Indications

- Shotha (swelling)
- Rheumatoid arthritis
- Muscular spasm
- Cervical spondylitis
- Lumbar spondylitis
- Paralysis
- Sprains and cramps

#### 8.6 JAMBIRA PINDA SWEDA (LIME FOMENTATION)

Jambira means Lemon. Pinda means a bolus. Sweda means fomentation or sudation. The sweda or the sudation given by using a bolus prepared by using jambeera or lemon along with other medicines which are selected according to the condition and disease of the patient is called as jambira pinda sweda.



**Fig. 8.9: Ingredients of jambira pinda sweda & its application**

Jambira has to be made into small pieces and to be fried in oil smeared frying pan till lemon attains reddish brown discoloration. Then fried lemon is to be tied into pottali. The person is made to lie on the droni. If abhyanga is indicated, it is performed for a few minutes with medicated oil followed with jambira pinda sweda, where the bolus which is prepared with the Jambira is heated with the help of pan and sudation is given to the entire body or locally as per the condition of the patient.

Duration of the treatment: 30 to 45 minutes.

#### 8.6.1 Indications

- Stiffness of joints
- Joints Swelling
- Muscle stiffness

### **Pottali Sweda (Bolus or Bundle Fomentation)**

- Muscle cramps
- Pain in the joints
- Rheumatoid Arthritis
- Muscular spasm
- Cervical spondylitis
- Lumbar spondylitis

### **8.7 KUKKUTANDA PINDA SWEDA (EGG FOMENTATION)**

Kukkutanda means egg yolk, Pinda means a bolus. Sweda means fomentation or sudation. The sweda or the sudation given by using a bolus prepared by using egg yolk along with some herbal medicines which are indicated for the condition is called as Kukkutanda sweda (Kukkutanda kizhi). The person is made to lie on the droni. If Abhyanga (massage) is indicated, then it is performed for a few minutes with medicated oil followed with Kukkutanda kizhi, where the bolus is fried with specific oil on frying pan which is prepared with the Kukkutanda and sudation is given to the affected part of the body.

Duration of the treatment: 25 to 30 minutes.

#### **8.7.1 Indications**

- Arditavata (Bell's palsy)
- Hanugraha (Lockjaw)
- Greeva graham (Neck stiffness)
- Avabhahuka (Frozen shoulder)
- Skin nourishment

### **8.8 MAMSA PINDA SWEDA (MAMSA KIZHI)**

Mamsa Pinda Sweda (Mamsa kizhi) is a specialized therapy which is performed for the diseases related to bones, muscles, and nerves. Mamsa means (goat's meat), Pinda means a bolus. Sweda means fomentation or sudation. The sweda or sudation given by using a bolus prepared by using mamsa (goat's meat) along with medicated rice and other herbs is called as Mamsa Kizhi. It is a type of bhrimhana sweda or nourishing therapy.

The person is made to lie on the droni, abhyanga (massage) is performed for a few minutes with medicated oil followed with Mamsa Navara Kizhi, where the bolus which is

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### Pottali Sweda (*Bolus or Bundle Fomentation*)

prepared with the Mamsa, Navara and other medicated herbs dipped in the medicated milk and sudation is given to the affected part of the body.

Duration of the treatment : 30 to 45 minutes.

#### 8.8.1 Indications

- Muscular Dystrophy
- Paralysis
- Premature aging
- Arthritis
- Spondylitis
- Dryness of skin



#### INTEXT QUESTIONS 8.4

1. The sweda or sudation given by using a bolus prepared by different combination of medicated powders is called as .....
2. In Kukkutanda pinda sweda, Kukkutanda means .....
3. Name two indications for Mamsa pinda sweda.



#### WHAT YOU HAVE LEARNT

In this lesson, you have learnt that

- Pottali or Pinda or Kizhi is a kind of specialised Ayurvedic therapy wherein a small bag of cloth is formed by wrapping something inside and tying a knot.
- Sashtika shali (Navara) means rice which is grown in 60 days. It is the single largest used medicinal rice in the world.
- A bolus which is prepared with the medicated rice along with the other herbal medicines used for sudation is called Navara Kizhi or Sashtika shali Pinda Sweda.
- The swedana karma or sudation therapy which is given by using a bolus prepared by different combination of medicinal leaves processed with medicinal oil along with the medicinal herbs is called as patra pinda sweda or ela kizhi.
- The sweda or sudation given by using a bolus prepared by different combination of medicated powders is called as Churna pinda sweda (podikizhi).

### Pottali Sweda (*Bolus or Bundle Fomentation*)

- The sweda or the sudation given by using a bolus which is prepared by using jambira or lemon along with other medicines selected according to the condition and disease of the patient is called as jambira pinda sweda.
- The sweda or sudation given by using a bolus prepared by using mamsa (goat's meat) along with medicated rice and other herbs is called as Mamsa Kizhi.



### TERMINAL EXERCISE

#### Short Questions

1. Name the different kinds of pottali sweda and the kind of material used in the respective pottali.
2. How to prepare a pottali?
3. Write a short note on Navara rice.
4. What is meant by Churna pinda sweda?
5. What is meant by Kukkutanda pinda sweda?
6. What is meant by Jambira pinda sweda?

#### Long answers

1. Describe Shashtika shali pinda sweda(Navara kishi) in detail.
2. Describe Patra pottali pinda sweda(Navara kishi) in detail.



### ANSWERS TO INTEXT QUESTIONS

#### 8.1

- (i) C      (ii) D      (iii) E      (iv) A      (v)B

#### 8.2

- A. Sashtika shali pinda sweda or Navara kizhi      B. 5

#### 8.3

1. Patra pottali pinda sweda
2. 30 to 60 minutes and 7 to 14 days

#### 8.4

1. Churna pinda sweda (podikizhi).
2. Egg yolk
3. Muscular Dystrophy and Paralysis

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9

# ABHYANGA, UDWARTANA AND KRIYAKALPA

In the previous lesson, you learnt the definition, types, principles, practices, procedure of selected pottali sweda. In India, the practice of Abhyangam (Ayurvedic therapeutic massage) was known from the most ancient times. It was described and mentioned one among the 64 Indian arts of Vatsayayana kamasutra i.e. *Utsadana – samvahana – kesamardana - kousalam*. *Utsadana* means massage with legs (*tatra padabhyam yat mardanam tat utsadana muchyate*); *Samvahana* means massage done to the parts of the body other than the head (*seshangesu mardana samvahanam*) and *kesamardana* means head massage (*hasthabhyam yat sirobhyanga karma tat kesa samardanam*). In this lesson, you will learn the definition of abhyanga, difference between massage and abhyanga, different modes of abhyanga, hand movements, benefits, indications, of abhyanga, udwartana, and kriyakalpa



### OBJECTIVES

After reading this lesson, you will be able to:

- define Abhyanga;
- differentiate between massage and abhyanga;
- explain different modes of abhyanga;
- describe the hand movements in different regions of the body;
- state the benefits and indications of abhyanga;
- discuss the practicality of Udwartana;
- describe the utility of Kriyakalpa - Aschyotana, Seka, Bidalaka, Pindi, Tarpana, Putapaka, and Anjana.

## 9.1 ABHYANGA

The word 'Abhyanga' is derived from the Sanskrit root Abhyanga (Abhi + Ang, which means to anoint or to smear. The prefix "Abhi" means "into or towards" and "ang" has a root meaning of "movement"). Strictly speaking, the term Abhyanga is restricted to smearing the oil to a part or whole body. The synonymous English word is massage, derived from the Greek word masseur meaning to 'Knead'. So "Abhyanga" means to move energy into the body whilst moving toxins towards the body's eliminatory systems.

- Abhyangam is the manipulation of the soft tissues of the body with the hands in the downward direction i.e. in the direction of hair follicles with normal pressure.
- Massaging in a downward direction (as in the case of Abhyangam) with increased pressure is Mardana.
- Massaging in upward direction i.e, opposite direction of hair follicles with normal pressure is Unmardana.
- Application of little quantity of oil on the body (without applying any pressure) which creates pleasure due to gentle touch is known as Samvahana.
- Massaging gently on the head after applying medicated oil is known as Siro abhyanga. It relieves headache, prevents premature graying of hair, enhances clarity of sense organs and promotes good sleep.
- Applying the pressure with the help of foot is known as padaghata (Foot massage).
- Applying the oil to the feet is known as pada-abhyangam.

The benefits of pada abhyangam are, it gives softness, beauty, strength, sturdiness of the feet, development of good eyesight & pacification of vayu. Such a person will not be affected by gridhrasi (Sciatica and vata diseases) diseases pertaining to feet, cracks in the feet and stiffness of the sira and snayu.

### 9.1.1 Modes of manipulation

There are five fundamental modes of manipulation used in the massage. They are as follows

#### 9.1.1.1 Effleurage (stroking)

It is a form of massage in which the hands are passed continuously and rhythmically over a patient's skin in one direction only, with the aim of increasing blood flow in that direction and aiding dispersal of any swelling due to oedema. It can be performed in 5 ways namely stroking with i. palms of two hands ii. the palm of one hand iii. the knuckles iv. the ball of the thumb v. the fingertips.



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**Maarjanam** It is sweeping in long and gentle strokes. This is stroking the part of the body in long up and down sweeps. It is generally done very smoothly in tender parts and with a slight pressure in heavy parts of the body. Samaarjanam is of deep strokes and mridu maarjanam is soft strokes.

### 9.1.1.2 Friction (rubbing)

The movements which are circular in nature are performed with the help of the thumb and the tips of the fingers or the palm of the hand towards and around the joints.

**Lataa veshtanam (spiral friction)** This process consists of rubbing the limb in a spiral manner. This is done from below upwards beginning, from the inner side and repeating on the outer side.

**Udveshtanam (Wringing)** In this process, reinforced friction is applied by the hand in a circular manner by the pressure of the edge of the stretched thumb and the index finger. It is done round the limb in a circular manner and is best fitted for application to the shoulders, the thigh or the sides of waist.

### 9.1.1.3 Petrissage (Kneading/ Malaxation)

Petrissage is a form of massage in which the skin is lifted up, pressed down and squeezed, and pinched and rolled. Alternate squeezing and relaxation of the tissue stimulates the local circulation and may have a pain relieving effects in muscular disorders. Petrissage is a treatment of muscles.

Kneading with cushion of the thumbs which are moved in small circles with considerable pressure is called circular kneading or petrissage. Peedanam (Kneading), Avapeedanam (light Kneading), Prapeedanam (deep kneading) are covered under this heading.

### 9.1.1.4 Tapotment (percussion)

It is a technique used in massage in which a part of the body or entire body is struck rapidly and repeatedly with the hands. Tapotment of the chest wall in Bronchitis patients often helps to loosen mucous within air passages so that it can be coughed up. Tapotment helps in the atrophied condition of the muscles.

Percussion is really beating. But the expert does the beating in a most skillful manner giving a feeling of great comfort. This is performed with the edge of the folded or extended fingers, which are kept loose. The fingers of the Masseur are flung, across the muscles in various directions by the quick and dextrous motion of the wrist joint.

The fingers may move as in Chedana (Hacking- the hand rest on the little finger and moves up and down);



Taadanam (Slapping) – palm is held evenly touching the part),

Samputakam (Boxing) – fingers are held so as to form a loose box):

Vaadyam (Tapping – The fleshy tips of the fingers are moved rhythmically on the part massaged marking time as by symbols)

Aasphaalanam (clapping – The fingers are folded so as to form a hollow on the palmar surface thereby producing a loud sound, while operating. The Masseur manipulates these movements in a most pleasing manner producing a great stimulating action upon the nerves.

#### **9.1.1.5 Vibrations (shaking)**

This is the act of shaking with small rapid movements i.e. a quivering motion (swaying or moving to and fro). It is used to loosen thick mucous in the sinuses or air passages.

### **9.1.2 Massage in different regions**

#### **9.1.2.1 Chest**

The patient lies on one's back on the massage table, masseur starts manipulating the chest by means of strokes with both hands on each side of the breastbone. A circular motion is formed by the movement made up and down, moving down the chest. Next, the muscle kneading is done by picking up the skin and muscle. Tapotment followed by hacking and slapping. It is especially recommended in the weakness of the lungs, palpitations, and organic heart diseases. Mammary glands can be developed by proper massage.

#### **9.1.2.2 Abdomen**

The patient is made to lie on her/his back with her/his knees drawn up. This enables the abdominal wall to relax. Abdominal massage includes a series of movements that involves friction, circular kneading, and tapotment with both hands. The navel part of the abdomen is very important part of the body because 72,000 nerve centres are present there. Abdominal massage should not be done after a heavy meal. It should be done after 2 hours of intake of a meal. The bladder should be emptied before the massage, since the blood pressure increases during the abdominal manipulation. Patients with hypertension should avoid abdominal massage. It should also be avoided in cases where there has been recent bleeding in the lungs, the stomach or the brain. It stimulates the peristalsis of small intestines, tones of the muscles of the abdominal walls and mechanically eliminates the contents of both large and small intestines.

#### **9.1.2.3 Back**

The patient is made to lie down with arms at the sides or extended towards head side. The masseur effleurages the back from the shoulders downwards on each side of the spine.

**Notes**



### Notes

Stroking is done from the sacrum upward. Friction follows with each hand at the side of the spine going down slowly. Next kneading by muscles picking is done with squeezing. Percussion and vibration result into stimulating experience.

### 9.1.2.4 Joints

Stiff and swollen joints, sprains and bruises can be treated with friction movements of massage combined with mechanical movements. It is not recommended in serious inflammatory cases of the joint like rheumatic joints, tubercular joints and infectious diseases like diphtheria, gonorrhoea etc. Deconditioning effects after multiple fractures can also be treated by this massage.

### 9.1.3 Procedure



**Fig. 9.1: Image showing Abhyangam**

An intelligent physician after having ascertained the temperament, habit, season, place, dosha and nature of the affection, may use oil or ghee (suitably medicated or non medicated) for Abhyanga and seka.

Generally, two attendants (masseur/masseuse) are required for Abhyangam. Massage should be done in a downward direction on the long muscles (for e.g. Upper and lower limbs) and circular bouts on the round muscles, joints, abdomen etc., in the seven postures. i.e., 1. Sitting, 2. Lying, 3. Left lateral, 4. Back (Prone position), 5. Right lateral, 6. Again lying, 7. Again sitting, 5-10 minutes in each posture for 35 to 75 minutes. It can be done continuously for 7 days, 14 days, 21 days and up to 28 days with suitable oils, powders as prescribed by the physician (performing spiritual rites before the Abhyangam is important).

The most suitable time for massage is early in the morning between 5 to 9 AM and evening between 4:30 to 6 PM. Apply oil on entire body before starting the Abhyangam and massage all the areas of the body with both the hands with using cross movements

and squeeze all the muscles with bearable pressure. This helps to remove pain and tension from the extremities such as the toes and fingers. Squeeze the muscles until all the oil is absorbed by the skin. The joints of the fingers and the toes should be rotated clockwise as well as anti-clockwise to enhance the secretion of growth hormones.

#### 9.1.4 How to apply the lubricant

Apply the oil in upward fashion i.e. against the direction of the hair but not in the direction of the hair. When it is applied the roots of the hair, the medicine settles down well. It also enters into the hair roots. The active principles of the medicine get into the tissues through the sweat channels and capillaries. The important observation is made by our ancient's forms the basis of the science of massage.



**Fig. 9.2: Images showing modes of manipulation in Abhyanga**

#### 9.1.5 Physiological changes with abhyanga

Vayu, the principle dosha is to be great extent located in the sparshanendriyam (sense of touch) and this sparshanendriyam is located in the twak i.e., skin and Abhyanga is conducive to the healthy growth of the skin (Twachyah) to a high degree (paramah). Hence, one should have Abhyanga habitually. So it is essential to know about the relationship that exists between sparshanendriya and other indriyas and manas, then only one can appreciate the value of Abhyanga, both in health and in disease. Dealing about this very important Indriya, Charaka says that - Amongst all the indriyas, the sense of touch is the most pervading one having a connection with all the other indriyas. In addition, it is inseparably associated with all the other indriyas and the mind (chestasamavaayi). The mind has a connection with the whole body only through this sparshanendriya. The mind, in fact, is Anudravya (a very subtle substance) and it is pervading all the indriyas because of their inseparable association with the sparshanendriya. As such the indriyas are able to get a contact with their objects (Arthas) by touching them. Without the help of the sparshanendriya, the mind cannot be joined to any indriya or any part of the body.

Even srota (sense of hearing) is associated with sparshanendriya. Srotanendriya is a panchabhoutika indriya located in the cavity of the ear (Karna Saskulee).



Notes

## MODULE – II

Panchakarma – Sub and Specialized Procedures



Notes

### Abhyanga, Udwartana and Kriyakalpa

As sparsanedriya is also one of the principle sthana of vayu, it is improved by Abhyanga as Taila pacifies increased or vitiated vayu. This lays the importance of the Abhyanga in vata affections, which are more than 50 percent of all the diseases in this world.

Just as a plant sprouts new and tender leaves by the regular supply of water to its roots, so also, the tissues of the human body grow with a freshness and luxuriance by the application of oils at the hair roots in the skin.

#### 9.1.6 Biochemical changes with abhyanga

1. Abhyanga helps to increase the production of white blood cells which enhances the immunity and resistance power of the body against infections and diseases.
2. It helps in the removal of lactic acid and other waste materials generated in the body due to excessive exercise thereby reducing fatigue.
3. It improves the functioning and condition of the all the organs of the body.
4. Massage aids circulation by assisting venous flow to the heart which helps to eliminate waste, thus lowering pressure and increasing the percentage of oxygen in the tissues.
5. It stimulates the production of synovial fluid in the joint.
6. Massage helps to dispel the hard knots caused by muscular spasms due to chronic tension, emotional or physical stress or trauma.
7. It works by adjusting the inter-cellular fluid in the body i.e. lymph, to create an electrical chemical balance among organs to preserve their functioning. Medicated oils are used for balancing currents in the lymph. Massage stimulates the lymphatic flow and helps in the removal of lactic acid and other waste materials generating in the body due to excessive exercise.
8. Through regular massage, the balance can be maintained of the restoration of the body's electrochemical pathways and serve to prevent health problems.
9. It acts directly on all the three systems i.e. circulatory, nervous and lymphatic system. The lymph flows to the ducts, nodes, and passage. It does not flow through capillaries but supplements the blood. The lymph and blood flow side by side. All muscles float in the lymphatic fluid. The lymph nodes assist in the circulation of the blood by draining excess liquid from the blood stream. They also ease the workload of the heart. The lymph provides a direct line of defence to the body. The lymph nodes are activated by the heat produced by friction during the massage. By stimulating the lymph nodes and generating heat by rubbing oil, massage cleanses and vitalizes the body. That is the main reason why massage rejuvenates the body.



10. Human beings carry one-half of their body weight in the form of muscular tissue. One fourth of blood supply is circulated in the muscles. When one gets a good Abhyanga treatment with suitable oil, the muscles get regenerated and are then capable of holding half of the blood supply, which causes the tissue perfusion thereby utilizing excessive blood glucose by the tissue in absolute or relative absence of insulin. This implies that massage is an excellent form of passive exercise.
11. Massage regulates the activities of the other system, by relaxing and toning the nerves. It improves the condition of all the organs of the body.

Abhyangam is an Ayurvedic way of oil massage with Marma therapy. Marma are vital points of the body which contain Prana energy. Gentle pressure on marma while doing massage provides Prana energy to the body and mind which gives ultimate healing. In Abhyangam, special herb infused Ayurvedic oils are slowly warmed up and gently massaged onto the skin. This massage is deeply relaxing, harmonizes, detoxifies, strengthens and revitalizes the entire body. This massage also improves lymph flow and stimulates the immune system. It simultaneously calms and strengthens the nervous system. In this way, Abhyangam massage is a protector, preserver, and rejuvenator. It's an ancient Indian art used for healing, relaxation and for the treatment of various diseases.

### 9.1.7 Benefits of Abhyanga

- Jarahar-Decrease the aging process
- Sramahar – Reduces fatigue
- Vatahar – Pacifies vata
- Drishti prasadak – Improves eye sight
- Pushtikar – Strengthens body
- Ayushkar – Increases longevity
- Swapnakar – Induces normal sleep
- Twakdardya – Skin smooth and strong
- Klesha sahatwa – Tolerance against disease
- Abhighat sahatwa – Tolerance against injuries
- Kapha vata nirodhak – Protects against vata kaphaj disorders
- Mrigavarna bala prada – Strength and color to skin

### 9.1.8 Indications of Abhyangam

- Rejuvenation
- To enhance sexual power

## MODULE – II

Panchakarma – Sub and Specialized Procedures



Notes

### Abhyanga, Udwartana and Kriyakalpa

- For relaxation
- Vata related disorders
- General weakness
- Disorders of joints
- Diseases of muscles
- Disorders of nervous system
- Gynecological problems
- Disorders of cardiovascular problems
- Psychological problems
- Muscular-skeletal problems



### INTEXT QUESTIONS 9.1

#### 1. Match the following

- |                 |   |
|-----------------|---|
| (i) Kesamardana | a. Massage with legs  |
| (ii) Utsadana   | b. Massage is done to other parts of the body other than head |
| (iii) Samhanana | c. Head massage   |
| (iv) Mardana    | d. Massage in upward direction                                |
| (v) Unmardana   | e. Massage in downward direction with increased pressure      |

2. Applying oil to the feet is known as .....
3. .... is the vital points of the body which contain Prana energy
4. Abhyanga is indicated for
  - a. Rejuvenation
  - b. Musculoskeletal problems
  - c. Enhancement of sexual power
  - d. All of the above

#### 9.2 UDWARTANAM (HERBAL POWDER MASSAGE)

The word meaning of Udwartana denotes rubbing of the body. Udwartana is a procedure where a group of medicated herbs which are in the powder form is rubbed all over the body in a specialized technique and for a specified time or Udwartana is an Ayurvedic treatment

used for toning and strengthening the body with application of oils along with a combination of prescribed herbal powders. It is also known as “Shareera Parimarjana Chikitsa (Cleansing therapy)”.

It is of 3 types

1. Udvartana – Drugs used in this procedure creates Pravilapana and vimlapana.
2. Udgharshana – Dry and rough drugs are used.
3. Utasadana – Unctuous pastes are used. It enhances the beauty.

Udwartanam is a unique and very stimulating exfoliating therapy that uses specially prepared herbal powder. This powder is rubbed all over the body to slough off dead skin cells and help reduce subcutaneous fat. It is quite popular among Ayurvedic beauty therapeutic packages. Specially, with rise of the worldwide awareness regarding obesity, the Udwartanam therapy has become one of the popular Ayurvedic Therapies.



**Fig. 9.3: Image showing Udwartana – herbal powder massage**

‘Triphala’, is the most commonly used powder in the treatment. It is a mixture of the excellent nerve stimulating agents such as Gooseberry, Belerica, and Myrobalan. The medicated powder is applied all over the body and massage is done in the opposite direction of the hair roots, with appropriate pressure. Extra massage is provided on specific parts of the body depending on the type of disease.

The massage goes on for about 30 to 40 minutes. During this time, the body surface slightly warms up and expels traces of toxic coatings on its nerve endings. This facilitates faster nerve stimulation and blood circulation to the damaged areas of the body. Udwartanam also promotes elasticity of the skin and makes the body soft and fatigue-free.

The duration and type of medicine to be used are decided by the physician after considering various related factors such as the person’s body constituency, his digestive



## MODULE – II

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Notes

### Abhyanga, Udwartana and Kriyakalpa

capacity, psychic state, age, strength etc. Herbal medicines like Kashayam (decoction), Gulika (pills), and Choornam (powder) are also given along with the massage.

#### 9.2.1 Benefits

- Reduces subcutaneous fat tissue
- Helps to destroy the body odour
- Heaviness
- Drowsiness
- Itching sensation of the body
- Induces Body sweat
- Increases the blood circulation
- Purifies the blood
- Helps to reduce pain, inflammation, and stiffness
- Helps in the lymphatic drainage

#### 9.2.2 Indications

- Obesity
- Varicosity
- Neurological disorders with muscular stiffness
- Lipoma
- Neurofibroma
- Diabetes
- Diabetic neuropathy
- Parkinsons disease
- Muscular dystrophy
- Hemiplegic condition
- Clogged pores or acne on the posterior surface of the body. (backside)
- Sluggish lymphatic systems

#### 9.2.3 Kolakulathadi Choornam

It is an Ayurvedic medicine in herbal powder form is used for external application. It is quite commonly used in Ayurvedic procedure called Udwartana (powder massage).



Its ingredients are

- Kola (Zizyphus jujuba)
- Kulattha – Horse gram (Dolichos biflorus Linn.)
- Suradaru – Devadaru – (Cedrus deodara)
- Rasna (Vanda roxburghi / Pluchea lanceolata)
- Masha – Black gram (Phaseolus radiatus L.)
- Atasi (Linum usitatissimum Linn.)
- Kushta – Saussurea lappa
- Vacha – Acorus calamus
- Shatahva – Indian Dill – Anethum sowa
- Yava – Barley – Hordeum vulgare
- Tailaphala – castor fruit (Eranda)



Notes



### INTEXT QUESTIONS 9.2

1. Udwartanam literally means ..... massage
2. The three types of Udwartanam are ....., ....., and .....
3. .... powder is the most commonly used powder for Udwartanam

### 9.3 KRIYAKALPA (AYURVEDIC TOPICAL OCULAR THERAPEUTICS)

It is a known fact that eyes are the most important sensory organ, that is the reason the adage goes like this “*sarvendriyanam nayanam pradhanam*” i.e. eyes hold special status among all the sense organs. Considering this importance of eyes Ayurveda has detailed a special package of therapeutic procedures under the heading of ‘Kriyakalpa’. The word Kriya means therapeutic procedure and Kalpa means special formulations. Kriyakalpa is local therapeutic procedure used for various eye disorders.

Acharya Sharangdhara described Kriyakalpa in successive order -

1. Aschyotana
2. Seka
3. Bidalaka

## MODULE – II

Panchakarma – Sub and Specialized Procedures



### Notes

## Abhyanga, Udwartana and Kriyakalpa

4. Pindi
5. Tarpana
6. Putapaka
7. Anjana.

First, four procedures namely Aschyotana, Seka, Bidalaka, Pindi are used in Amavastha (an acute eye condition) whereas Tarpana, Putapaka and Anjana are used in Niramavastha (after acute features subside).

### 9.3.1 Aschyotana

Aschyotana is Adya Upakrama (first procedure) in which medicated drops are instilled into the open eye from two angula (approximate 2”) height at Kaninaka Sandhi (inner canthus). Most commonly used medicated drop for aschyotana is Triphala Kwatha containing Amalaki (*Emblica officinalis*), Bibhitaki (*Terminalia belerica*) and Haritaki (*Terminalia chebula*) in the same proportion.



Fig. 9.4: Image showing Aschyotana procedure

### Indications

It is indicated in the initial stage of eye disease when dosha is not severely vitiated especially Pitta dosha. It is used in eye conditions like mild pain, redness, watering, foreign body sensation, itching, burning sensation, congestion of vessels etc. It is contraindicated during nights.

### 9.3.2 Seka

Seka is medicated solution poured as a stream from 4 angula on closed eye continuously for specific time according to dosha. It is more beneficial in those conditions which are strong and cannot be cured with Aschyotana.



Fig. 9.5: Image showing Seka procedure of kriyakalpa

### Indications

In acute and inflammatory conditions of eye diseases and severe Pitta predominant diseases. It is used in conditions like redness, oedema, watering, discharge, exudation, pain, foreign body sensation, photophobia, burning sensation etc.

### 9.3.3. Bidalaka or Vartma lepa

It is the application of medicated paste only to eyelids externally leaving the eyelashes.



Fig. 9.6: Image showing Vartma lepa

### Indications

Acute stages of eye disorders. It is used in conditions like burning sensation, swelling, discharge, redness, pain, foreign body sensation etc. and also beneficial in the following disorders

- Refractive errors
- Dry eyes

## MODULE – II

Panchakarma – Sub and Specialized Procedures



Notes

## Abhyanga, Udwartana and Kriyakalpa

- Conjunctivitis
- Watery eyes
- Computer vision syndrome
- Eye strain
- Cataract
- Glaucoma
- Night blindness
- Ptosis
- Stiffness and roughness of the eye
- Corneal ulcers
- Inflammatory lesions of the eye

### 9.3.4 Pindi or Avaguntana

It is the medicated paste kept in a thin cloth and applied on eyelid named Pindi. It is also called Kawalika.

#### Indications

Acute stages of all eye diseases in general and Abhishyanda in particular. It reduces inflammation produced due to trauma or wound. It is also indicated in abhishyanda, oedema, itching and ocular pain.

### 9.3.5. Tarpana

Medicine, mainly lukewarm medicated Ghrita or Taila, is filled over eye up to complete immersion of eyelashes for a specific time by making a circular boundary around orbital fossa using dough or divers goggle. The eye should be closed and opened regularly.



Fig. 9.7: Image showing Akshi tarpanam



### Indications

Mainly in Vata predominant condition like Visual disturbances – Timira, Aviladarshana, Dry eye condition- Shushkakshipaka, Parishushka, Darun vartma

Abhishyanda, Adhimantha, Anyatovata, Siraharsha, Sirotkata, Stabdha

Atrophic and degenerative changes of Drishtipatal and Drishtinadi;

- When a patient sees darkness / blackouts in front of eyes
- In severe dryness of the eyes
- Stiffness of the eyelids
- Falling of eyelashes / Madrosis
- Dirtiness of the eyes / Altered or lost luster of ocular surface
- Deviated eyeball / Squint
- In extreme aggravation of the diseases of the eye

### Tarpana procedure

The patient should undergo purification of head – Nasya treatment.

- Time for Tarpana can be either morning or evening.
- The patient is lying with his face upwards in a room devoid of breeze.
- A receptacle or boundary is constructed with the paste prepared from Yava (barley) and Masha (black gram) around eye socket –resembling a well to a height of two Angula –finger breadth.
- Keeping the eyelids closed, medicated herbal ghee, which is liquefied by heating in a hot water bed, should be poured into the well up to the level of tips of the eyelashes.
- In diseases like Naktandhya (night blindness), Vatatimira, Krichradodha etc. muscle fat should be used instead of ghee.
- The patient should then be asked to open his eyes slowly and retain the drug.

### Benefits of Netra Tarpana

- Nourishes tired, dry, rough and injured eyes
- Strengthens the nerves and muscles of the eyes
- Gives the freshness to the eyes
- Increases the circulation of the facial muscles and facial nerves



### Notes

### 9.3.6 Putapaka

The procedure of Putapaka is same as Tarpana, but medicine prepared is Swarasa (expressed juice of plants) extracted by Putapaka Vidhi. Contact time is same like Tarpana.

**Indications** - It is indicated when eye gets fatigue after the Tarpana, i.e. for rejuvenation of eyes. Putapaka is used to give energy to the eyes to overcome from fatigue stage.

### 9.3.7 Anjana (Kajal)

It is topical application of medicinal paste to the inner surface of lid margin or in conjunctival fornix with the help of Anjana Shalaka or finger from Kanineeka Sandhi (outer canthus) to Apanga Sandhi.



Fig. 9.8: Image showing Anjana procedure

### Indications

When dosha are located only in eyes and acute symptoms of the ocular problem have subsided. It is indicated in Pakwaawastha of eye disorders. It is indicated not only in the diseased eye but also in normal eyes to maintain proper visual acuity. It is effective in lakshana like pain redness and edema in eyes. It has a direct action on the ocular tissues especially on the conjunctiva, so it is useful in conjunctival disorders. It flushes out debris and unwanted tissue due to its lekhana property.

### 9.3.8 Advantages of kriyakalpa

- The drugs administered through Kriyakalpa are not metabolized systemically, probably will rectify accumulated dosha locally and in less time.
- Kriyakalpa can be selected depending upon stage and severity of diseases and so tissue contact time of drug can be controlled.

- Many oral drugs have difficulty in crossing blood aqueous, blood vitreous and blood retinal barrier to reach the target tissue. The topical drug being made considering anatomy and physiology of ocular tissue, can reach there and achieve higher bio-availability.



### INTEXT QUESTIONS 9.3

1. Kriyakalpa is a local therapeutic procedure used for various ..... disorders
2. Tarpana, Putapaka, and Anjana are used in ..... and Aschyotana, Seka, Bidalaka, Pindi are used in .....
3. .... is a kriyakalpa procedure in which lukewarm medicated Ghrita or Taila is filled ones eye up to complete immersion of eyes lashes



### WHAT YOU HAVE LEARNT

In this lesson, you have learnt that

- The word 'Abhyanga' is derived from the Sanskrit root Abhyanga (Abhi + Ang), which means to anoint or to smear. Abhyanga means to move energy into the body whilst moving toxins towards the body's eliminatory systems.
- Massaging in a downward direction (as in the case of Abhyangam) with increased pressure is **Mardana**.
- Massaging in upward direction i.e, opposite direction of hair follicles with normal pressure is **Unmardana**.
- Application of little quantity of oil on the body (without applying any pressure) which creates pleasure due to gentle touch is known as **Samvahana**.
- Massaging gently on the head after applying medicated oil is known as Siro abhyanga.
- Applying the pressure with the help of foot is known as padaghata (Foot massage).
- Applying the oil to the feet is known as pada-abhyangam.
- There are five fundamental modes of manipulation used in the massage as Effleurage (stroking), Friction (rubbing), Petrissage (Kneading/ Malaxation), Tapotment (percussion), Vibrations (shaking).
- Seven postures used in Abhyangam are Sitting, Lying, Left lateral, Back (Prone position), Right lateral, Again lying and Again sitting position.
- Udwartana is a procedure where a group of medicated herbs which are in the powder form is rubbed all over the body in a specialized technique.



## MODULE – II

Panchakarma – Sub and Specialized Procedures



Notes

### Abhyanga, Udwartana and Kriyakalpa

- Types of Udwartana are Udwartana, Udgharshana, and Utasadana.
- ‘Triphala’, is the most commonly used powder in the treatment.
- Kriyakalpa is the local therapeutic procedure used for various eye disorders. There are seven types of Kriyakalpa - Aschyotana, Seka, Bidalaka, Pindi, Tarpana, Putapaka & Anjana.
- Aschyotana, Seka, Bidalaka, Pindi are used in Amavastha ( an acute eye condition) and Tarpana, Putapaka, and Anjana are used in Niramavastha (after acute features subside).



### TERMINAL EXERCISE

1. Explain Padaabhyangam in detail.
2. What is the procedure of Abyhangam?
3. Enlist 10 benefits of Abhyangam.
4. Define Udwartanam. How many types of Udwarthanam are there? Explain each type in one line.
5. Give the contents of Kolakulathadi Choornam.
6. How many types of Kriyakalpa are described in Ayurveda?
7. Define Tarpanam along with its indications, procedure, and benefits.



### ANSWERS TO INTEXT QUESTIONS

#### 9.1

1. i. c                      ii. a                      iii. b                      iv. e                      v. d

2. Padaabhyangam                      3. Marma                      4. d

#### 9.2

1. Herbal powder                      2. Udwartana, Udgharshana & Utasadana  
3. Triphala

#### 9.3

1. Eye                      2. Niramavastha & Amavastha  
3. Tarpana



**MODULE – III : PANCHAKARMA –  
MISCELLANEOUS ASPECTS**

- 10. Miscellaneous Panchakarma Procedures**
- 11. Pathyapathya during Panchakarma**
- 12. Panchakarma Equipments**



**10**

## MISCELLANEOUS PANCHAKARMA PROCEDURES

In the previous lesson, you learnt the definition of abhyanga, the difference between massage and abhyanga, different modes of abhyanga, hand movements, benefits, indications, of abhyanga, udwartana, and kriyakalpa. In day to day life apart from systemic diseases, man suffers from localized problems which are pertaining to a particular part of the body. These problems subside with minor local procedures without a need for internal medicine. Miscellaneous procedures (Prakirna paddhati) - Diverse procedures of panchakarma not covered in previous lessons can be grouped into this kind. In this lesson, you will learn the importance, principles, practise of selected miscellaneous procedures.

**OBJECTIVES**

After reading this lesson, you will be able to:

- describe the importance and practise of selected miscellaneous procedures;
- apply the principles and assist for
  - upanaha;
  - avagaha;
  - lepam;
  - annalepam;
  - kavala & gandusham;
  - dhumapanam;
  - shiropichu;
  - thalapothichil;
  - karnapooranam.

**Notes****10.1 UPANAHA (POULTICE OR CATAPLASM)**

Upanaha is a type of ekanga sweda. The word ‘upanaha’ means ‘to tie’. It can be done with or without heating the medicine. If upanaha i.e. tying of the medicine is done during the day, then it is removed at night and if it is done during the night, then it is removed in the morning. It is usually done in Osteoarthritis, Tennis elbow and Calcaneal spur.

**10.1.1 Poultice**

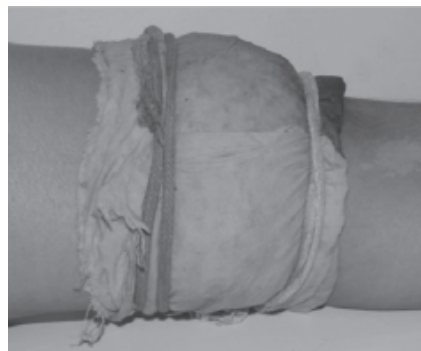
It is a soft, moist mass of material, typically consisting of bran, flour, herbs, etc., applied to the body to relieve soreness and inflammation and kept in place with a cloth.

**10.1.2 Materials required**

1. Medicinal powders (Nagaradi churna / Jatamayadi churna / Kottamchukadi churna etc., according to the doshapradhanya) : 50 - 100g
2. Bandage cloth (15 cm X 2 m) : 1
3. Leaves of Eranda, Arka etc. (to cover the area) : in sufficient quantity.
4. Amla dravya (Dhanyamla / Takra / Vinegar) : 50-100 ml
5. Oil for upanaha : 50 ml
6. Oil for abhyanga : 30 ml
7. Saindhava lavana : 20 - 30 g
8. Attendant : 1

**10.1.3 Pre-procedure**

Medicine for upanaha can be made with or without heating according to disease. Churna, Saindhava lavana, taila, amla dravya are added in order to make a paste. Then it must be heated in case of sa-agni upanaha up to 39-41oC or applied as such in the case of nir-agni upanaha. Skin sensitivity should be tested before tying.



**Fig. 10.1: Image showing Upanaha application**

**Notes****10.1.4 Procedure**

The patient should be in a comfortable position, exposing only the joint or body part to be applied with upanaha dravya. The part is cleaned and abhyanga should be done locally with lukewarm oil if indicated. The prepared upanaha dravya should be applied on the affected part thickly and uniformly in thickness of about 1 - 2 cm and is covered with available Vatahara leaves (after slight warming). Then it should be tied with a bandage cloth. According to the region applied, suitable bandaging techniques should be adopted. It is usually done in the night so that it can be there for about 12 hours. Bandhana is not mandatory. Bandhana is usually done in ekanga upanaha. In sarvanga upanaha, it is done as sankara sweda. Apply suitable bandage in a position comfortable for the patient.

**10.1.5 Post procedure**

After removing upanaha dravya from the body, the part should be washed well with lukewarm water. The procedure should be done on consecutive days for a prescribed period of time.

**10.1.6 Precautions**

1. The bandage should not be too tight or too loose.
2. The upanaha dravya must be of suitable consistency so that it does not fall off.
3. It should not be applied to wounds.
4. Skin sensitivity should be checked before the procedure.

**10.1.7 Complications and management**

Sometimes some drugs may produce itching and reddish discolorations and burning sensation. Stop the procedure temporarily and manage the condition accordingly. Local application with drugs like Nalpamaradi kera tailam / Eladi kera tailam is advised. The treatment can be resumed within few days.

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**10.2 AVAGAHA (TUB BATH & SITZ BATH)**

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A sitz bath is a warm, shallow bath that cleanses the perineum, which is the space between the rectum and the vulva or scrotum. A sitz bath can be used every day for personal hygiene. It can also provide relief from pain or itching in the genital area.

Avagaha is a special treatment modality in Ayurveda where the patient is made to sit in medicated decoctions for a specified period of time. This comes under local treatment modalities and is commonly done for diseases of the genito-urinary system in males and

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females, diseases of colon and rectum and also for low backache, weakness and numbness of lower half of the body.

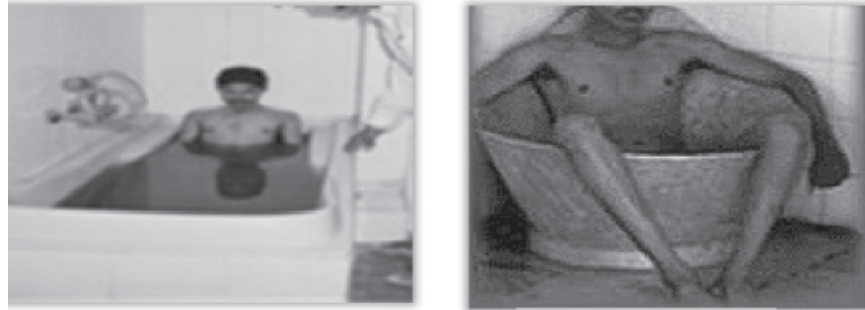


Fig. 10.2: Images showing Avagaha sweda

#### 10.2.1 Procedure

Once the patient is found fit for the procedure, he/she is advised to relieve the natural urges. An initial oleation with the desired oil is done on the abdomen and the back about for 5-10 minutes. The type of lukewarm medicated decoction to be used is prescribed by the physician according to the condition of the patient. The patient is made to sit in the lukewarm medicated decoction so that the region below the umbilicus is immersed well. The procedure is done for about 10- 15 minutes. After the procedure, the patient is asked to lie in supine position for ten minutes and only then allowed to leave.

#### 10.2.2 Indications

- Constipation
- Piles, fissure, fistula
- Sciatica
- Lumbago
- Low back ache
- Vaginal infections
- Mild degrees of uterine prolapse, cystocele, rectocele
- To regain the muscle tone after delivery
- Diseases of the colon like irritable bowel syndrome
- Numbness of lower half of body
- Neuralgia (e.g., intestinal, ovarian, testicular)
- BPH (Benign Prostatic Hypertrophy)
- Urinary incontinence
- Pelvic congestion



### 10.2.3 Mode of action

- It aids in the relaxation of the sphincter mechanism and spasm which helps in relieving constipation and thereby helps in healing piles, fissure, and fistula.
- Pelvic and abdominal organs receive reflex stimulus from the spinal cord.
- It dilates the blood vessel and ensures proper assimilation of the active principles of the medicine.

## 10.3 LEPAM

Lepam is an Ayurvedic skin protection treatment in which carefully chosen herbs are applied on the face or the affected area as a paste and then massaged. Lepam is a highly recommended age-old Ayurveda beauty treatment for pimples and acnes.

The treatment starts directly without any preconditioning methods. The warm herbal paste is gently applied on the afflicted areas, in a thickness of half a centimeter. For active penetration into the skin, the applied paste is left to dry on the body for about 45 minutes. This creates a mild heat on the skin and as a result, its medicinal properties perforate faster into the cells and absorb the unwanted components that cause the inflammation and pain.



**Fig. 10.3: Image showing Lepa application**

This localized form of treatment relieves various inflammatory diseases of the body. These include rheumatoid arthritis, abscess, osteoarthritis, edema, backaches, headaches, skin diseases, etc. Lepam is an application of a thick herbal paste on any afflicted area of the body. The paste is a blend of many potential herbs, juice of leaves and buttermilk.

The periodicity and the quantity of medicines used for Lepam depend on the intensity of the person's ailment. In most cases, 2 or 3 such applications are done in a day and

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would be continued for 4 to 5 days. Such continuous localized applications reduce inflammation, increases blood circulation, and relieve inflammatory pains. It also improves the skin texture and complexion.

Most of the herbs and plants used for the Lepam paste bear high anti-inflammatory and analgesic properties and the liquids used are good for tissue nourishment. Mustard, Indian Gum Arabic Tree, Tinospora, Basil, dried ginger, sesame seeds, sweet flag, vitex nigundo, etc. are few of the herbs and spices used; buttermilk, juice of leaves, milk and coconut milk are the liquids used for mixing them into the paste form.

#### 10.4 ANNA LEPAM (NAVARA TEPU) – BODY WRAP

Application of medicated gritty pudding all over the body is known as “Navara tepu or Annalepa”.

##### 10.4.1 Equipments/Items required

- Droni – 1
- Vessels – 3
- Stove for cooking

##### 10.4.2 Drugs

- Navara rice – 600 gms
- Bala root – 250 gms
- Milk – 1 ltr
- Water – 4 ltr
- Coconut leaves – sufficient

##### 10.4.3 Number of attendants

Minimum two attendants are required, whereas four attendants are ideal.

##### 10.4.4 Time & Duration of procedure

7 to 14 days for about 1 – 1 ½ hour daily

##### 10.4.5 Procedure

- Navara rice has to be cooked as detailed in Navara kizhi
- After performing spiritual rites, the patient is asked to sit on the droni wearing only loincloth and then oil is applied on the head and the whole body.





- Afterward, the attendants apply pudding on the whole body from the neck to feet region ensuring that uniform temperature is maintained till the completion of the process.
- Likewise, the procedure is continued for 1–1½ half hour.
- Then, the pudding is removed with the help of coconut leaves and again the oil is applied onto the body.
- The patient is advised to take light diet after having a medicated water bath.

#### 10.4.6 Uses

Sandhi vata, Vatarakta, Paralysis, Vataroga, for brimana purpose.

#### 10.4.7 Body wrap

The body wrap is a procedure in which the body is coated usually with an herbal or mineral preparation and wrapped tightly in strips of cloth, usually for cosmetic or medicinal purposes such as skin tightening, detoxification etc.

### 10.5 KAVALA & GANDUSHAM (MOUTHWASH OR ORAL RINSE OR MEDICATED GARGLE)

Oil pulling or oil swishing is an Ayurvedic practice of medicated gargles wherein the oil is “swished” (*kavala graha*) or “held” (*gandusha*) in the mouth.



Fig. 10.4: Image showing Gandusha procedure

#### 10.5.1 Difference between Kavala & Gandusha

Kavala (Oil swishing)	Gandusha (Oil pulling)
Quantity easily rolled around in the mouth	Quantity held passively without rolling in mouth

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- Gandusha is a procedure of holding any liquid in the mouth to its full capacity without any movement inside.
- Mouthwash, mouth rinse, oral rinse or mouth bath, is a liquid which is held in the mouth passively or swirled around the mouth by contraction of the perioral muscles and/or movement of the head, and may be gargled, where the head is tilted back and the liquid bubbled at the back of the mouth.
- This treatment involves simple gargling using warm medicinal liquid. It treats many ailments of the ear, nose, eye, throat, mouth canal and head. Common complaints like sinusitis, anorexia, nausea, dryness of mouth, bad breath, Bell's palsy, mouth ulcer, teeth and gum diseases, etc., are relieved after the treatment.
- Medicated oil, milk or medicinal decoction is used as the gargling agent, depending on the disease. Herbs and spices that possess cleansing, healing and mucous expelling properties are used in these agents.
- The treatment begins with a light oil massage on the face, neck, and shoulders, followed by mild steaming of face and chest. After this, the medicinal liquid is held in the person's mouth for about 4 to 5 minutes or as long as one can tolerate, and then thrown out. This is done at least 3 or 4 times in a day. This causes mild sweating on the face and head which removes mild toxins and clears the channels.
- The gargling liquid is prepared by boiling basil leaves, cardamom, myrobalan (Triphala), liquorice, coleus leaves, dry ginger, berberis, Indian Gum Arabic Tree, etc., in water, milk or oil. Honey and common salt are also added into this. While salt helps in the active penetration of medicines, honey acts as a good healing agent. Honey dries out the excessive mucous production.
- Pure herbal medicines like Kashayam (decoction) and Lehyam (semi-solid) are also taken along with the treatment and should be continued for 1 or 2 weeks for good results.
- Irimedadi tailam is an Ayurvedic medicated oil used for gandusha (oil-pulling or gargling) which strengthens the teeth and sense organs.

#### 10.5.2 Benefits

- Oil pulling strengthens gums, whitens teeth and removes plaque.
- Gandusha increases the bacteriostatic action of enzyme lysosome present in the saliva.
- Gandusha acts by giving proper exercise to the muscles of cheeks, tongue, lips, and soft palate thereby increasing the motor functions of these muscles.

## 10.6 DHUMAPANAM (MEDICATED SMOKING OR INHALATION)

This method of treatment involves inhaling and exhaling of medicinal smoke. It is a fine treatment for various sinus and respiratory diseases. Acute sinusitis, asthma, sneezing, infections of the lower respiratory tract, cough etc., are treated using Dhumapanam.

The removal of mucous toxins also rejuvenates the person's mental status and gives a sense of freshness. The smoke helps to dry the excessive mucous, and also lowers pain caused due to the inflammations of the sinus cavities and respiratory tract. The herbs and spices used here have special properties to act against these mucous wastes.

Spices and herbs such as horse gram, long pepper, guggulu, Albizzia tree, cardamom seed, turmeric, garlic, liquorice, etc., are finely grounded and mixed with oil and ghee. It is then made into a pencil form, dried in shade, and further used for smoking. The next step is the inhalation part. Inhalation is done using a special tube of defined size and exhalation is done only through the mouth. The procedure is repeated 8 to 15 times in a day and continued for up to 4 days for effective cure.

### 10.6.1 Benefits

- The person who regularly uses Dhumapana will be prevented as well as cured of the diseases of urdhvajatru, particularly of kapha and vata origin. The person who undergoes dhumapana regularly will get prasannatmendriyata (acuteness of sensory faculties), prasanna vak (clarity in speech) and prasanna manah (blissful mind). Dhumapana acts as a mouth freshener (sugandha) and also as a mouth cleansing agent (vishada). The teeth and hair roots will be strengthened. Individual will be protected from diseases such as kasa, shwasa, arochaka, asyapaka, svarabheda, mukha srava, vamana, kshavathu, tandra, anidrata, etc.
- Dhumapana has been specially indicated for diseases of Kapha-Vata dosha origin. It helps in removing mucous from respiratory channels and alleviating headaches. It is also beneficial in ailments like wet cough, bronchial spasms, asthma, rhinitis, bronchitis, dyspnoea, etc. It also benefits in combating bad odour of nose and mouth.

### 10.6.2 Mode of action

Inhalation of medicinal smoke is one of the primitive forms of aerosol therapy. The medicinal herbs when subjected to combustion forms aerosol droplets of a very fine size which are suspended in the smoke and when inhaled reach the site of derangement & act therapeutically.



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Notes



### INTEXT QUESTIONS 10.1

1. Skin sensitivity test is not necessary to tie the poultice. (True or False)
2. For diseases related to the genito-urinary system, tub bath is beneficial. (True or False)
3. Medicated oil can also be used for gargling to strengthen the gums and teeth. (True or False)
4. In dhumapana exhalation is done only through the nose. (True or False)
5. Dhumapana has been specially indicated for diseases of ..... dosha origin.

### 10.7 SHIROPICHU (RETENTION OF OIL SOAKED CLOTH OVERHEAD)

Shiropichu is one among the four types of Murdha taila. Retention of oil-soaked cotton cloth on the head is called Shiropichu. Such oil retentions pacify the nerves and brain cells and improve the person's memory. A medicine rich blend of herbs, milk and oil is used for this treatment.

This therapy has profound benefits in treating ailments such as inflammation and skin crack on the head and stiffness of eyes. With appropriate medicines, shiropichu also benefits in Alzheimer's disease, cervical spondylosis, hemiplegia, facial paralysis, sleeplessness and stiffness in head, neck, and shoulders.



Fig. 10.5: Image showing Shiropichu

Initially, the person's body is preconditioned by giving mild oil massage. A piece of cotton cloth of about 2 cms thickness is soaked in medicated oil and spread on the top of the head. Precautions are taken to avoid any dripping of oil from the head. Warm oil is also added at regular intervals to retain the same temperature. The person remains seated with the oil for almost an hour, after which it is wiped out.

The duration and type of medicines used are decided by the physician depending on the person's body nature and condition. However, in most of the cases, the therapy is continued for 7 to 14 days for yielding effective results.

The medicated oil used for the treatment are highly rejuvenating and cooling. It is a mixture of herbs like a sweet flag, winter cherry, black gram, dashamula, vetiver, castor root, etc., with sesame oil, milk of goat, cow, and buffalo.



Notes

## 10.8 THALAPOTHICHIL

Thalapothishil is categorized under Lepana karma (Anointments). Thalapothishil is a coined term where Thala refers to Scalp, and Pothichil means covering. It is a special Ayurveda therapy where medicated paste is applied on the scalp with a specific thickness and for a specific time period.

This treatment is known for its ability to heal problems related to the head and neck regions, Alzheimer's disease, migraine, certain psychosomatic diseases, arthritis, headache, insomnia, mental illness, hypertension, sinusitis etc.

In Thalapothishil, the person's scalp is completely applied with medicinal pastes. The healing properties of the herbs help in calming down the nervous system and rejuvenate the person.



**Fig. 10.6: Images showing Thalapothishil**

To start the treatment, the person sits on a chair, well relaxed. Selected medicinal herbs, thoroughly ground and made into a fine paste, is then thickly applied onto the scalp. The head is then covered with leaves, usually banana leaves, to form a perfect mask. This is to allow the medicines to stay on and act well. The mask remains on the person's head for about 40 to 50 minutes giving wonderful relaxation to the mind. The medicine calms down the nerves relieves mental tension, increases the person's memory power and improves one's sleep pattern.

Herbs and fruits such as gooseberry, henna, asparagus, moringa, guggulu, lotus seeds, sandal, nut grass tuber etc. are used in the treatment. They are first moisturized in buttermilk before being grinded to a paste form. The paste thus obtained becomes a rich blend of various cooling agents.

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Herbal medicines such as Lehyam (semi-solid), Churnam (powder) and Kashayam (decoction) for oral consumption may also be a part of the treatment. The duration and the herbs used are decided by the doctors depending on the type of disease, age, body constitution of the person, etc. However, 2-3 weeks of the treatment, along with yoga and meditation would be an excellent combination for many of the mentioned diseases.

#### 10.8.1 Benefits

- Corrects imbalance of Pitta dosha
- Relaxes and calms down the mind; has a soothing effect on the body
- Stabilizes the nervous system
- Activates the *Marma* (vital areas) points
- Relieves stress, tension, heaviness of the head
- Improves quality of sleep
- Improves lustre and smoothness of hair
- Improves memory
- Relaxes, rejuvenates and nourishes the head and neck region.

#### 10.8.2 Indications

- Dermatitis of the scalp
- Dandruff and hair loss
- Premature graying of hair
- Insomnia and sleep disorders
- Chronic headaches like migraines
- Burning sensation of the body
- Hypertension
- Epilepsy
- Chronic sinusitis
- Anxiety, depression



#### INTEXT QUESTIONS 10.2

1. Shiropichu is one among the four types of .....
2. .... is a special Ayurveda therapy where medicated paste is applied on the scalp with a specific thickness and for a specific time period.

**10.9 KARNAPOORANA**

Karna poorana is the process in which warm, medicated oil or medicated liquid is gently poured into the ears. This lubricates the delicate parts of the ear canal which sharpen hearing and removes impurities. The treatment begins with an ear and partial head massage. The ear is then gently filled with drops of warm medicated oil.

**Benefits**

- Karna Poorana is the process in which warm oil or medicated liquid are poured into the ears. Bathing the ears in warm oil is calming and protects the nervous system
- Karna poorana strengthens structures of ear especially external ear, tympanic membrane, and middle ear
- The mind gets disturbed due to stress and psychological trauma. Karnapoorana benefits in psychological disorders like sleeplessness, depression, and stress-induced migraine by calming down brain and mind
- If taken regularly, prevents ear infections
- It is very useful in balance disorders characterized by dizziness, vertigo, and nausea



**Fig. 10.7: Image showing Karnapoorana procedure**

**Indications**

- Impaired Hearing
- Excess Earwax
- Earache
- Headache
- Tinnitus
- Jaw Pain
- Depression
- Vertigo



Notes

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Notes

### Miscellaneous Panchakarma Procedures



#### WHAT YOU HAVE LEARNT

In this lesson, you have learnt that

- The minor procedures like Upanaha (poultice), Avagaha (tub bath), Lepam (anointment), Annalepam (navara tepu), Kavala & Gandusha (medicated gargle), Dhumapanam (medicated smoking), Shiropichu (retention of oil soaked cloth over head), Thalapothichil and Karnapoorana are also equally important in treating many ailments.
- Upanaha (poultice)- It is a soft, moist mass of material, typically consisting of bran, flour, herbs, etc., (selected based on the dosha) applied to the body to relieve soreness and inflammation and kept in place with a cloth.
- Avagaha (tub bath) – It is a warm, shallow bath that cleanses the perineum, which is the space between the rectum and the vulva or scrotum. It is helpful in relieving pain or itching in the genital area.
- Application of medicated gritty pudding all over the body is known as Navara tepu or Annalepa.
- Medicated gargles where oil is “swished” (*kavala graha*) or “held” (*gandusha*) in the mouth to prevent or cure diseases of the oral cavity.
- The process of inhaling and exhaling the medicated smoke to prevent or treat various respiratory diseases is called Dhumapana.
- Thalapothichil is special therapy where medicated paste is applied on the scalp with a specific thickness and for a specific time period to treat the problems related to head and neck regions.
- Karnapoorana is the process in which warm, medicated oil is gently poured into the ears.



#### TERMINAL EXERCISE

1. Write short note on
  - a. Upanaha
  - b. Avagaha
  - c. Dhumapana



#### ANSWERS TO INTEXT QUESTIONS

##### 10.1

1. False
2. True
3. True
4. False
5. Kapha-Vata

##### 10.2

1. Murdha taila
2. Thalapothichil



**11****PATHYAAPATHYA DURING  
PANCHAKARMA**

In the previous lesson, you learnt the importance, principles, practise of selected miscellaneous procedures. Our Indian culture has always placed a greater importance on diet and advocated that Diet is medicine. Ayurveda being the Indian system of medicine strongly advocates that “an appropriate and suitable diet in a disease is equivalent to hundreds of drugs and any quantity of drug is hardly compared to good results in disease without following proper dietetic regimen”. This is also applicable for a better outcome of the panchakarma therapy applied and administered. After learning about various Panchakarma procedures in the previous lessons now we will focus on diet and regimen to be adopted in Purva, Pradhana and Paschat karma of Shodhana. Diet and regimen are the backbones of all Panchakarma procedures. It helps to achieve the desired effects of Shodhana karma. If a person is not following proper diet and regimen, it may lead to various complication of Panchakarma i.e. Panchakarma vyapad. In this lesson, we will discuss the details of diet and regimen to be adopted during Panchakarma and its importance.

**OBJECTIVES**

After reading this lesson, you will be able to:

- define pathyapathya;
- explain the importance of pathyapathya;
- advise on diet and regimen;
  - during purva karma i.e. Snehana and Swedana Karma;
  - during panchakarma procedure;
  - after panchakarma procedure;
- explain the role of pathyapathya after panchakarma procedure.

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### 11.1 DEFINITION OF PATHYA- APATHYA

Let us first learn the meaning of the term pathya and apathy. “Pathya” is the diet and regimen which maintains the health of the person and relieves the person from the disease state. Diet and regimen that causes ill health of the person and aggravates the disease state is called as “Apathya”

### 11.2 IMPORTANCE OF PATHYAPATHYA IN PANCHAKARMA

Let us now learn as the need for pathyapathya in panchakarma

- During various Panchakarma procedures, the body undergoes purification process at the cellular level and exhaustive changes occur in the body. The level of dosha changes markedly.
- The role of Purvakarma is to prepare the body for purification process, to bring the dosha from shakha to koshta without causing any damage to body tissues.
- During Purvakarma procedures diet and regimen that brings dosha from shakha to koshtha are advised.
- Once dosha comes to koshtha, it is easier to eliminate them by various Panchakarma procedures. So during Pradhana karma, diet and regimen according to Panchakarma procedure should be adopted.
- After purification process diet and regimen which slowly increases Agni should be adopted and it should be followed strictly by the patients to get maximum benefits of shodhana karma. It is necessary to restore the original physiological status of doshas along with agni after shodhana karma.



#### INTEXT QUESTION 11.1

1. Diet and regimen which maintains the health of the person are called as .....
2. Diet and regimen which causes ill health of the person are called as .....
3. The role of Purvakarma is to bring the dosha in koshta from .....
4. From Koshta it is easy to eliminate dosha from the body by different ..... procedures.
5. After purification process, diet and regimen which increases ..... slowly should be adopted.
6. It is necessary to restore the original physiological status of ..... along with agni after shodhana karma.



### 11.2.1 Role of Pathya-apathya

After panchakarma the person becomes weak and the digestive power also becomes weak. The status of such a person is given in the below Fig. 11.1. Thus, the pathya-apathya has a greater role in bringing back the status of his health to normalcy.

Status of shodhit person is as mentioned below and depicted in fig.11.1

- Aashaya (Viscera) become empty due to evacuation of flatus, faeces, urine, Kapha and Pitta
- Ligaments binding joints becomes loose
- Intolerant to adverse situation
- Body becomes light and weak
- Digestive power becomes weak

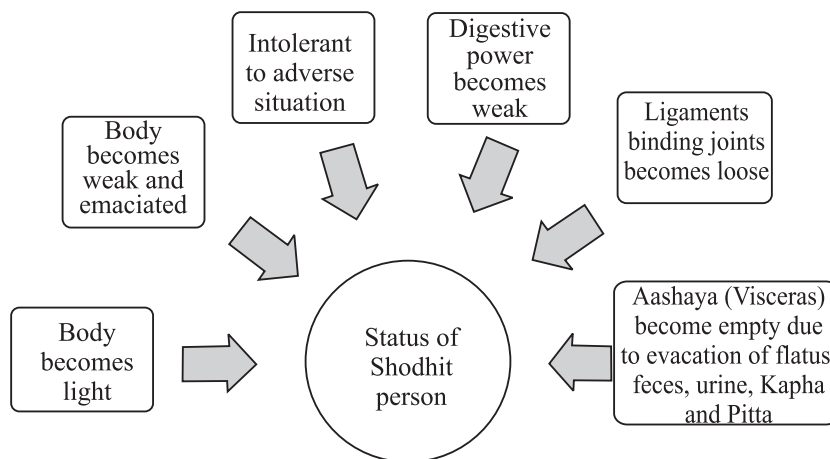


Fig. 11.1: Status of sodhit persons

### 11.2.2 Benefits of Pathya-apathya

The benefits that can be achieved by proper implementation of pathya-apathya are

- Healthy status of body tissues
- Restoration normal health
- Agni becomes strong and is able to digest heavy food items.
- Timely production of natural urges without any obstruction.
- Restore good physical strength.
- All sense organs function sharply.

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### Pathya Apathya during Panchakarma

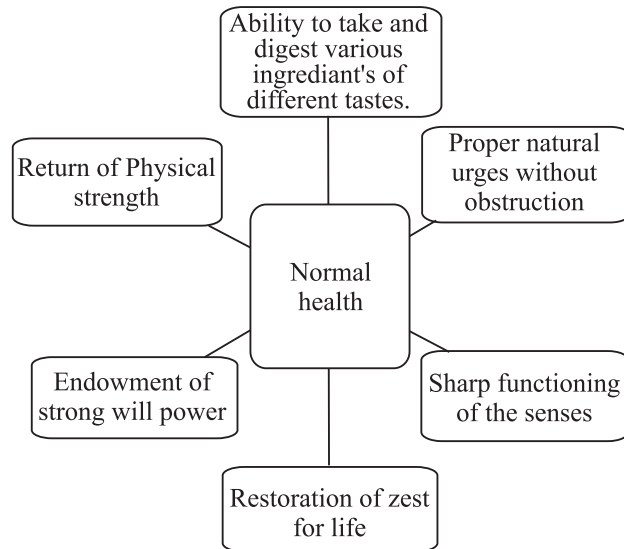


Fig. 11.2: Symptoms of normal health after proper sodhana karma



### INTEXT QUESTIONS 11.2

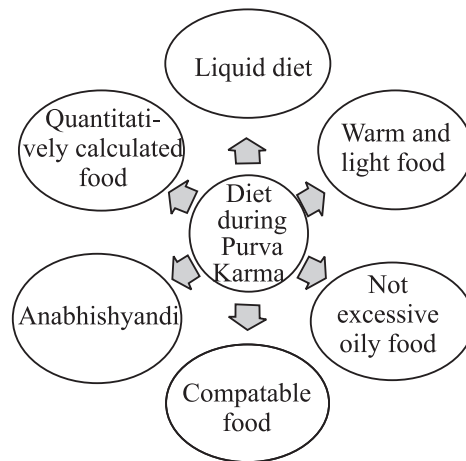
1. Diet and regimen which increases Agni gradually are advised before coming to a natural diet, this is known as .....
2. Which of the following is correct or incorrect regarding the status of Shodhita Person
  - a. Tolerant to adverse situation
  - b. Digestive power become weak
3. Pradhana Shuddhi persons should be subjected to Samsarjana krama for ..... days having ..... Annakala.
4. Avarashuddhi persons are subjected to Samsarjana krama for ..... days having ..... Annakala.
5. During Smsarjanakrama salty and sour taste, food articles are useful for .....
6. During Smsarjanakrama Pungent and Astringent taste, food articles are useful for .....

**11.3 PURVA KARMA****11.3.1 Diet and regimen during Purva Karma**

Purva Karma of Panchakarma mainly includes Snehana and Swedana Karma. As mentioned above, diet and regimen which brings dosha to koshtha have to be followed in Purva Karma.



Notes



**Fig. 11.3: Diet to be taken during Purva Karma**

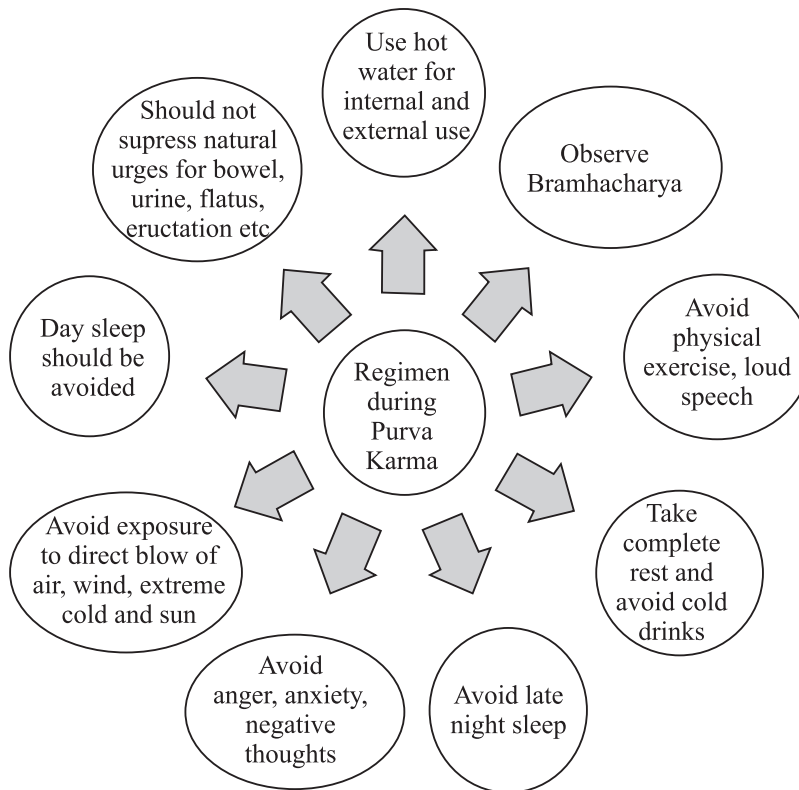
During internal Snehana large amount of ghee or taila is taken by the patient. Hence to support the Jatharagni light, liquid, freshly prepared, nonunctuous food should be preferred.

**11.3.2 Regimen to be followed during Purva Karma**

- Use hot water for internal and external use
- Strictly follow Brahmacharya
- Take sound sleep at night, avoid daytime sleep
- Should not suppress natural urges
- Avoid physical and mental exertion completely
- Avoid direct exposure to sunlight, strong wind, and cold environment



Notes



**Fig. 11.4: Regimen during purva karma**

**11.3.3 Special regimen to be followed during Swedana Karma**

- After Swedana Karma do not expose suddenly to cold air by avoiding the use of a fan and air conditioning for half an hour to one hour.
- Avoid taking heavy and complete meal just before and after Swedana.
- Avoid physical exertion during the entire procedure.



**INTEXT QUESTIONS 11.3**

1. Purva Karma of Panchakarma mainly includes ..... karma.
2. Liquid, warm and light food should be taken during Purvakarma.  
  
True/False
3. Abhishyandi diet should be taken during Purvakarma. True/False
4. Which of the following is correct or incorrect regimen during Purvakarma
  - a. Should not suppress natural urges for bowel, urine, flatus, eructation etc.

- b. Expose to direct blow of air, the wind, extreme cold and sun
- c. Use cold water for internal and external use
- d. Avoid physical exercise and loud speech
- e. After Swedana Karma get exposed to Cold air suddenly and use of fan
- f. Avoid anger, anxiety and negative thoughts
- g. Avoid late night sleep

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## **11.4 PRADHANA KARMA**

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### **11.4.1 Diet and regimen during Pradhana Karma**

All diet and regimen mentioned during Purva Karma have to be followed during Pradhana Karma also. However, for different panchakarma procedures, specific Pathyapathya is prescribed which are explained as below.

### **11.4.2 During Vamana Karma**

- After completion of internal Snehapana, Vamana Karma is to be carried out after a day.
- On the previous night of Vamana Karma Kapha, aggravating diet is given.
- This diet includes milk, meat soup, curd, black gram and rice.
- Next morning before the start of Vamana procedure for maintenance of physical strength patient can have liquid gruel with slight ghee.
- After completion of Vamana Karma, the patient has to clean his hands, feet, and face.
- After a rest of approximately 48 minutes, medicated Snehik Dhumpana is given.
- Patient is advised to take bath with warm water in the evening

### **11.4.3 During Virechana Karma**

- After completion of internal Snehapana, Virechana Karma is to be carried out after a gap of three days.
- During this period diet which will not increase Kapha should be taken.
- This diet includes liquid, warm and hot porridge together with meat soup of the animals inhabiting in the arid zone and vegetable soup added with little fat.

### **11.4.4 During Basti Karma**

- Light-hot food in less quantity should be taken before administration of Anuvasana vasti (oil enema).



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Notes

### Pathya Apathya during Panchakarma

- Aastahapana vasti (decoction enema) should be given in empty stomach.
- After the complete expulsion of Aastahapana vasti, the patient is advised to take liquid and light diet like meat soup of chicken. Specifically-
  - for Vata disorders meat soup is advised,
  - for Pitta disorders milk is advised,
  - For Kapha disorders, vegetable soup is advised.

#### 11.4.5 During Nasya Karma

- Before Nasya, procedure person has to wash his mouth thoroughly.
- Have light food
- During Nasya procedure person should avoid anger, laughter, too much talk, shaking the head and violent activities.
- Avoid drinking large quantities of water.

#### 11.4.6 During Raktamoksana

Light food should be taken before Raktamoksana procedure.

After Raktamokshana food-

- should neither be too hot nor too cold
- should be easily digestible



#### INTEXT QUESTIONS 11.4

1. After completion of internal Snehapana, Vamana Karma is to be carried out after a gap of ..... day.
2. On previous night of Vamana Karma ..... aggravating diet is given.
3. Curd, black gram, and rice are taken on the previous night of ..... Karma.
4. After Vamana approximately after a rest of ..... medicated Snehik Dhumpana is given.
5. After completion of internal Snehapana, Virechana Karma is to be carried out after a gap of ..... Days.
6. Before Virechana Karma diet which will not increase Kapha should be taken.  
True/False
7. Aastahapana vasti (decoction enema) should be given empty stomach.  
True/False
8. Avoid drinking large quantities of water during Nasya Karma. True/False





Notes

## 11.5 PASCHAT KARMA

### 11.5.1 Diet and regimen during Paschat karma

- When vitiated Dosha are indulged to from the body, the replenishment requirements of the body tissues will be different.
- Accordingly, we have to provide the special diet to the person.
- Diet and regimen which gradually ignite and strengthens agni are given first. This special diet and regimen are known as Samsarjana Krama.
- This will strengthen the digestive capacity of the patient and will be more receptive for natural diet and medicines normal regular.

## 11.6 DIET SCHEDULE AFTER VAMANA AND VIRECHANA KARMA (SAMSARJANA KARMA)

Diet of a person depends on the level of purification i.e. Pravara Shuddhi (maximum purification), Madhyama Shuddhi (medium purification) and Aavara Shuddhi (minimum purification)

**Table 11.1: Scheduling of diet (post vamana and virechana)**

S.No.	Quality of Purification	Quantity of Doshas eliminated from body	Total number of days to follow special diet chart (Samsarjana Karma)	Total number of Annakala (One Day has two Annakala)
1.	Maximum purification (Pravara Shuddhi)	Elimination of all excited Doshas	Seven Days	Twelve
2.	Medium Purification (Madhyama Shuddhi)	Elimination of medium quantity of excited Doshas	Five Days	Eight
3.	Minimum Purification (Navara Shuddhi)	Elimination of less amount of excited Doshas	Three Days	Four

Two meals (Annakala) per day is advocated post sodhana karma for an individual.

A detail of diet in each Annakala is listed below according to the quality of purification as a special regimen called samsarjana karma.

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Notes

## Pathya Apathya during Panchakarma

Table 11.2 Samasarjana karma

Days	Meal time	In Pravara Shuddhi	In Madhyama Shuddhi	In Avara Shuddhi
First day (Shodhana day)	Morning	—	—	—
	Evening	Peya	Peya	Peya
Second day	Morning	Peya	Peya	Vilepi
	Evening	Peya	Vilepi	Krita yusha
Third day	Morning	Vilepi	Vilepi	Krita Mansa rasa
	Evening	Vilepi	Akrita yusha	Normal Diet
Fourth day	Morning	Vilepi	Krita yusha	
	Evening	Akrita yusha	Akrita Mansa rasa	
Fifth day	Morning	Krita yusha	Krita Mansa rasa	
	Evening	Krita yusha	Normal Diet	
Sixth day	Morning	Akrita Mansarasa		
	Evening	Krita Mansarasa		
Seventh day	Morning	KritaMansarasa		
	Evening	Normal Diet.		

### 11.7 RULES FOR PREPARATION OF RECIPE FOR SAMASARJANA KARMA-

For preparing the payadi recipe as part of the samasarjana karma, the following events are to be observed in this order only

1. Pakvashays sthitha vata to be first pacified
2. Agni vardhana to be considered
3. Pitta to be pacified
4. Kapha to be pacified

To achieve this, one has to follow mutually contradictory items for the preparation of Peya, Vilipi, manda etc., and are to be administered during samasarjana krama. Dravya having mutually contracting properties like guru, laghu, snigdha, ruksha are to be used simultaneously to achieve this.

After the samasarjana karma the normal diet is advised to take by an individual.



Notes

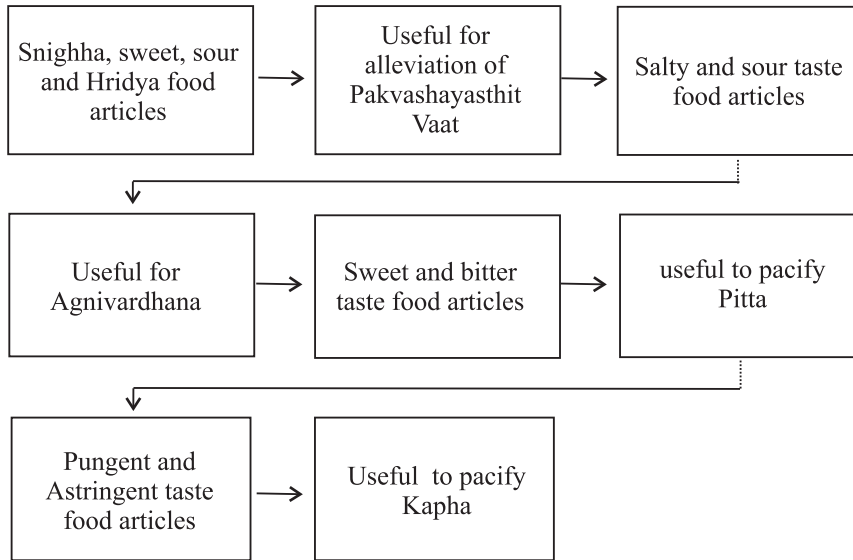


Fig. 11.5: Rule for preparation of recipe during Samsarjana Karma

## 11.8 IMPORTANCE OF SAMARJANA KARMA

As freshly hatched egg has to be handled with tenderness, as fully filled oil pot has to be handled with care and as cattle are protected by a cowherd with a stick in his hand, similarly physician and supporting staff should take care of Shodhita person from the unwholesome diet and regimen.

The process of purification results into various changes in body physiology and if proper Samsarjana karma is not followed it may lead to various complications and disorders related with Agni. Samsarjana karma allows a gradual increase in Agni of a person.

When fed gradually small spark of fire convert into big and stable flame.

Similarly due to the gradual administration of Peya, Vilepi etc under Samsarjana karma the digestive fire of a Shodhita person grows strong and stable. It becomes capable of digesting all types of food.

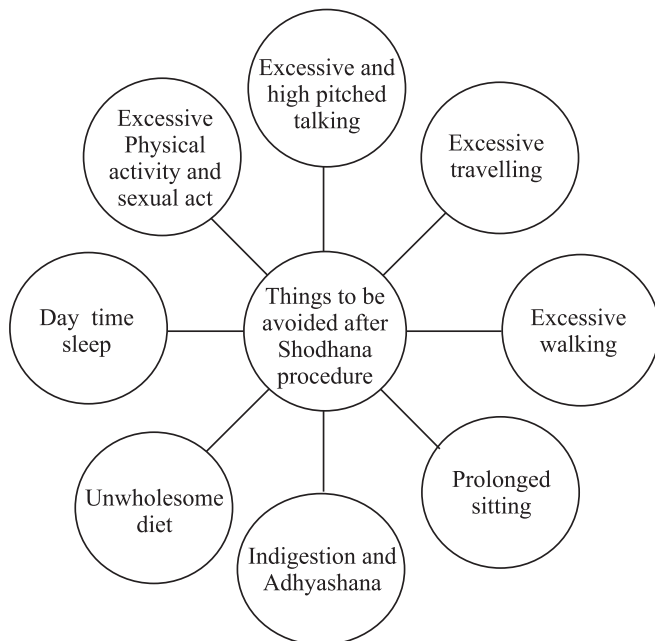
Hence to achieve maximum benefits of Shodhana due care should be taken to follow strict diet and regimen.

## 11.9 REGIMEN AFTER SHODHANA KARMA

After Shodhana karma following things should be avoided until the person comes to natural status. These are called as Ashta-mahadoshakara Brava (eight factors results in serious dosha vitiation if the regimen is not followed properly) which are described below.



Notes

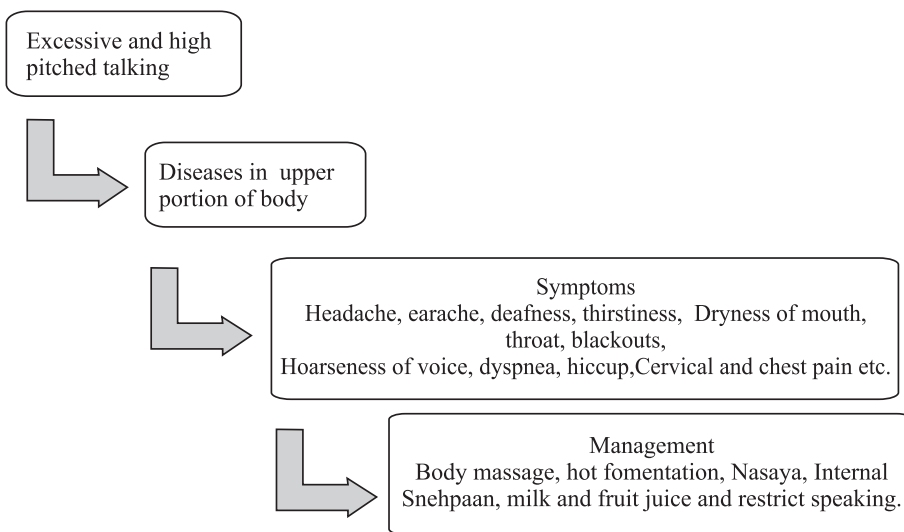


**Fig. 11.6: Things to be avoided after sodhana**

**11.10 COMPLICATIONS ARISING OUT OF ASHTA-MAHADOSHAKARA BHAVA AND THEIR MANAGEMENT**

If the person is exposed to these causative factors it causes various complications which are listed below.

**11.10.1 Excessive and high pitched talking- Causes diseases of upper portion of the body**



**Fig. 11.7: Adverse effects of excessive talk**



Notes

### 11.10.2 Excessive travelling- Causes overall body pain and other symptoms related to Vata Dosha

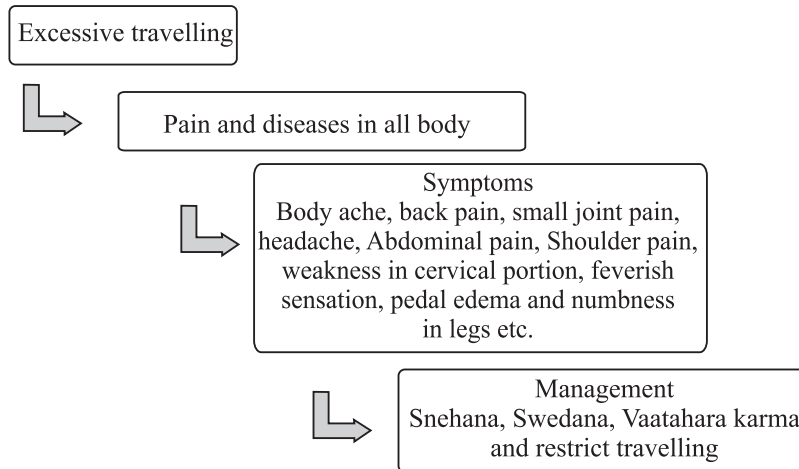


Fig. 11.8: Adverse effects of excessive travelling

### 11.10.3 Excessive walking- Causes diseases of lower body parts

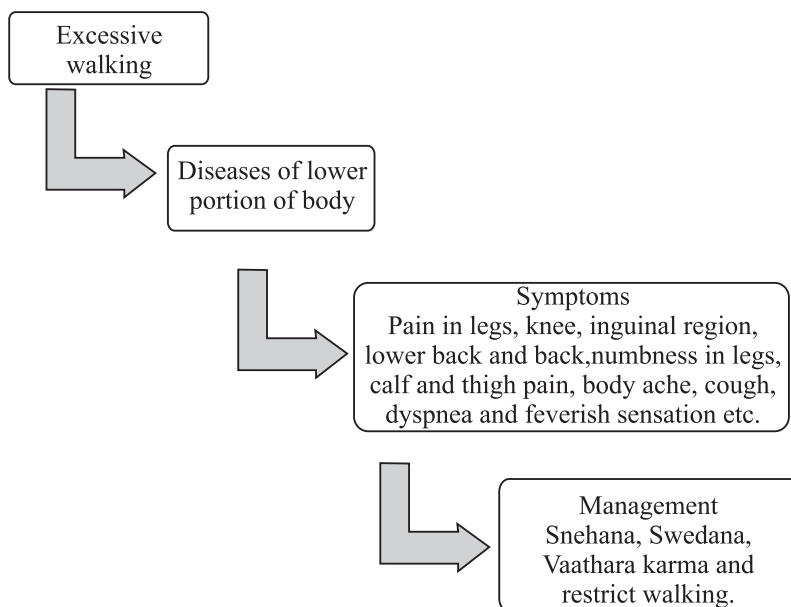


Fig. 11.9: Adverse effects of excessive walking



Notes

**11.10.4 Prolonged sitting – Causes diseases of middle portion of the body**

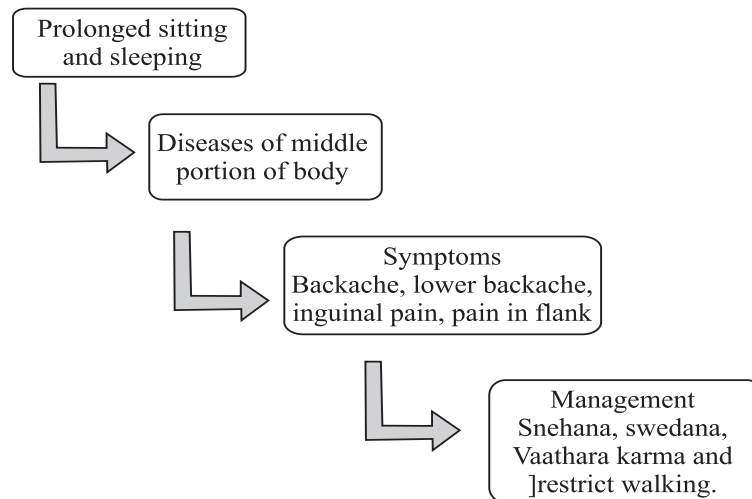


Fig. 11.10: Adverse effects of prolonged sitting

**11.10.5 Indigestion and Adhyashana- Causes diseases related to Agni (digestion)**

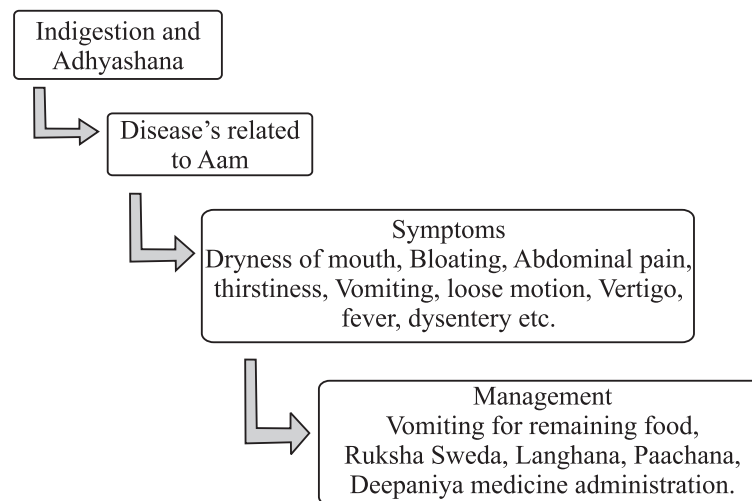


Fig. 11.11: Adverse effects of Adhyasana



Notes

### 11.10.6 Unwholesome diet- Causes vitiation of all the three Doshas

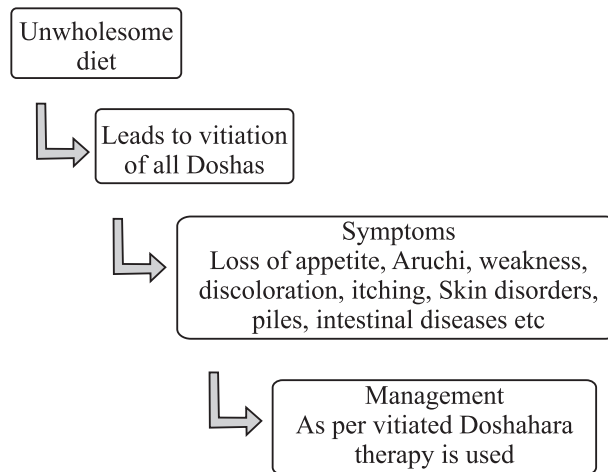


Fig. 11.12: Adverse effects of unwholesome diet

### 11.10.7 Daytime sleep- Causes vitiation of Kapha and related disorders

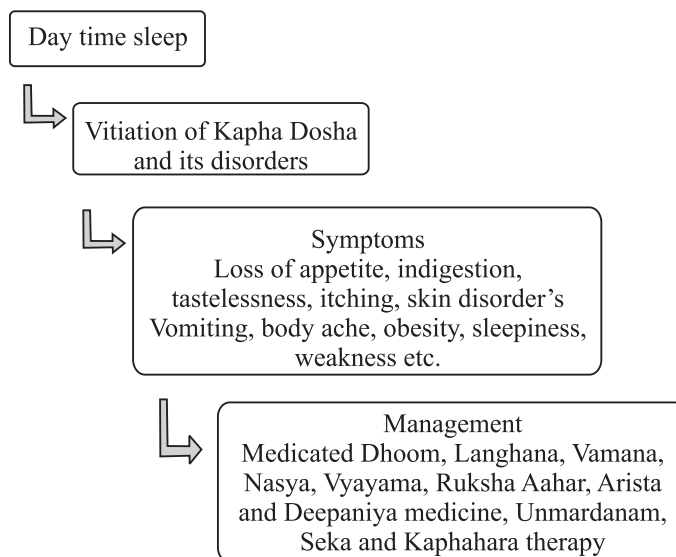
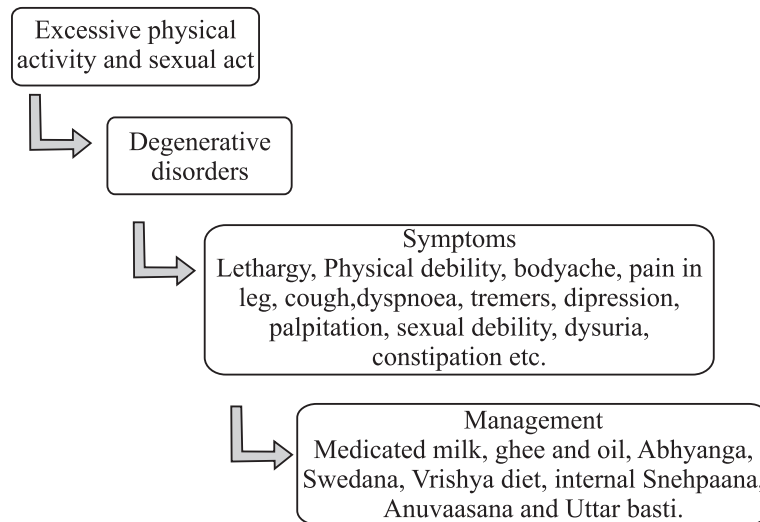


Fig. 11.13: Adverse effects of day sleep



Notes

**11.10.8 Excessive physical activity and sexual act- Causes degenerative disorders**



**Fig. 11.14: Adverse effects of excessive physical activity**



**INTEXT QUESTIONS 11.5**

1. How many Mahadoshakara Brava are described?
2. Match the following –

**Mahadoshakara Brava**

1. Excess high pitch talks
2. Excess travelling
3. Excess walking
4. Prolonged sitting and sleeping
5. Indigestion and Adhayashana
6. Unwholesome diet
7. Daytime sleep
8. Excessive physical activity and sexual act

**Complications**

- a. Diseases related to Ama
- b. Kapha Dosha vitiation and its disorders
- c. Degenerative disorders
- d. Diseased of lower part of body
- e. Leads to vitiation of all Dosha
- f. Diseases of upper part of body
- g. Diseases of middle part of body
- h. Pain and diseases all over the body





### WHAT YOU HAVE LEARNT

In this lesson, you have learnt that

- Pathya ahara is responsible for continuing the health of a healthy person and helps to recover from a disease condition, while Apathya ahara causes ill health and aggravates disease state.
- During Panchakarma, procedures body undergoes a purification process. The level of dosha and status of dhatu changes. This causes a change in body physiology.
- Specific diet and regimen followed during Panchakarma helps to restore the physiological status of dosha, strengthens the digestive capacity, and increases the strength of dhatu.
- During Purva Karma liquid, freshly prepared, compatible food should be preferred.
- Diet and regimen followed during Purva Karma help to cause movement of dosha from shakha to koshta, prepare the body for smooth elimination of dosha from the body without causing any damage to body tissues.
- During Pradhana Karma such type of diet is prescribed which support the elimination of dosha. E.g. Vamana Karma is best Shodhana therapy for elimination of kapha dosha, hence on the previous night of Vamana Karma the Kapha vitiating diet is prescribed.
- Diet and regimen prescribed after purification ignite the digestive fire, make the dhatu strong and stable which is the objective of Samsarjankrama.
- Diet of a person depends on the level of purification based on rules of samsarjankrama.
- Shodhita person should strictly keep abstinence from unwholesome diet and regimen till the restoration of normal physiology.
- Exposure to eight Mahadoshakara Bhava strictly is to be avoided after Shodhana therapy. These factors cause diseases in various part of the body.



### TERMINAL EXERCISE

#### Short answer questions

1. Define Pathya.
2. What type of diet is to be taken on the previous night of Vamana karma?
3. Write Samsarjana karma for Avarashuddhi condition.
4. Write the rules of preparation of recipe for samsarjana karma.
5. What precaution should be taken regarding diet before administration of Anuvasana and Niruha Basti?



Notes

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Notes

### Pathya Apathya during Panchakarma

#### Short Notes questions

1. Diet before Vamana and Virechana Karma.
2. Write symptoms of the person returned to normal health after Shodhana Karma.
3. Give importance of Samsarjana karma.
4. Describe the status of Shodhita person.

#### Essay questions

1. Write the complications due to Ashta-mahadoshakara Brava and their management.
2. Write the diet and regimen to be used during Purvakarma.
3. Write in details the Samsarjana krama to be followed after Vamana and Virechana Karma.



### ANSWERS TO INTEXT QUESTIONS

#### 11.1

1. Pathya
2. Apathya
3. Shakha
4. Panchakarma
5. Agni
6. Doshas

#### 11.2

1. Samsarjana karma.
2. a Incorrect
2. b Correct
3. Seven, twelve
4. Three, four
5. Agnivardhana
6. Kapha Shamana

#### 11.3

1. Snehana and Swedana
2. True
3. False
4. a Correct
- b Incorrect
- c Incorrect
- d Correct
- e Incorrect
- f Correct
- g Correct

#### 11.4

1. One
2. Kapha
3. Vamana
4. 48 minutes
5. Three
6. True
7. True
8. True

#### 11.5

1. Eight
2. 1 f 2 h 3 d 4 g 5 a 6 a 7 b 8 c

**12****PANCHAKARMA EQUIPMENTS**

In the previous lesson, you learnt the details of diet and regimen to be adopted during Panchakarma and its importance. Equipment are the set of articles or physical resources serving to equip a person or thing to complete the specific task assigned. Different Panchakarma procedures need various equipment to perform. A detailed description of such instruments and its correct usage for a particular procedure is dealt. In this lesson you will learn about different equipment and utensils used for panchakarma.

**OBJECTIVES**

After reading this lesson, you will be able to:

- identify various Panchakarma equipment and their usage;
- recognize the role of equipment in performing different Panchakarma procedures;
- use different utensils in performing the Panchakarma procedures;
- discuss necessary panchakarma equipment and utensils needed for setting up of panchakarma centre.

**12.1 DHARAPATHI OR DRONI OR DHARA TABLE**

This is a table made up of wood which measures about 6X3 ft length & width and 2-3 ft height kept over a stand frame with two handles on the foot end, and head end each. Now-a-days, Dhara tables are made up of high quality fibre. Touch of wooden material to the body along with oils while performing the procedure brings the vigor.

Main features of this table are that it should have a head rest, at the foot end it should have a hole to drain the oil used in the procedure. The entire table should be in downward slope so that oil does not stay in the middle of the table. As Abhyanga is performed in seven

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Notes

### Panchakarma Equipments

positions, the patient can take all the seven positions comfortably over the table itself. Generally, a gas stove with lighter is kept adjacent to the table so that the required oils may be heated in between.

Purpose-Dhara table is used for multiple procedures like Abhyanga, Pinda sweda, Pizhichil, Nasya, Shirodhara, Lepa, Sankara sweda, Upanaha Sweda.

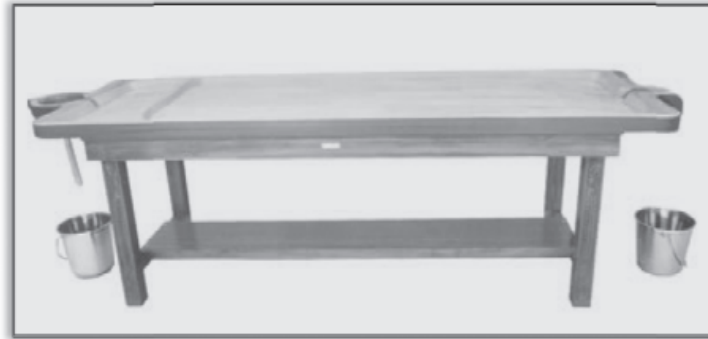


Fig. 12.1: Droni

### 12.2 SHIRODHARA STAND

- A metallic stand is used for this purpose. The height may be adjusted according to the purpose.
- Main features are that the Shirodhara pot is tied to a hook. It should have an adjustable hook so that the Shirodhara patra can be adjusted to the required height.
- It is used for the purpose of performing Shirodhara

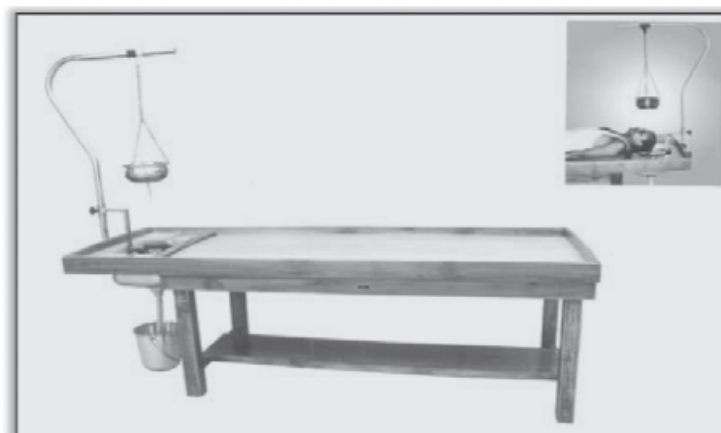


Fig. 12.2: Wooden dhara table with attached Shirodhara stand



Notes



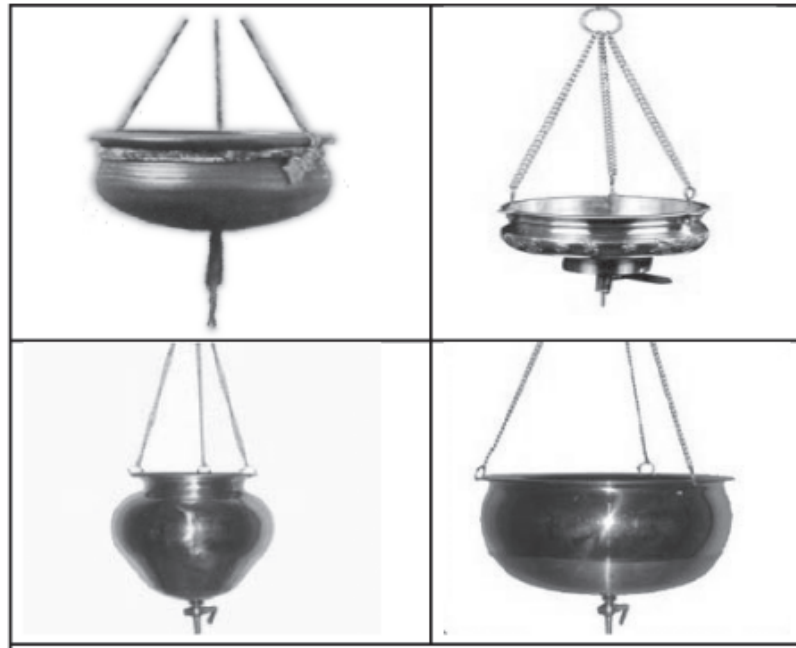
Fig. 12.3: Wooden Shirodhara stand with Dharapatra

### 12.3 SHIRODHARA PATRA (VESSEL USED FOR HOLDING SHIRODHARA LIQUID)

- It is available as earthen pot, fibre pot, and a metallic pot of 5 litres capacity. The earthen pot is good among all. A big hole is made at the centre of the pot for the flow of oils. For smooth and uninterrupted flow, dried coconut shell is used.
- The pot is tied to a wooden shirodhara stand which is attached to the Dhara table and the patient's head is adjusted over headrest on Dhara table. Medicated buttermilk, medicated milk, oils etc., are used for the procedure. For the uninterrupted flow of the material, a dome made of coconut shell is used and the material / oil is allowed to flow through a bunch of threads.
- It is used for the purpose of performing Shirodhara.



Notes



**Fig. 12.4: Different kinds of Shirodhara patra**

**12.4 ELECTRICAL AUTOMATIC SHIRODHARA YANTRA**

Presently these electrically automated shirodhara yantra available in the market are mainly being used in the health spas. It is fitted with temperature control and regulation system and oil recollection system. But ideally, manual mode of shirodhara gives much more therapeutic benefits.



**Fig. 12.5: Electrical automatic shirodhara yantra**

### 12.5 SHIROVASTI CAP

- It is made up of leather with a standard height of 10-12 inch and width of 12 inches. Now-a-days fibre caps/ rings are available.
- It should have the gum straps so that the cap can be adjusted over the head tightly. There are different shaped caps available in the market.
- It is used to perform the Shirovasti procedure



Notes



Fig. 12.6: Shirovasti cap



#### INTEXT QUESTIONS 12.1

1. Dhara table is made up of wood which measures about ..... length & width and ..... height
2. Manual mode of shirodhara yantra is superior to electrical automatic shirodhara yantra.(Yes/No)
3. .... is used for performing the Shirovasti procedure.

### 12.6 SARVANGA BHASPA SWEDANA YANTRA (SITTING)

- It is 4 ft x 4 ft length and width. Its height is 4 ft. This has a door for the patient to enter and has a stool on which the patient can sit. The steam is allowed to enter a multiple-holed pipe which is kept inside of the box on its base.
- It is used for performing Swedana in sitting posture.

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Notes



Fig. 12.7: Bhaspa swedana cabinet (sitting type) with steam generation cooker

### 12.7 SARVANGA BHASPA SWEDANA YANTRA (LYING)

- Sarvanga Bhaspa Swdana is a box that measures 6x3 ft long. It has two layers of shelves covered with planks made of wooden material. The head rest is outside of the box. The first layer of the shelf is a porous one where the patient is allowed to lie down with head outside kept on head rest. Beneath to it is the open space, where the steam which is generated by boiling the medicinal herbs in a cooker is allowed to pass through porous pipes through which steam is allowed inside. Over the patient, at height of 1 ft, another shelf is there, to cover the patient so that the steam remains there. Doors enable one to enter into the yantra and this can be closed.
- It is used for performing swedana in lying down posture.



Fig. 12.8 (a): Bhaspa swedana lying cabinet – top open type





Notes



Fig. 12.8 (b): Bhaspa swedana lying cabinet-inside view

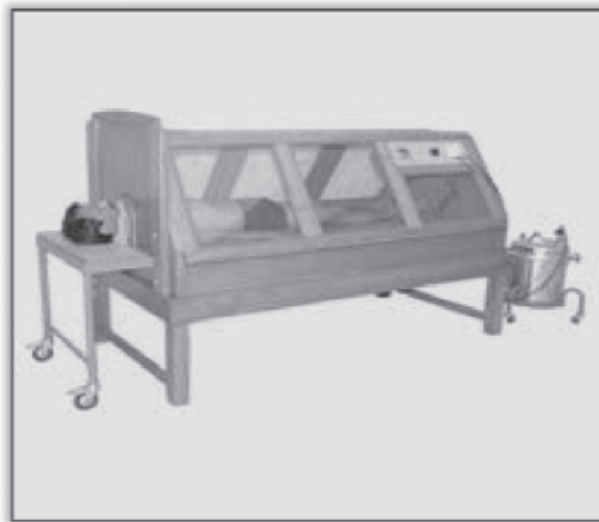


Fig. 12.8(c): Bhaspa swedana lying cabinet - side open type

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### 12.8 NADI SWEDANA YANTRA

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It is used for the purpose of local fomentation with a steam jet. The word ‘nadi’ means tube like. Steam is ejected out through a heat resistant tube. In market 20 to 30 ltrs capacity cooker-cum-boilers fitted with 3 KW electric heaters are available with an external fitted heat resistant tube with a steam sprayer.

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Notes

## Panchakarma Equipments



Fig. 12.9: Nadiswedana yantra



### INTEXT QUESTIONS 12.2

1. Sarvanga bhaspa swedana yantra (lying) is of ..... length.
2. Separate equipments for sarvanga bhaspa swedana are available for sitting and lying positions. (Yes/No)
3. .... is used for the purpose of local fomentation with a steam jet.

### 12.9 KATIVASTI RING

- It is used to perform Kativasti. It is in ring shape made of fibre or leather.
- This ring is kept over the lower back and black gram flour is used to fix it over the body by cementing the leakage area. If not, simply the black gram flour is made in a ring shape and the procedure is done.
- This is used for the purpose of Kativasti

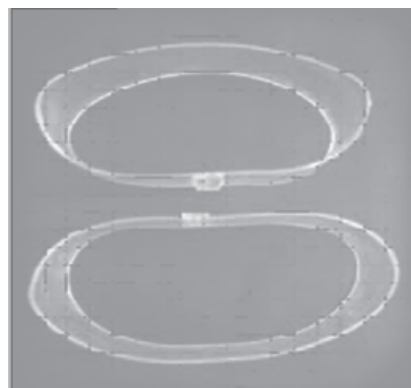


Fig. 12.10: Kati vasti yantra (fibre made)

### 12.10 JANUVASTI RING

- Introduction- As above, the rings used for the purpose of Januvasti (Knee area) or Netravasti (Eye area) are also available. If not, as discussed above, the black gram flour may be used for making the ring.
- Main features- It is kept over the area as required.
- It is used for the purpose of Januvasti, Netravasti.



Notes

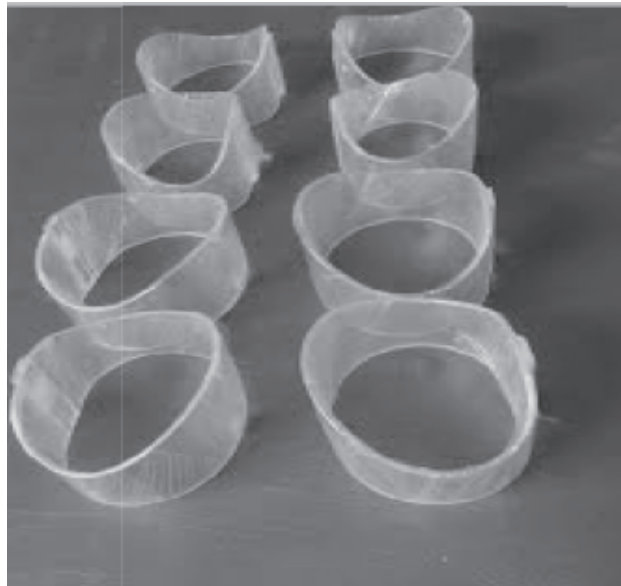


Fig. 12.11: Janu vasti rings (fibre made)



#### INTEXT QUESTIONS 12.3

1. To perform the Kativasti, the ring shape is made of ....., ..... and .....
2. The ring used for the purpose of giving vasti in Knee joint area is called .....

### 12.11 AKSHI TARPANA

Swimming goggles (after removing the fitted glasses) can be used for the purpose of akshi tarpana. If not available, black gram flour can be made in the shape of swimming goggles and used. The same is shown in the picture below:

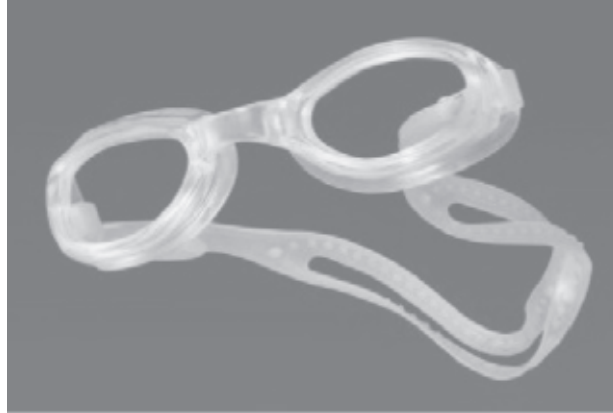
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Notes

### Panchakarma Equipments



**Fig. 12.12:** Swimming goggle for Akshi tarpana

### 12.12 AVAGAHA SWEDA TUB

- The bathtub is used for this purpose. It is available in stone, rubber, fibre, etc. One can also make a wooden one. It should have the capacity to hold the body weight and also the water/decoctions of huge quantity.
- It has a wide opening on top from where the patient enters the tub. All surfaces should be smooth from the inside. The patient is allowed to sit in a relaxed posture with extended legs and head kept outside the water or on the ridge of the tub. The decoction water is filled till the nabhi (umbilicus) level of height of the patient in sitting posture. Further addition and discharge of water /decoction can be done by the inlet and outlet pipes through a valve control.
- It is used for the purpose of Avagaha Sweda.



**Fig.12.13(a):** Fibre tub for Avagaha sweda



Notes



Fig. 12.13(b): Rubber tub for Avagaha sweda

### 12.13 VAMANA EQUIPMENTS

Vamana karma is performed while sitting in a Vamana chair specifically meant for that. However, if it is not available then the Vamana karma can be done by arranging a stool and tub.

S. No.	Name of the specific equipment of Vamana Karma	Purpose
1	Special Vamana Chair	Can perform Vamana comfortably and the vomitus can also be collected.
2	Chair with Hand rest	To sit the patient
2	Vamana stool	To keep the tub
3	Vamana Tub	To collect the vomitus
4	Vamana measuring mug	To measure the vomitus



Fig. 12.14: Vamana equipment chair



**Notes**

**12.13.1 Special Vamana Chair**

- It is the specific chair meant for the purpose. It is having the chair with hand rests, attached steel sink, with a collection measured mug beneath the sink.
- It has an added value because the sink is attached to the chair that gives the comfort to the patient. The vomitus can be collected in a separate measuring mug which is kept beneath the sink .This gives the exact measurement of each vomitus which is an added advantage to the physician’s work. Easy for washing too.
- Vamana can be performed comfortably in this chair.

**12.14 VIRECHANA EQUIPMENT**

The specific instruments for virechana karma are as tabulated here.

S. No.	Name of the specific equipment of Virechana karma	Purpose
1	Virechana chair	To collect bodily wastes expelled out during Virechana
2	Bedpan	



**Fig. 12.15: Virechana chair**

### 12.15 NIRUHA VASTI EQUIPMENT

Now-a-days to perform the Kashaya vasti, the ‘enema can’ is used. The details are as follows.

Enema can with rubber tube and nozzle-

- This is made of Aluminum metal which is light in weight. This can be easily held with one hand.
- It has a wide open mouth and a minimum of 1.5 to 2 litres capacity to hold the material. It has an outlet which is attached to a rubber tube having a nozzle. The nozzle is introduced into anus gently and the enema can is held at a height so that the vasti liquid flows into body without any obstruction.
- To administer the Niruha Vasti. Pakwashayagata Vasti like Madhutailika Vasti, Yapana Vasti and Siddha Vasti, where the herbal decoction used can be administered by this instrument.



Notes



Fig. 12.16(a): Niruha vasti netra

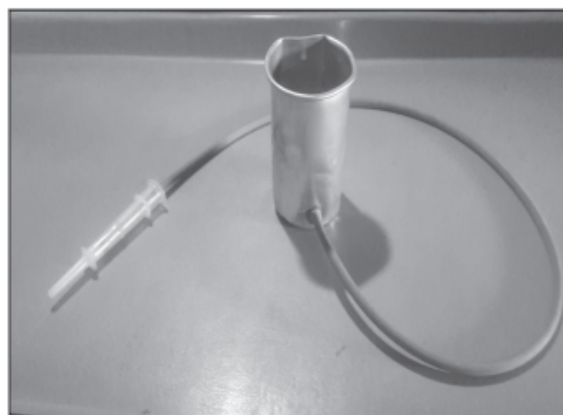


Fig. 12.16(b): Enema can for Niruha vasti



### Notes

### 12.16 ANUVASANA VASTI EQUIPMENTS

Syringe with rubber catheter

- This is a plastic or metallic syringe of different sizes like 10 ml, 20 ml, etc., attached to rubber catheter of 17 & 18 number.
- The oil material which is luke warm and added with salt is taken into the syringe without any bubbles and it is pushed into anus gently by the rubber catheter.
- It is used for performing Anuvasana Vasti.

The Vasti procedures where oil is used like Sneha Vasti, Anuvasana Vasti, and Matra Vasti can be administered by this instrument.



Fig. 12.17(a): 100 ml Glycerine syringe for Anuvasana vasti



Fig. 12.17(b): 60 ml Syringe for Matra vasti



### INTEX QUESTIONS 12.4

1. What is the instrument required to give Niruha Vasti?
2. It is also used for all other Pakwashayagata Vasti. (True/False)
3. What is the instrument required to give Anuvasana Vasti?



## 12.17 NASYA EQUIPMENT

### (A) Nasya yantra

- It is made of steel, brass, bronze metals.
- It is a small holder of the medicine generally used for the feeding of infants. Here the same instrument is used for the purpose of Nasya karma. It holds about 5ml of Nasya materials like oil, milk, decoction, etc.
- It is used for the purpose of Nasya karma.
  - a. Nasal Dropper- Nasya droppers can also be used to give the required drops of the medicine.
  - b. Nasya medicine bottle with dropper - This is the easiest and most practically suited for the Nasya karma. The number of drops required can be controlled by this method and medicine is also not wasted.

### (B) Nasya chair

- This chair facilitates in nasya medicine administration
- It has a specific headrest which gives comfort to the administration of medicine
- It gives simultaneous headrest in inclination and also gives comfort while administering the Nasya.



Fig. 12.18: Chair designed for Nasya karma

## 12.18 RAKTAMOKSHANA EQUIPMENTS

Raktamokshana or bloodletting is done by various equipment. The list is as follows:



## MODULE – III

Panchakarma –  
Miscellaneous aspects



Notes

### Panchakarma Equipments

S. No.	Name of the specific equipment of Raktamokshana Karma	Purpose
1	Raktamokshana performed with invasive equipments a. Scalpel b. Cannula	To perform Pracchanana karma To perform Siravedhan karma
2	Raktamokshana performed with non-invasive equipment a. Jalouka b. Shringa c. Alabu d. Ghatyantra	To perform Ashashtrakrita raktamokshana karma

A) **Raktamokshana performed with invasive Instruments-** Raktamokshana is performed by the pracchanana method using a scalpel to scrape over the area. The other method where the bloodletting is done by puncturing the nearest vein by cannula called Siravedhan.

B) **Raktamokshana performed with non-invasive Instruments**

Jalouka of Nirvisha variety is used for the purpose.

Objects specially prepared from plant origin like Alabu, Shringa and Ghatika are used for non-invasive bloodletting.

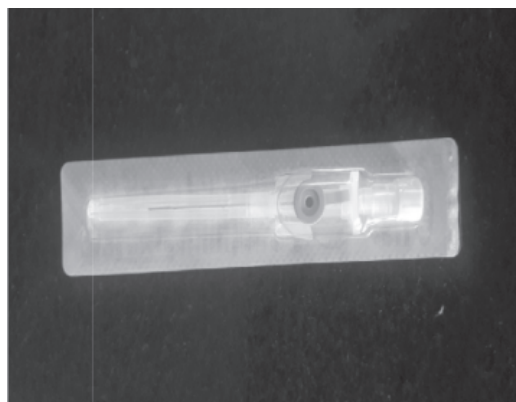


Fig. 12.19(a): Cannula used for Invasive Raktamokshana



Fig. 12.19(b): Raktamokshana by Jaloukavacharana (Leech application)



**INTEXT QUESTIONS 12.5**

1. Mention the Nasya instruments.
2. Mention the invasive instruments of Raktamokshana.
3. Mention the non-invasive instruments of Raktamokshana.
4. Which type of Jalouka is selected for Raktamokshana?

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**12.19 OTHER INSTRUMENTS USED FOR RUKSHA SWEDA  
(DRY HEAT)**

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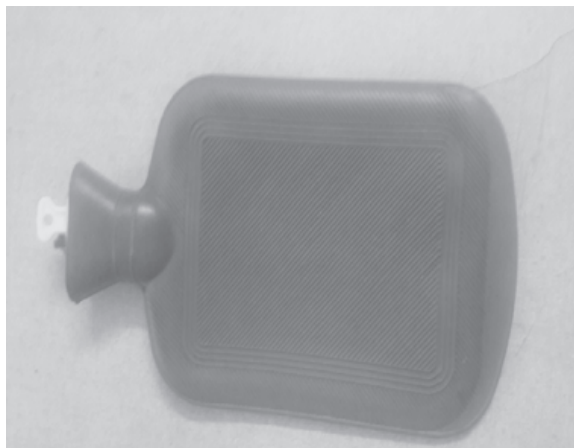


Fig. 12.20(a): Hot water bag for sweda

## MODULE – III

Panchakarma –  
Miscellaneous aspects



Notes



Fig. 12.20(b): Infrared lamp

### 12.20 FOOT STEP

This is also very important in the panchakarma theatre because it helps the patient while stepping up or stepping down the droni or else there is a chance of slip of the patient. Wooden foot step is ideal.

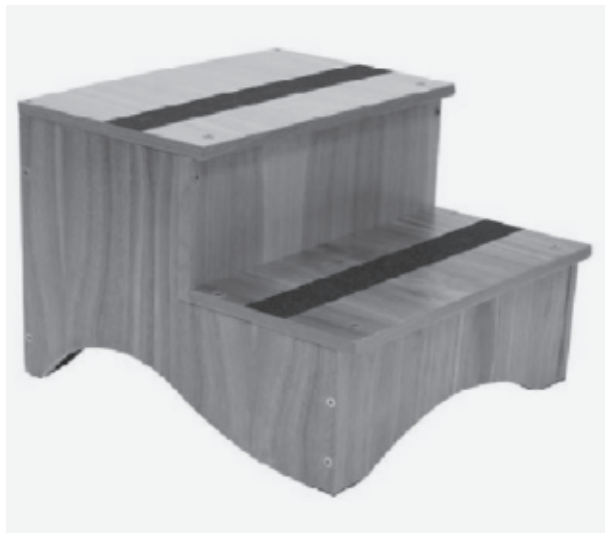


Fig. 12.21: Foot step – two step

**12.21 PANCHAKARMA UTENSILS & OTHER ITEMS**

The utensils which are used for the purpose of Panchakarma are categorized under this category. They can be used for multiple procedures like Abhyanga, Pinda sweda, Pizhichil, Nasya, Shirodhara, Lepa, Sankara sweda, Upanaha etc., here may be many more other general items which are useful in Panchakarma and a few of them are as listed below.



Notes

S.No.	Name of the Utensils	Purpose
1	Gas stove with lighter	To Heat oils
2	Open Racks-4shelves, 6 shelves, 8 shelves	To keep all equipment and medicines
3	Weighing machine (small)	To measure the quantity of various materials
4	Weighing machine (big)	To record the weight of the patients
5	Almirah-Small, big, with lock facility	To store the medicine & equipments securely
6	Dustbin- with lid, without lid	To dispose the waste
7	Rubber sheet	To perform procedures
8	Different plastic mats	To perform procedures
9	Cotton	To perform procedures
10	Clean towels-Big & small size	To be used post procedures
11	Big drums of different sizes-1 litre to 20 litre with lids	To store the materials, oils, etc.
12	Vessels of different sizes-1 litre to 20 litre with lids	To prepare the decoctions, etc.
13	Kidney tray	To collect the oils while performing the procedures
14	Small, medium, and big dishware	To keep oils, powders, paste, etc., while performing the procedures.
15	Frying pan	To make paste of Upanaha sweda , to dip pottali during procedures.
16	Oil fry pan	To heat various oils while performing the Pindasweda, etc.

## MODULE – III

Panchakarma –  
Miscellaneous aspects



Notes

### Panchakarma Equipments

17	Steel & wooden Spoons of different sizes	To perform procedures
18	Sandamsa	To hold the vessels
19	Steel tumblers	For giving decoctions to drink
20	Glass tumblers	For giving warm water to drink
21	Thermos flask	To keep boiled water
22	Metal and porcelain kharal	To prepare Vasti material
23	Steel Plates of Different size plates	To perform procedures
24	Steel and plastic round mug	To pour oils in external Seka
25	Office Chairs	To perform routine work
26	Office Tables	To perform routine work procedures
27	Visitors chairs	Waiting purpose
28	Registers	For Documentation
29	Computer systems and its accessories	For Digital documentation
30	Stools	To perform Uttara vasti, etc.
31	Foot mats and Door mats	To prevent slipping
32	Aprons for Masseurs	To perform procedures
33	Head caps for Masseurs	To perform procedures
34	Koupeena cloth for patients	To perform procedures
35	Lockers with lock facility	To keep patients' belongings
36	Induction heaters	To heat the materials
37	Induction heater friendly vessels of different sizes(1 ltr, 2 ltr, 5 ltr)	To perform procedures

**Other useful items**

Useful items	Purpose
Rice cookers (different size)	To perform Nadi Sweda
Rubber tube with nozzle	To perform Nadi Sweda
Poultice clothes	To perform Upanaha Sweda
Pottali clothes	To perform Pottali sweda
Sand bags	To perform Ruksha sweda
Different bags	These bags are filled with different materials like Sand, Til (sesame seeds) Brick powder, dust powder, etc. to perform Ruksha sweda
Thick blankets	To perform Anagni sweda
Avagaha tub	To perform Avagaha Sweda
Stone used for Sveda	To perform Asmaghana sweda
Other instruments used for Ruksha Sweda (Dry heat)	
a. Room heater	To perform Ruksha sweda
b. Electrical hot pads	To perform Ruksha sweda



**Notes**



**WHAT YOU HAVE LEARNT**

In this lesson, you have learnt that

- Different Panchakarma procedures require different types of equipment to perform. This can be classified into general and specific categories.
- Panchakarma equipment are those equipment which are used for the purpose of Panchakarma procedures. Example -Dhara table. It can be used for multiple procedures like Abhyanga, Pinda sweda, Pizhichil, Nasya, Shirodhara, Lepa, Sankara sweda, Upanaha etc. There may be many more other general items which are useful in Panchakarma and a few of them are Gas stove with lighter, Weighing machine (small), Rubber sheet, Thermos flask, etc.
- There are also specific instruments meant for the specific purpose like Nasya, Vasti, etc.
- Dhara Table-This is a table made up of wood which measures about 6X3 ft length & width and 2-3 ft height kept over a standing frame with two handles on the foot end,

## MODULE – III

Panchakarma –  
Miscellaneous aspects



Notes

### Panchakarma Equipments

and head end each. Nowadays high-quality fibre made Dhara tables are available. Dhara table is used for multiple procedures like Abhyanga, Pinda sweda, Pizhichil, Nasya, Shirodhara, Lepa, Sankara sweda, Upanaha Sweda.

- **Shirodhra Equipment-** The pot is tied to a shirodhara stand which is attached to the Dhara table and the patient's head is adjusted over head rest on Dhara table. Medicated buttermilk, medicated milk, oils, etc., are used for the purpose. Adjustable Sirodhara Stand is also used.
- **Shirovasti instrument (Shirovasti cap)-** It should have the gum straps so that the cap can be adjusted over the head tightly. There are different shaped caps are available in the market which can be used for performing Januvasti, Netravasti, kativasti, etc.
- **Kativasti Ring-** This ring is kept over the low back and Atta powder is used to hold it tightly on the body by cementing the leakage area or simply the Atta is made in a ring shape and the procedure is done.
- **Steam cabinet -** A door will be there to enter the patient and a stool is kept inside to sit the patient. The steam is allowed to enter a multiple-holed pipe which is kept inside of the box on its base. Lying swedana box- In this box, the patient is allowed to lie down with his head outside kept on head rest. Medicated steam is allowed inside.
- **Special Vamana chair-** It is having the hand rests, attached steel sink, with a collection measuring mug beneath the sink. It has an added value because the sink is attached to the chair that gives the comfort to the patient. Other items are assembled in the absence of special chair like a simple chair with hand rests, stool, tub, measuring mug.
- **Virechana Equipment-** Virechana chair and bed pan are required for the Virechana procedure.
- **Vasti Equipment-** Both Niruha and Anuvasana Vasti are to be administered by different types of equipment based on its quantity and type of material used.
- **Niruha Vasti equipment-** Nowadays, to perform the Kashaya vasti, the Enema can is used. It has wide open mouth. It has an outlet which is attached to a rubber tube having a nozzle. All other Pakwashayagata Vasti like Madhutailika Vasti, Yapan Vasti and Siddha Vasti, where the herbal decoction is used can be administered by this instrument.
- **Anuvasana Vasti equipment -** Syringe with rubber catheter is used to perform Anuvasana vasti where oil is used as the main content. To perform the Anuvasana where oil is used as a main content of Vasti can use. The Vasti procedures where oil is used like Snehan Vasti, Anuvasana Vasti and Matra Vasti can be administered by this instrument.



## Panchakarma Equipments

- Nasya Equipment- Nasya yantra which is made of steel, brass, bronze metals is used. It holds about 5ml of Nasya liquid like oil, milk, decoction, etc. Other instruments like Nasal dropper and Nasya medicine bottle with a dropper is also used for the purpose.
- Raktamokshana performed with invasive Instruments- Raktamokshana is performed by the pracchanana method by scalpel to scrape over the area. The other method where the bloodletting is done by puncturing the nearest vein by cannula called Siravedhana.



## TERMINAL EXERCISE

### Short answer questions

1. Name any two specific instruments used in Snehana with its uses.
2. Mention any two instruments used in Swedana along with its uses.
3. Name any two instruments used in vasti.
4. Mention any two instruments used in Nasya karma.
5. Name any two instruments used in Raktamokshana ( non-invasive)

### Short Notes questions

1. Mention any 5 general types of equipment used in panchakarma procedures.
2. Write a short note on Shirovasti cap.
3. Write a short note on Dhara table.
4. Write about Nasya yantra.

### Essay questions

1. Mention any 10 general types of equipment used in panchakarma procedures.
2. Write about Dhara table in detail along with its features and its uses in panchakarma.
3. Write in detail about Swedan box along with its available varieties.
4. Write in detail about the equipment used in both Niruhavasti and Anuvasanavasti.
5. What about the instruments used in Nasya karma? Describe in detail.

## MODULE – III

Panchakarma –  
Miscellaneous aspects



Notes

## MODULE – III

Panchakarma –  
Miscellaneous aspects



Notes



### ANSWERS TO INTEXT QUESTIONS

#### 12.1

1. 6x3 feet and 2-3 feet.
2. Yes
3. Shirovasti cap

#### 12.2

1. 6x3 ft
2. Yes
3. Nadi Swedana yantra

#### 12.3

1. Fibre, leather or black gram flour.
2. Janu vasti ring

#### 12.4

- 1) Enema can with a rubber tube and nozzle.
- 2) True
- 3) Syringe with rubber catheter

#### 12.5

1. Nasya Yantra, Nasya dropper and Nasya medicine bottle with dropper
2. Scalpel, Cannula
3. Jalouka, Shringa, Alabu, Ghatiyantara
4. Nirvisha variety of Jalouka

# **PANCHAKARMA ASSISTANT PRACTICAL MANUAL**



विद्याधनम् सर्वधनं प्रधानम्

**NATIONAL INSTITUTE OF OPEN SCHOOLING**

(An autonomous organisation under MHRD, Govt. of India)

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# Practical 1

## DEMONSTRATION OF NASYA KARMA

Nose is the gateway to the head, any drug administered through the nose has its effects on the brain. Nasya is a process where the drug is administered through the nostrils.

### Objectives

At the end of this practical, you will be able to

- Perform Mukha avayava and enriching of Nasya.
- differentiate kind of nasya like Pradhamana, Brimhana, Navana Nasya, and Pratimarsha.

### Materials

1. Massage table - 1
2. Big vessel- 1 liter and suspan-1
3. Small size bowls - 2
4. Dropper - 1
5. cotton
6. Towel-2(small )
7. Eye pad - 2
8. Pressure cooker & pipe (pipe distance should be 12 cm from pts face).
9. Triphala or panchakola decoction – 100ml
10. Spitton-1
11. Dhanwantari oil-50ml (For face massage)
12. Kheerabala oil-50ml (for head massage)



## Notes

### Methods

- Nasya should not be conducted to the individuals below 7 years and above 80 years of age (except pratimarsha nasya).
- Before starting the therapy, examine the patient thoroughly for determining the eligibility for treatment.
- Nasya should be performed only in the morning when the temperature is moderate, the sky is clear and without clouds.
- The patient should not take any food before the start of the procedure.
- After performing spiritual rites, massage the head and body with Dhanwantarm tailam and ksheerabala tailam respectively. Then do gentle sudation with a cloth dipped in hot water.
- Use the cotton pad in ears & eye.
- Then ask the patient to lie down on the table on her/his back with her/his head end lowered.
- Bend the head backward to 45<sup>0</sup> & hold the nostrils with left thumb and pour the required quantity into the nostrils with the right hand by the use of dropper or cotton piece.
- While performing nasya karma, patient is advised not to (shaking/moving of head), get angry, talk, sneeze and laugh
- During the process of pouring the drug into one nostril, the other nostril should be closed and the patient is asked to inhale the drug.
- Gentle massage should be done to throat, forehead, palm, soles & shoulder, immediately after nasal administration.
- After completion of treatment ask the patient to gargle with lukewarm water or triphala kwatha.
- **Note:** Internal administration of oil should not be done before nasya karma.





**Notes**

**Benefits**

1. Nasya Karma is effective in early aging, sound sleep.
2. Protect the person from diseases related to head.
3. In gray hair, migraine feeling lightness in the head.
4. It protects the eye-side.
5. This therapy enhances the activity of sense organs.

**Observation**

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**Conclusion**

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**Remarks**

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## Practical 2

### JALAUKAVACHARAN

JALUKA means LEECH, so jalukavacharan means leech therapy. The raktamokshan (blood letting) by allowing the leech to suck the blood from the site of lesion is known as jalukavacharan.

#### Objective

At the end of this practical, you will be able to perform raktamokshan by applying the leech.

#### Materials

1. Droni
2. Jaluka (non-poisonous leech) 3-4 in nos.
3. Sterilized cotton & Gauze
4. Haldi powder (curcuma longa) 10gm
5. Rock salt (Sainda namak) 10gm
6. Kidney tray 2 nos.
7. Gloves 2 pairs
8. Needle/Lancet 2 nos.

#### Methods

##### Preparation of the patient

1. Ensure that Hemoglobin, BT (Bleeding Time), CT (Clotting Time) are checked.
2. Counsel the patient before starting the treatment.
3. The place should be clean and hygienic.



## Notes

4. The site of jalukavacharan should be dried with sterilized cotton.
5. Don't apply spirit and soap at the site of jalukavacharan.

**Preparation of leech**

Put leech in a kidney tray filled with Haldi mixed water with the help of gloved hand. After 45 minutes, shift the Leech to another kidney tray containing clean water.

**Application of leech**

1. Hold the leech with thumb and index finger and put its mouth close to the site of the lesion with the help of gloved hand and water dipped cotton swab.
2. If the leech doesn't hold the site, apply few drops of milk or honey at the site. If still leech doesn't hold, give a simple prick with a lancet.
3. Once the leech holds the site, it forms a specific shape, explained in Ayurveda as ashwakhura, i.e. horse hoof as shown in the image below.
4. Cover the leech with cotton swab and put few drops of water over the swab on and off
5. Generally, leeches will take half an hour to an hour to suck maximum blood to its capacity (around 10 -15 ml) and detaches themselves.
6. If required, a leech can be detached from the site by just applying turmeric or salt or mustard powder.

**Post therapeutic measure**

1. Haldi powder is applied over the area and a proper bandage is applied.
2. After the leech detached from sucking, it has to be put in a kidney tray filled with Haldi mixed water. Immediately leech vomits the blood it has sucked. Leech moves actively only when it emits blood completely. Thereafter it has to be kept separately for the reuse on the same patient. If number of leeches are available then new leech can be used for every application.



3. If excessive bleeding from the site is present, it may be stopped immediately by applying the powder of sphaatika (alum) with a pressure bandage.
4. The Blood pressure of the patient should be checked before & after the treatment.

**Care of the leech after treatment**

1. Leeches should be kept in glass, mud vessels. But generally, in the present days, it is often kept in plastic containers. A bit of mud and few petals and grass will make the leeches feel like living in a natural pond.
2. Only non chlorinated, clean water should be used for storing leeches. 2/3 rd of the container should be filled with water and the mouth of the container should be covered with a clean white cloth and tied with a rubber band. It allows air for circulation and at the same time prevents the leech from crawling out of the container.
3. The water should be changed once in three days. The water should be a little cool if needed chilled water can be added to the normal water to make it cool. The containers should never be kept near hot objects or under direct sun. Changing the containers once in a week is advised.

**Benefit**

**Skin diseases** – Psoriasis, eczema, vitiligo, acne, alopecia

**Rheumatological spectrum** – Rheumatoid arthritis, gout.

**Musculoskeletal spectrum** – Osteoarthritis, conjunctivitis

**Activity**

Apply the Jalauka on 3 patients who are suffering from severe joint pains along with swelling and redness for 7 times (on alternate day) and record your observations.

- Name of the patient
- Age:
- Sex:
- Occupation:
- Bleeding and clotting time:
- Blood pressure:

	Day1	Day2	Day3	Day4	Day5	Day6	Day7
<b>Pain</b>							
<b>Swelling</b>							
<b>Redness</b>							



Notes

**Record Improvement as given below**

- Good (+)
- Best (++)
- Better (+++)

**Observation**

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**Conclusion**

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**Remarks**

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**Notes**

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## Practical 3

### DEMONSTRATION OF SARVANGA DHARA OR PIZHICHIL

The Sanskrit word 'dhara' means stream or flow of liquids. Sarvanga dhara is the continuous showering and massaging of the whole body with warm medicated oil. 'Pizhichil' in Malayalam language literally means squeezing (pizhi) and flowing (chil). It is the combination of snehana (oleation) and swedana (sudation) treatments. It is considered as one among the keraliya panchakarma, as it is well practiced and popularized in kerala.

#### Objectives

At the end of this practical, you will be able to perform sarvanga dhara

#### Materials

Droni

Cloth pieces – 4 (size 1.5 square feet each)

Medicated oil (as per Physician's advice) minimum 5 litres for body

Medicated oil (quantity sufficient) on head -30ml

Amalaki churna – 50gms

Buttermilk- 100ml

Gandharwahastadi kashayam -50ml

Cotton ear plugs - 2

Big Vessels (3 lit capacity) – 3

Small vessels (1 lit capacity) – 2

Gas stove and lighter -1

Soft towels for wiping the body- 2

Nirgundi and Eranda leaves – 50gms



Bandage

Eye pad - 2

## Methods

### Preparation of patient

- Educate the patient about the procedure, duration, possible effects and benefits of treatment.
- Advise the patient to cut nails and hair short, empty bladder and bowel.
- The procedure is performed on empty stomach or after two hours of taking food.

### Preparation of room

- The procedure room temperature is maintained to 21 degree Celsius
- Doors and windows should be closed with the screen. There should not be free flow of breezes inside the panchakarma theatre.
- Air condition and fans should be switched off.
- The therapy room and the utensils used for the therapy should be clean.

### Procedure

- Four to five trained technicians under the supervision of a physician perform the treatment.
- The patient is advised to remove all the clothes and wear only the loin cloth.
- After performing spiritual rites, the patient is made to sit on the droni.
- As the procedure is performed for more than an hour, the patient would be in constant touch with the temperature of the drug used. So as to avoid complications like giddiness, burning sensation etc., Amalaki kalka thalam should be applied on tip of the head.

### Preparation of Amalaki kalka Thalam

- Add buttermilk to Amalaki churna and cook it well till it becomes semi-liquid. Make it flat round shaped with a hole in the centre and place it on the anterior fontanelle of the skull (centre of the head) and pour 10-15 ml of Chandana bala lakshadi taila and cover it with Vataghna leaves like Eranda and Nirgundi and then bandage it well in swastika shape.
- Cloth pieces of size 1.5 square feet should be soaked in warm medicated oil and then squeezed onto the person's body from a height of 8 inches, so that oil flows in a continuous single stream along the thumb, in a downward direction.



Notes

- While pouring the medicated liquid, the stream should have uniform pressure not too high or too low.
- The pieces of cloth are periodically soaked in a vessel containing warm oil. Gentle massage is given following the path of the oil stream.
- The patient should be made to adopt the seven standard positions so that no area of the body is left uncovered. (The details of seven position are explained in lesson 9)
- The oil poured onto the body will flow down on the droni and this should be collected and can be again used by reheating it well.
- It takes 45 to 90 minutes for 7 – 28 days depending on the condition of the patient.

**Post procedure**

- After the completion of the procedure, sponge the body with soft towels followed by a gentle massage and the person is advised to cover the body with a thick blanket and advised to take rest for 30 minutes and then to take a bath in warm water.
- The patient is advised to take light and warm foods.
- The patient is advised to take Gandharwahastadi kashayam at bedtime for cleansing the bowels daily throughout the duration of therapy.

**Benefits**

- Relieves body pain and muscle spasms
- Helps in healing bone injuries
- Increases immunity and prolongs life span
- Very soothing, relaxing, rejuvenating and anti- aging.

**Note:** This procedure is done under the supervision of an Ayurvedic physician.

**Observation**

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**Conclusion**

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## Practical 4

### DEMONSTRATION OF SNEHA ABHYANGA

The word 'Sneha Abhyanga' is derived from the Sanskrit word sneha means 'Oleate' or make smooth. The word abhyanga means to anoint or to smear. The term sneha abhyanga is restricted to smearing the oil to the whole body.

#### Objectives

At the end of this practical, you will be able to  
perform the procedure of sneha abhyanga  
perform different kinds of abhyanga by applying the above technique

#### Materials

Medicated oil (as per physicians advise) for body – 200 - 500ml

Medicated oil (as per physicians advise) for head – 50ml

Droni – 1

Therapist-4; Attendant -1

Medium sized widely opened bowl – 2

Vessel capacity 1 lit -1

Stove and lighter

Small towel -1

Big towel -1

#### Methods

##### Preparation of patient

Educate the patient about the procedure, duration, possible effects and benefits of treatment.



Nails and hair to be cut short

Bowel evacuation (Mala visarjan) in the morning

Food to be taken at least before 1 hour (Ideally 3 hrs)

### **Preparation of room**

Standard Room temperature (20 – 22<sup>0</sup> C) should be maintained in Panchakarma theatre.

Door and windows should be closed with screen

Air condition and fans should be off

### **Preparation of Technician**

Nails and hair to be cut short

Finger rings and bangles for female technician should be removed before performing the procedure

Therapist uniform should be green in colour, head cap and face mask should be worn.

Wear only therapy room chappals

### **Procedure**

Applying oil-To begin with, the client is undressed to minimum clothes i.e., loin cloth, and then asked to lie down in supine position on the Droni.

Oil is heated in a vessel to make it lukewarm and is applied on the whole body.

Abhyanga procedure should be done in the following Seven positions -

1. Sitting upright with knee extended
2. Lying in Supine position
3. Lying in Left lateral position
4. Lying in Prone position
5. Lying in Right lateral position
6. Lying in Supine position
7. Sitting upright with knee extended

Abhyanga is performed for 5-10 minutes in each posture and for 35 to 75 minutes in total. It can be done continuously for 7 days, 14 days, 21 days and up to 28 days with suitable oils, powders as prescribed by the physician.



## Notes

Oil is applied in upward fashion i.e. against the direction of the hair and not in the direction of the hair. By this, the medicine settles down well and enters into the hair roots.



**Neck-**Massage the posterior and lateral aspect of the neck followed by siroabhyanga neck massage should be done.

**Massaging the cervical spine-**Therapist places her/his palms on his two sides of the patient neck. With the palm in this place, thumbs are approximated at the midline of the spine. Then the thumbs are simultaneously moved upward along the spine towards the occiput. While moving the thumbs adequate pressure is applied to the spine.

**Sides of the neck –** Lateral sides of the neck is also massaged while the patient is in the sitting position. The therapist stands at the back of the patient with palm placed on the either sides of the head moves downward towards the shoulders in a circular fashion.

**Face-**After massaging the posterior of the neck the therapist performs on the face.

**Linear massage on forehead-**Therapist should firmly place both the thumbs on the center of the patient's forehead, approximating each other on their outer side.

**Linear massage on eyebrow-** Both the thumbs are placed at the medial end of each eyebrow in a way that their tips face each other with the left thumb on the left brow and the right thumb on the right brow. Then the therapist applies firm pressure and slides the thumbs towards the lateral sides.

**Linear massage on the nasal bridge-** The thumb is placed on the base of the nasal bridge, by applying gentle pressure the thumb is then moved to the tip of the nose.

**Linear massage on upper lip-**Right and left thumb is placed on the skin portion of the upper lip just below the nose approximating the tips of the thumbs in the middle. Then by applying adequate pressure, the thumbs are moved away simultaneously towards the lateral side covering the whole upper lip.

**Linear massage on lower lip-** Right and left thumb is placed on the skin portion of the lower lip just below the mouth approximating the tips of the thumbs in the middle. Then by applying adequate pressure, the thumbs are moved away simultaneously towards the lateral side covering the whole lower lip towards maxilla.

**Linear massage on maxilla-**Thumbs are placed on either side of the nose and then moved laterally to the maxillary region in a circular fashion.



**Chin massage-** Thumbs are placed in the center of the chin. Applying firm pressure, thumbs are then moved laterally over the mandible.

**Ear-**The patient is placed in one lateral position, and 5 to 6 drops of oil is dropped into the ear. For this dropper may be used or simply it can be dipping the fingers in the oil and then dropping the oil into the ear through the tip of middle finger.

**Back -**The patient is made to lie down with arms at the sides or extended towards the head side. The masseur effleverages the back from the shoulders downwards on each side of the spine. Stroking is done from the sacrum upward. Friction follows with each hand at the side of the spine going down slowly. Next kneading by muscles picking is done with squeezing. Percussion and vibration result into stimulating experience

**Chest -** The patient lies on her/his back on the massage table, masseur starts manipulating the chest by means of strokes with both hands on each side of the breastbone. A circular motion is formed by the movement made up and down, moving down the chest. Next, the muscle kneading is done by picking up the skin and muscle. Tapotement followed by hacking and slapping.

**Abdomen -** The patient is made to lie on the back with the knees drawn up. This enables the abdominal wall to relax. Abdominal massage includes a series of movements that involves friction, circular kneading, and tapotement with both hands. The navel part of the abdomen is very important part of the body because 72,000 nerve centres are present there. Abdominal massage should not be done after a heavy meal. It should be done after 2 hours of intake of a meal. The bladder should be emptied before the massage,

**Joints -** Stiff and swollen joints, sprains and bruises can be treated with friction movements of massage combined with mechanical movements.



**Fig. 9.1: Image showing Abhyangam**

Generally, two attendants (masseur/masseuse) are required for Abhyangam.



Notes

Massage should be done in a downward direction on the long muscles (for e.g. Upper and lower limbs) and circular bouts on the round muscles, joints, abdomen etc., (spiritual rites before the Abhyangam is important).

The most suitable time for massage is early in the morning between 5 to 9 AM and evening between 4:30 to 6 PM.

Apply oil on the entire body before starting the Abhyangam and massage all the areas of the body with both hands with cross movements and squeeze all the muscles with bearable pressure. This helps to remove pain and tension from the extremities such as the toes and fingers.

Squeeze the muscles until all the oil is absorbed by the skin. The joints of the fingers and the toes should be rotated clockwise as well as anti-clockwise to enhance the secretion of growth hormones.

**Indications**

Decrease the aging process

Reduces fatigue

Improves eye sight

Strengthens body

Increases longevity

Induces normal sleep

**Observation**

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## Practical 5

### DEMONSTRATION OF SHIRO ABHYANGA OR HEAD MASSAGE

Ayurvedic head massage or Shiro Abhyanga is a specialized therapy mainly focused on the vital points of head and neck which are most vulnerable to stress and tension. It involves pouring oil on the head followed by a massage. It induces a state of calm, peace and tranquility and promotes high levels of alertness and concentration.

#### Objectives

At the end of this practical, you will be able to perform the specific strokes and massage pattern on the head.

#### Materials

- Comfortable cushioned chair
- Vessel and bowl – Each 1
- Medicated oil- 200ml
- Stove and lighter
- Ear pads
- Cloth for covering the body below the neck
- Soap-1
- Flour of Bengal gram – 10grams
- Big towel -1
- Sterilized cotton

#### Methods

##### Preparation of the person

- It may be performed at any time of the day but sunrise is an ideal time/
- Hair should be trimmed and short for males.





### Preparation of the technician

- Cut the nails short.
- Do not wear rings and bangles
- Hands should be clean and dry.

### Pre-procedure steps

- Person should sit comfortably on a chair.
- Body below the neck is draped with a cloth
- The technician should chant a prayer or swastivachana before starting the procedure
- He should stand behind the person in the upright position.

### Procedure

#### Application of the oil

- Take lukewarm oil in the palm of hands, pour uniformly all over the head and spread it to the neck and ear with the palmar surface of the hand.
- Then massage the whole head moving the palmar surface of the hand covering all corners of the head including front part, lateral sides, upper part and back side of the head with gentle pressure.
- Pick the hair gently with the fingers of the hand. At the same time rub the scalp.
- Gentle strokes are given all over the head. By using all fingers of both hands give rapid wave movements all over the head.
- With the fists of both hands give the strokes simultaneously and alternatively
- Hold the hair gently and squeeze it on every part of scalp
- With flattened palm keeping on either side of the scalp, press gently and move all the sides to cover all the part.
- Do ear massage with the thumb placed anteriorly and fingers placed posteriorly; moving the fingers upwards to downwards for 2-3 min and gently squeeze it.
- In between the strokes take sufficient amount of lukewarm oil wherever necessary.

#### Time period

Each stroke is performed for 4-5 minutes and the whole procedure should be completed in 30-40 minutes.



Notes

**Post procedure**

- Person should rest for 15 minutes after completion of main procedure
- Should take bath with lukewarm water
- Can use soap or flour of Bengal gram

**Benefits**

- Hair fall
- Premature graying
- To relieve mental stress
- Sleeplessness
- Headache
- Dandruff

**Observation**

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## Practical 6

### SHIRODHARA

The word 'dhara' means stream or flow of liquids. It is the type of Ayurveda therapy that involves pouring of liquids (oil or ghee or buttermilk etc) gently on the forehead. It is considered to be the queen of all Ayurvedic treatments which rejuvenates the nervous system, releases emotions, opens the subtle channels and unfolds bliss throughout the mind and body.

#### Objectives

At the end of this practical, you will be able to perform shirodhara with any liquid.

#### Material

- Dhara table - 1
- Dhara pot - 1
- Medicated oil- 2 to 3 liters ( as advised by physician)
- Vessels- 3 of capacity 2 liters
- A long & 5 ft wide cotton cloth for the body.
- Cotton pads 2 for eyes and 2 for ears.
- Ribbon of gauze.
- Rasnadi churna-10 gms.
- ½ Ltr milk & 1 gm ginger powder.

#### Methods

Minimum of two attendants is needed to perform shirodhara procedure.

#### Pre procedure

- Explain the procedure before performing to assure the safety of the patient.



- Then the patient should be given a clean dress to change and advised to relieve all natural urges before the start of the procedure.
- Food to be taken before 2 hour

**Preparation of room**

- The procedure room temperature is maintained 21<sup>0</sup> Celsius
- Doors and windows should be closed with screens. There should not be free flow of breezes inside the panchakarma theatre.
- Air condition and Fans should be switched off.
- The therapy room and the utensils used for the therapy should be clean.

**Procedure**

- A Shirodhara session can last up to an hour, and it is usually carried out in a calm room with neutral music, diffused natural light, candles, flowers, and other decorations which are intended to promote relaxation.
- After performing spiritual rites, the patient is asked to sit straight on the droni.
- Head massage should be given for 5 minutes to stimulate the vital points.
- With a ribbon of guaze tied around the forehead region just above the eyebrows to avoid spilling of liquid into the eyes during the process.
- The patient should be asked to lie comfortably on the Dhara table in supine position and shoulders should be just below the raised area of the table near to the head.
- An empty vessel should be kept under the collector aperture of the table near to the head.
- Liquid should be kept in a separate vessel in heated water so as to make sure that temperature should be maintained constant and lukewarm.
- Warm liquid should be poured in the Dhara vessel, keeping a finger under the aperture to avoid sudden flow over the head.
- While pouring the dhara drava into Dhara patra or while moving the dhara patra in an oscillating manner there is a chance of spilling on the face, which may cause discomfort to the patient and has to be handled carefully.
- Dhara flow should be from a height of 4 fingers above the forehead. The temperature of dhara drava should neither be too hot nor too cold.
- The uniform pressure of flow has to be maintained throughout the procedure.
- Manage the vessel carefully over the forehead of the client and inform her/him that you are starting the treatment and start pouring the liquid on the forehead in the manner described above.
- Continue the procedure for the period of 30 – 60 minutes.



## Notes

**Duration of the treatment**

- 30minutes to 60 minutes for 7 – 28 days depending on the condition of the patient.



Image showing Shirodhara

**Post-procedure**

- Clean the head thoroughly and Cover the head with towel or cloth so as to avoid any further exposure to the air.
- Apply Rasnadi churnam / Thalam over the head.
- Serve the milk boiled with the ginger, so as to avoid any further complication.
- Give him/ her, the chart of instructions to be followed on by the client.
- After the procedure the client is asked to take rest for 10 minutes and then take a head bath with warm water.

**Benefits**

- Regular shirodhara enhances blood circulation to the brain, improves memory, nourishes hair and scalp, assists in providing sound sleep and calms the body and mind. Shirodhara is one of the most effective treatments for reducing stress and nervous tension.
- A rejuvenating and nurturing treatment creating a pool of stillness in the mind.
- Ultimate mental and emotional relaxation therapy.
- Beneficial for many diseases connected with the head, neck, eyes, ears, nose and throat.
- Helpful in prevention of hair loss, premature graying and cracking of hair
- Relieves headache and burning sensation of the head.
- Improves digestion and thereby nourishing and rejuvenating the body.

**Note:** This procedure is done under the supervision of an Ayurvedic doctor.



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## Practical 7

### DEMONSTRATION OF SHIROPICHU

Applying the medicated oil on the top of head using a cotton pad is known as shiropichu. As this process doesn't involve massage, it can be confidently used in painful conditions or ulceration of the scalp also.

#### Objectives

At the end of this practical, you will be able to perform shiropichu

#### Materials

- Knee high chair-1
- Cloth for draping the body
- 4 inches wide round sterilized cotton pad-2
- 22 inches square cotton for bandaging
- Medicated oil-50 ml
- Vessel capacity-500 ml - 1
- Stove & lighter.

#### Methods

##### Preparation of the person

- Shiropichu can be performed at the time of sunrise.
- Person should brush the teeth and evacuate bowels and the bladder
- Light warm up exercise should be done.
- Hair should be cut short and trimmed.

##### Preparation of the technician

- Therapist should be well dressed in a uniform.





Notes

**Procedure**

- Person should sit in a comfortable posture & the body below the neck should be covered with a cloth.
- Medicated oil is made lukewarm and cotton pad is soaked in it.
- The soaked cotton pad is kept on the top or centre of the head.
- Then a 20 inches (or as required) cotton ribbon is wrapped to fix the cotton pad on the centre.
- A cloth of 50 inches is folded diagonally from corner to corner to make it a triangular bandage. And it is used to wrap the head just above the eyebrow and the point at the back side is knotted together.
- Keep this for 60 minutes. It should be done for 7 days.

**After procedure**

- Person should take rest for 10 min.
- May take a head bath with lukewarm water after an hour.

**Benefits**

As like shiroabhyanga

**Activity**

Apply the shiropichu in any one of the condition discussed under benefits of shiropichu in module 2 lesson 10 to at least 3 persons for 7 days and record your observations.

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## Practical 8

### DEMONSTRATION OF UDVARTANA

The word meaning of Udvartana denotes rubbing of the body. Udvartana is a procedure where a group of medicated herbs which are in the powder form is rubbed all over the body in a specialized technique and for a specified time. It is also known as “Shareera Parimarjana

#### Objective

At the end of this practical, you will be able to perform Udvartana.

#### Materials

- Abhyanga table-1
- Medicated powder for abhyanga-500gms

#### Methods

##### Preparation of the patient

Morning time after getting up from the bed and after evacuating the bowel and bladder is an ideal time for this procedure.

##### Preparation of technician

- At the time of sunrise, udvartana should be performed on an empty stomach and before bath.
- The patient is advised to remove all the clothes and wear only the loin cloth.
- After performing spiritual rites or chanting the prayer, the patient is made to sit on the droni.
- Udvartana is carried out in four different positions of the client. They are supine, left lateral, prone and right lateral.



## Notes

- ‘Triphala’, is the most commonly used powder in the treatment. It is a mixture of excellent nerve stimulating agents such as Gooseberry, Belerica, and Myrobalan. The medicated powder is applied all over the body and massage is done in the opposite direction of the hair roots, with appropriate pressure. Extra massage is provided on specific parts of the body depending on the type of disease.
- The massage goes on for about 30 to 40 minutes. During this time, the body surface slightly warms up and expels traces of toxic coatings on its nerve endings. This facilitates faster nerve stimulation and blood circulation to the damaged areas of the body. Udvartanam also promotes elasticity of the skin and makes the body soft and fatigue-free.

The duration and type of medicine to be used are decided by the physician after considering various related factors such as the person’s body constituency, his digestive capacity, psychic state, age, strength etc. Herbal medicines like Kashayam (decoction), Gulika (pills), and Choornam (powder) are also given along with the massage.



Image showing Udvartana – Triphala powder massage

### Benefits

- Reduces subcutaneous fat tissue.
- Helps to destroy the body odour.
- Heaviness.
- Drowsiness.
- Itching sensation of the body.



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## Practical 9

### DEMONSTRATION OF SHIROBASTI

Ayurveda, the ancient Indian science of healing emphasizes greatly on the role of the head and the need for maintaining the various nerves and sensory organs which run through it via “Murdha taila”. Anointing the head with medicated oil is known as “Murdha taila” or shirobasti.

#### Objectives

At the end of this practical, you will be able to perform shirobasti.

#### Materials

- Full armed chair – 1
- Shirovasti cap-1 of 6-8 inches long
- Suitable medicated oil – 1 to 1 ½ litre cap – 1 of 6 - 8 inches long
- Black gram flour – sufficient quantity
- White cloth – 1 ½ meter length and 2” width
- Vessels – 3 to 4
- Stove and lighter - 1
- Hot water – sufficient quantity
- Cotton pads for ear - 2

#### Methods



Fig. 7.1: Shirovasti procedure



- Patient has to be educated about the therapy and on the precautions to be taken before, during and after.
- Patient has to shave the head before performing the procedure. ....
- Patient has to be enquired about the natural urges.
- The patient is made to sit on a comfortable chair.
- Luke warm oil is applied to the head and shoulder regions and gently massaged.
- The leather cap should be kept over the head. The inner part of the leather cap is smeared by black gram paste. This Kneaded dough is used to line the inside of this sleeve and ensure that it does not leak. The prepared black gram paste is applied over a bandage cloth and tied around the head.
- Medicated oil is made lukewarm and poured into the leather cap.
- This should be changed repeatedly to maintain a constant temperature.
- The prescribed medicated oil is heated to body temperature and then poured into the cap.
- This is done with the patient sitting comfortably on a chair.
- The palms, soles, shoulders, ears must be made warm by gently rubbing. ....
- The oil can be retained until the patient develops discharge from the nose and mouth or for a maximum of 45 minutes
- Oil is then removed from the head by bending the head slightly and making a small opening in the bandage.
- The leather cap and the oil are removed after 45 minutes. ....
- Gentle massage is given to the neck and shoulder of the patient
- Fresh oil is applied to the body and head and made to bath
- Ideal time for shirovasti is between 3 – 5 pm
- Duration of the therapy for one sitting is 30 – 90 minutes
- It can be performed continuously for 7 – 28 days depending on the condition of the patient

**Post procedure**

The patient is advised to take hot water bath.



Notes

**Benefits**

- Shirovasti nourishes the brain hence promotes intellect.
- It helps to bring mental calmness.
- It nourishes the hair roots and makes the hair soft and glossy.
- It helps to cure various eye disorders, sinusitis and improves complexion.

**Note:** This procedure should be done in the presence of physician

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## Practical 10

### DEMONSTRATION OF AKSHI TARPANA

Akshi means eyes and Tarpan mean Nourishment. This Akshi Tarpan therapy is a process, where herbally medicated cow's ghee or taila is poured over the eyes up to complete immersion of eyelashes for a specific period of time by making a circular boundary around orbital fossa using dough prepared from black gram or divers goggle.

#### Objective

At the end of this practical, you will be able to perform Akshi tarpana.

#### Materials

- Black gram powder (Urad dal atta) -100gms for dough
- Triphala ghrita-300ml
- Stove & lighter-1
- Big vessel-1
- Bowl-1
- Sterile Cotton swabs
- Small spoon-1

#### Methods

##### Preparation of the technician

- Cut the fingernails short.
- Remove rings and bangles
- Hands should be clean and dry.

##### Preparation of the patient

- Time for performing tarpana can be either in the morning or in the evening.
- The eyes should be washed properly with eye wash cups



## Procedure

- The patient is asked to lie in a supine position on the Abyanga table.
- A receptacle or boundary is constructed with the paste prepared with Masha (black gram) around eye socket –resembling a well to a height of two Angula –finger breadth as shown in the picture below.
- Medicated herbal ghee is made luke warm by heating in a hot water bed. This lukewarm oil should be poured gently into the boundary up to the level of tips of the eyelashes keeping the eyelids closed
- The person should then be asked to open his eyes slowly and retain the drug for 15 minutes.
- After removing the tarpana oil, the eyes are subjected to mild fomentation. For this, a pad of cotton cloth is soaked in warm water, and the water is squeezed off. This moist warm pad of cloth is placed on the closed eyes.
- The person is advised to avoid seeing bright objects and expose to cold breezes during the course of treatment.
- This treatment can be done for 7 or 14 or 21 days.



Fig. 9.7: Image showing Akshi tarpanam

## Benefits

- Nourishes tired, dry, rough and injured eyes
- Strengthens the nerves and muscles of the eyes
- It gives the feeling of freshness to the eyes
- Increases the circulation of the facial muscles and facial nerves

## Activity

Identify 3 healthy persons who wear glasses and perform akshi tarpanam for 7 days daily and record your observations.



Notes

- Name of the person:
- Age:
- Sex:
- Occupation:
- Spectacles number: right eye and left eye
- Duration of use of spectacles

**Observation**

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## Practical 11

### DEMONSTRATION OF GREEVA BASTI

The word 'Greeva' stands for the cervical region and 'Basti' means which covers or surrounds. Greeva vasti is a procedure where specified medicated oil is retained for a stipulated period in the greeva region (cervical region)

#### Objectives

At the end of this practical, you will be able to perform Greeva vasti

#### Materials

- Black gram powder - 500 gms
- Medicated oil- 100ml
- Stove & lighter - 1
- Vessel - 1
- Towel - 1
- Cotton

#### Methods

##### Preparation of the person

- It may be performed at any time of the day but sunrise is an ideal time.
- It should be performed on empty stomach or 2 hours after taking meals

##### Preparation of the technician

- Cut the nails short.
- Do not wear rings and bangles
- Hands should be clean and dry.



### Procedure

- In greeva basti, the person is made to sit on a knee-high stool with his hand & head resting on a chest-high table kept in front of him. This position is ideal for the greeva basti as the procedure should be performed in the cervical region.
- The dough of black gram paste is made around the painful cervical region as shown in the image. Heat the oil and pour lukewarm oil in it. Make sure that the oil should not leak. This warm oil heats the affected area and penetrates into the skin.
- This oil should be left about for 30 – 45 min. The temperature of the oil is maintained by reheating and continuously adding more oil.
- After completion of specific time remove the oil and dome.
- Give mild massage & fomentation for better absorption of the medicated oil.
- This can be done for 7 or 14 or 21 days depending on the condition.



### Indications

- Reduces pain and inflammation.
- Removes spasm and rigidity of the muscles around the neck.
- Stops the degeneration of the cervical vertebral joints.
- Relieves radiating pain towards the hands.
- Reduces numbness caused due to nerve compression.

### Activity

Perform Greeva vasti as mentioned above to a person suffering from pain and stiffness in cervical region daily for one week and record the observations before and after treatment.

- Name of the person:
- Age:



Notes

- Sex:
- Occupation:
- Weight:
- Chronicity of the problem

Signs/symptoms	Day 1		Day 2		Day 3		Day 4		Day 5		Day 6		Day 7	
	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT
Pain in neck														
Neck stiffness														
Unable to turn the head properly														
Pain in shoulder														
Numbness in shoulder														

**Observation**

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## Practical 12

### DEMONSTRATION OF KATI BASTII

The word 'Kati' stands for the low back region and waist region and 'Basti' means which covers or surrounds. Kati vasti is a procedure where specified medicated oil is retained for a stipulated period in the kati region (low back or waist). Kativasti is done by retaining a certain amount of warm medicated oil on the low back of the body.

#### Objectives

At the end of this practical, you will be able to perform Kati Vasti

#### Materials

- Medicated oil as decided by the physician - 200ml
- Flour of black gram-500gms
- Water – Quantity sufficient
- Stove and lighter – 1
- Vessels- 2
- Tablespoon -1
- Cotton
- Sterile cloth.

#### Methods

##### Preparation of the patient

- Kati basti may be performed at any time of the day. But morning time is an ideal time for the procedure.
- The patient is advised to relieve the natural urges, after the evacuation of the bowel & bladder.



### Preparation of the technician

- Cut the nails short.
- Do not wear rings and bangles
- Hands should be clean and dry.

### Procedure

The therapist should do prayer before starting the procedure. The person is allowed lie down in prone position on Abyanga table. The back region should be exposed.

### Preparation of Kati vasti ring

Kati vasti compartment is to be prepared from flour bolus in a ring form. There should not be any leakage at the base of the walls of the ring. The ring should have a diameter, so as to accommodate and enclose the low back and tailbone within it. The height of the ring should be at least 5-6 inches. The junction of the ring and skin is sealed with wet flour. A small amount of oil is now poured into the ring (compartment) of flour and checked for leakage. Kati vasti should be started after confirming.

- Oil to be heated passively (i.e., required quantity of oil) is taken in a small bowl. The bowl is kept in the vessel filled with hot water. When the oil gets warm, the bowl is removed. This oil is poured into the ring at a height of 1 to 2 inches on the low back of a person,
- Care should be taken to maintain the temperature of the oil in the kati vasti pool. For this to happen, the oil from the pool is removed at regular intervals (leaving some oil in it i.e. oil should not be completely removed) and replaced by warm oil.
- The comfort of the patient is very important. If the patient feels pain on lying for a longer duration during the procedure; it has to be stopped immediately.

### Removal of oil and flour

After completing the schedule (30-45 minutes roughly) the oil is slowly removed from the pool and stored in a container or bottle. On the next day, the same oil may be reused after adding some more oil to replace the quantity consumed for treatment procedures on the previous day. The whole oil shall be replaced on the 4th day of the treatment. Actually, it is good to take new oil every day but practically it becomes unaffordable for many patients. The flour cabinet (kativasti ring) is also removed thoroughly.

The therapist should do massage on the back after removal of oil and flour ring. The therapist should place one's palms on the sacral region with the thumbs at the middle of the spine, & spread to the buttocks with pressure for 2-3 minutes.

After the massage, Svedana or fomentation is given with cotton towel soaked in boiled water & squeezed out for 5 minutes on the back.



Notes



**Indications**

- Relieves stiffness in the low back and lower limb
- Strengthens the low back (bones, muscles and soft tissues therein)

**Activity**

Apply the Kati vasti as mentioned above to a person suffering from pain and stiffness in low back region daily for one week and record the observations before and after treatment.

- Name of the person:
- Age:
- Sex:
- Occupation:
- Weight:

	Day 1		Day 2		Day 3		Day 4		Day 5		Day 6		Day 7	
	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT
Pain in low back														
Low back stiffness														
Unable to walk or stand immediately after sitting continuous for long														
Difficulty in sitting on stool of 2 ft height														



**Observation**

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**Notes**

**Conclusion**

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**(Signature of the Instructor)**



## Practical 13

### DEMONSTRATION OF PATRA POTTALI SWEDA (ELAKIZHI)

Patra means 'leaf' and pottali means 'linen bundle'. It is a kind of sudation therapy using herbal leaves. The swedana karma or sudation therapy by the different combination of medicinal leaves which is processed with medicinal oil along with the medicinal herbs is called as patra pinda sweda or ela kizhi.

#### Objectives

At the end of this practical, you will be able to

- prepare the patra pottali pinda
- perform patra pottali panda sweda

#### Materials required

- Dron - 1
- Stove - 1
- kadai (Capacity 500ml) - 1
- Knife - 1
- Cloth piece - 2 (18" × 18")

#### Drugs

1. Nirgundi leaves – 50gms
2. Eranda leaves – 50gms
3. Arka leaves – 50gms
4. Dhatura leaves – 50gms
5. Shigru leaves – 50gms



6. Vasa leaves– 50gms
7. Karanja leaves – 50gms
8. Chinchu leaves– 50gms
9. Varuna leaves – 50gms
10. Amlavetasa leaves – 50gms
11. Jambira phala – 50gms
12. Kernels of Coconut fruits – 50gms
13. Nirgundi oil – 350ml

If all the above varieties of leaves are available then the above said quantity is enough. Otherwise, the quantity of leaves should be doubled if less than 6 varieties of leaves are available

### Procedure/Methods



Fig. 8.6: Frying of leaves for elakizhi

### Preparation of the leave bolus

- Take the above leaves, wash them and cut into small pieces with the help of a knife and then add lemon pieces and kernels of coconut and fry them by adding Nirgundi tailam (50ml) in a frying pan on a gentle fire.
- Then make 2 boluses with equal quantities of fried leaves with a cotton cloth.
- Heating the boluses- In a kadai take 300ml of oil is heated. These 2 boluses are placed in the heating oil and continuously move the boluses in all the directions in the oil. When the boluses are properly heated they can be taken out of the kadai and are used for sudation procedures.



## Notes

**Preparation of the technician**

- Cut the nails short.
- Do not wear rings and bangles
- Hands should be clean and dry.
- Two attendants are required to perform this procedure.

**Preparation of the person**

No specific time is indicated, it depends on the requirement.

**Procedure**

- Swedana may be performed in the sitting position or lying down position.
- The position of the person should be in such a way that, he / she should feel comfortable in this position; the therapist should be able to do swedan karma.
- Application of oil should be in circular fashion around the knee joints.
- To begin, the bolus is tested for the temperature by touching it with palm first, then the heat is applied on the knee joints. This method is continued till the heat in the bolus is lost.
- While doing this the therapist should move the leaf boluses in the circular fashion on the knee joints and on the back side of the knees, all directions are adapted.
- In this svedana is continued for about 30 – 60 min.
- After the procedure, she/he is asked to rest for 10 minutes & the part treated with patrapinda sveda is washed with warm water for removing the oil.



**Fig. 8.7: Patra pottali & its application**

**Benefits of Patra Pinda Sweda**

- It strengthens and rejuvenates the knee joint bones, muscles, and ligaments.





Notes

**Indications**

- Pain and stiffness in the knee joints

**Activity**

Apply the patra pinda sweda as mentioned above to a person suffering from pain and swelling in knee joints daily for one week and record the observations before and after treatment.

- Name of the person:
- Age:
- Sex:
- Occupation:
- Weight:

	Day 1		Day 2		Day 3		Day 4		Day 5		Day 6		Day 7	
	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT
Pain in knee joints (in terms of mild, moderate severe)														
Knee joint circumference														
Circumference 10cm above knee joint														

**Observation**

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**Conclusion**

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**Remarks**

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**(Signature of the Instructor)**



## Practical 14

### DEMONSTRATION OF CHURNA PINDA SWEDA (PODI KIZHI)

Churna pinda sweda is a Sanskrit word where 'churna' means coarse or fine powder of medicinal plants; 'Pinda' means a bolus and 'Sweda' means fomentation or sudation. The sweda or sudation given by using a bolus which is prepared by the different combination of medicated powders is called as Churna pinda sweda (podikizhi). This kind of sweda is done all over the body or a part of the body to relieve the pain & stiffness.

#### Objectives

At the end of this practical, you will be able to

- prepare churna pinda pottali
- perform Churna pinda sweda in a stepwise pattern.

#### Materials required

Droni	-	1
Stove & lighter	-	1
Kadai	-	1
Cotton cloth piece	-	2 (18" × 18")

Dashamool churna and/ or Eranda Coarse powder or as decided by the physician – 200 gms each

#### Methods

##### Preparation of the technician

- Cut short the nails.
- Remove rings and bangles
- Hands should be clean and dry.



## Notes

### Preparation of churna packs / bolus

Take the coarse powder and heat it in a kadai under low flame, be careful that it should not be burnt. When churna is properly heated take out and pour in two equally measured cloths and make 2 packs/bolus. This bolus should be made it ready before starting the procedure.

### Preparation of the patient

No specific time is indicated, it depends on the requirement.

- Svedana may be performed in the sitting or lying down position.
- The person & therapist should feel comfortable in their positions during the procedure; the therapist should be able to perform svedan karma easily.
- Before applying the prepared bolus on client's body, the therapist should check it by keeping it on his/her palm.
- While performing the procedure the therapist should move the churna bolus from above downwards then below upwards and in joints circular movements.
- It is performed for about 30-45 minutes for 7 days.
- After the procedure: the patient is asked to take rest for 10 minutes.

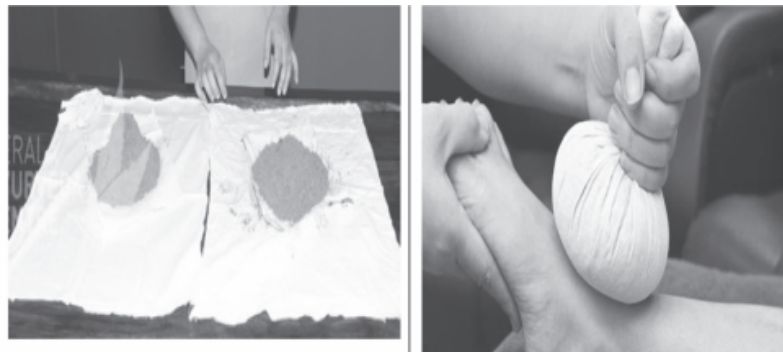


Fig. 8.8: Preparation of churna pottali & its application

### Benefits of Churna Pinda Sweda (Podikizhi)

- It relieves pain and stiffness in the cervical region

### Indications

- Cervical spondylitis

### Activity

Apply churna pinda sweda on 3 persons suffering from cervical spondylitis daily for 1 week and observe the signs and symptoms of cervical spondylitis from Day1 to Day7 and record the results.



**Notes**

- Name of the person:
- Age:
- Sex:
- Occupation:
- Chronicity of the problem:

	D1		D2		D3		D4		D5		D6		D7	
		X		X		X		X		X		X		X
Pain in neck														
Neck stiffness														
Unable to turn the head properly														
Pain in shoulder														
Numbness in shoulder														
<b>TOTAL SCORE</b>														

**Observation**

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**Conclusion**

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Notes

Remarks

(Signature of the Instructor)



## Practical 15

### DEMONSTRATION OF JAMBIRA PINDA SWEDA (LIME FOMENTATION)

Jambira means lemon. Pinda means a bolus. Sweda means fomentation or sudation. The sweda or the sudation given by using a bolus prepared by using jambeera or lemon along with other medicines which are selected according to the condition and disease of the patient is called as jambira pinda sweda.

#### Objectives

At the end of this practical, you will be able to

- prepare the bolus of Jambira.
- perform the jambira pinda sweda

#### Materials required

- Droni - 1
- Stove - 1
- Kadai - 1
- Cloth piece - 2 (18" × 18")
- Knife - 1
- Fresh medium sized Jambira (lemon) - 4
- Saindava lavana - 10gm
- Narayana or Mahanarayana tail - 50ml

#### Method

##### Preparation of jambira bolus

Take fresh lemons and cut them into small pieces and then fry them in the kadai in narayana tail, add saindava lavan to it. Fry in low flame till they become reddish brown,



## Notes

be careful that lemons should not be burnt. When pieces of lemons are properly fried, pour in two equally measured cloths and make 2 packs or bolus.

### Preparation of the technician

- Cut the nails short.
- Do not wear rings and bangles
- Hands should be clean and dry.

### Preparation of the patient

No specific time is indicated, it depends on the requirement.

- Swedana may be performed in the sitting or lying down position.
- The position of the person should be in such a way that, she/he should feel comfortable in that position and the therapist should be able to perform svedan karma.
- Medicated oil should be applied to patient before the procedure.
- To begin with the pack by touching the pack with his palm first, then the heat is applied. This method is continued till the heat in the pack is lost.
- While doing therapist should move the jambira bolus in the above downwards & in the trunk below upwards in the joints circular fashion.
- In this svedana is continued for about 30-45 minutes.
- After the procedure:- he is asked to take rest for 10 minutes.



**Fig. 8.9: Ingredients of jambira pinda sweda & its application**

### Indications

- Stiffness of joints example stiffness of shoulder joint





**Notes**

**Activity**

Apply the churna pinda sweda to at least 3 persons suffering from pain and stiffness in the neck daily for 1 week and record the results.

- Name of the person:
- Age:
- Sex:
- Occupation:

	D1		D2		D3		D4		D5		D6		D7	
		X		X		X		X		X		X		X
Pain & stiffness in the neck														

**Observation**

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**Conclusion**

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## Practical 16

### DEMONSTRATION OF SASHTIKA SHALI PINDA SWEDA (NAVARA KIZHI)T

Sweda means fomentation or sudation. A bolus which is prepared with the medicated rice along with the other herbal medicines used for sudation is called Navara Kizhi or Sastika shali Pinda Sweda. Navara Kizhi is one of the important treatment modalities which is used as a swedana karma. Navara kizhi is a type of bhrimhana sweda or nourishing therapy.

#### Objectives

At the end of this practical, you will be able to

- prepare pottali
- demonstrate sashtika shali panda sweda.

#### Materials

- Droni - 1
- Stools - 5
- Stove - 1
- Big vessels - 3
- Cloth pieces - 8 (18" x 18" size each)
- Bengal gram - 10gms
- Navara rice - 600 gms
- Root of bala plant - 500 gms
- Milk - 2 litres
- Water - 8 litres
- Chandanabala Lakshadi tailam for Head massage - 50ml
- Sahacharadi or Narayana tailam for Body massage - 100ml



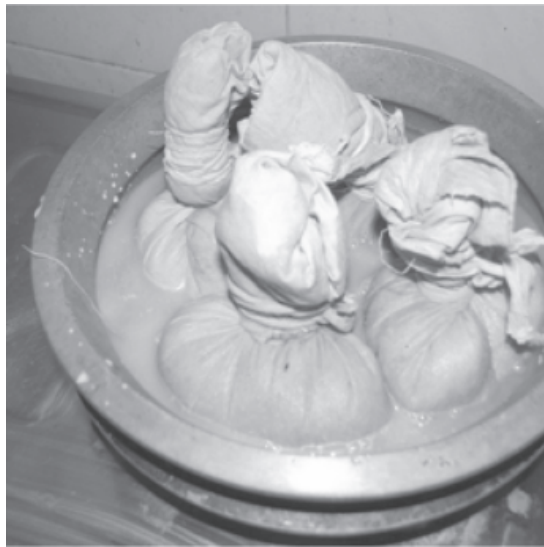
## Notes

**Methods**

- To conduct shashtikashali pinda sveda procedure systematically, 5 attendants are required.
- It is ideal to conduct Navara Kizhi procedure in the morning hours between 7 am to 10 am for about 45 to 90 minutes.
- This may be conducted continuously for 7 days, 14 days, 21 days or for 28 days according to the condition of the patient.

**Preparation of rice pudding**

- Take 500 gms of roots of bala plant and add 16 times water in a vessel and boil till  $\frac{1}{4}$  quantity remains, so that 2 litres of bala kashaya is formed.
- Then add one litre of milk and one litre of bala kashaya to 600gms of navara rice and prepare pudding.



**Fig. 8.2: Navara pottali dipped in milk**

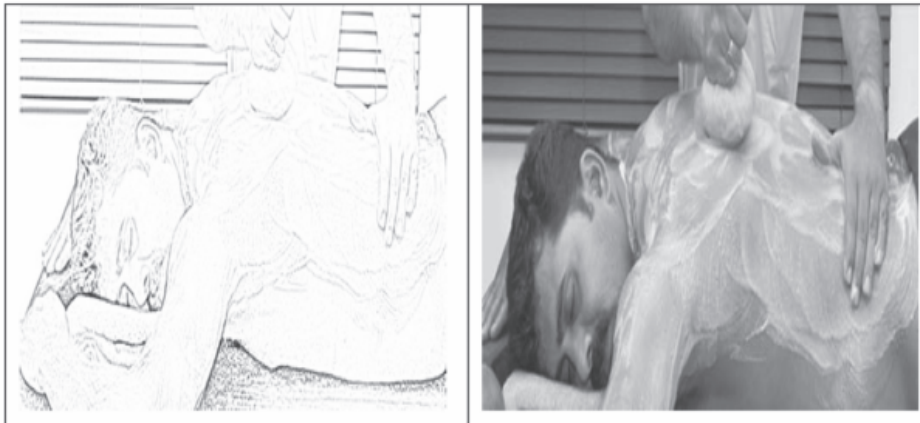
- Take 8 muslin cloth pieces measuring 18 inches length and 18 inches width and tie one metre long rope to one of the corners of the cloth pieces.
- Divide the pudding into 8 equal parts and keep it on 8 cloth pieces. Afterwards bring the opposite corners of the cloth pieces together and then tie them well with the help of the rope, so that 8 boluses will be ready.

**Pre procedure**

- Patient has to be educated about the therapy and the precautions to be taken before, during and after the therapy.
- Patient has to be enquired about the natural urges.



Notes



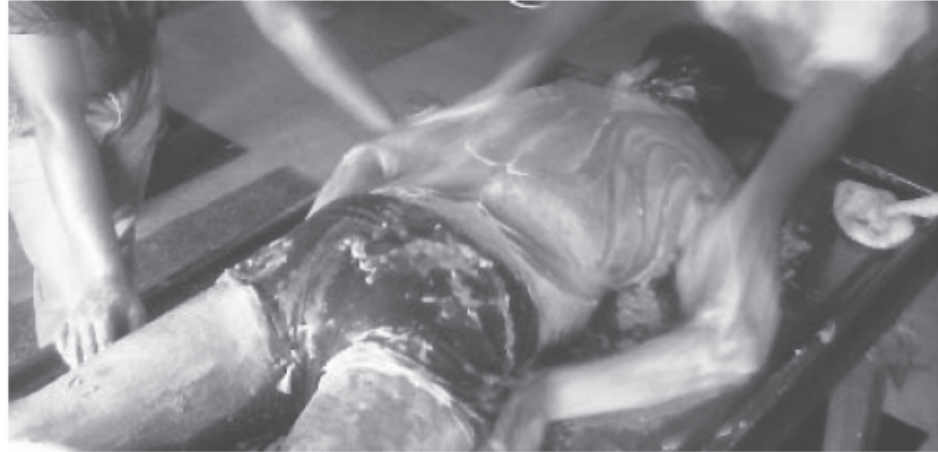
**Fig. 8.3: Application of navara kizhi therapy**

### Procedure

- After performing spiritual rites, the patient is made to sit on the droni by wearing only a loin cloth.
- Massage head and body with separate oils and then apply Amalaki Kalka churna as thalam.
- Then keep the 8 boluses in a vessel containing bala kashaya and milk and place it on the stove.
- Two attendants each on either side of the patient (i.e 4) to sit on the stool (only when 5 attendants are available)
- Before starting the procedure, attendants should test whether the heat is bearable by the patient or not by keeping the bolus on their left palm.
- The 5th attendant supplies the boluses to other 4 attendants after heating them on the stove. The used boluses will also be replaced by him.
- Similar to Abhyanga, Navara Kizhi is also performed in 7 postures for about 10-15 minutes in each position or it may be continued till the liquid is completely evaporated.
- During the process the pudding will ooze from the boluses and some of the quantity may be absorbed into the body through the skin.
  - The procedure is continued till all the paste of rice in the pack is almost emptied. Then open the boluses and take the remained portion of pudding and apply on the body as a lepa, After 30 minutes remove it with the help of a coconut leaf or else plastic scraper, and then remove the thalam also.
- Afterwards, sponge the body with a cloth piece dipped in hot water.
- Apply oil on the body again and advised to take rest for about 15 min then advised taking lukewarm medicated water bath. Bengal gram flour is given to the patient to use it as soap.
  - After this patient is advised not to expose to cold, open air etc.



Notes



**Fig. 8.4: Application of sasti sali pinda sweda**

**Benifits**

- It promotes peripheral vascular circulation
- Stimulates the nerve endings in the periphery
- Gives strength to the muscles

**Note:** This procedure is done only in the presence of a doctor.

**Observation**

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**Conclusion**

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**Notes**

**Remarks**

**(Signature of the Instructor)**



Notes

## Practical 17

### UPANAHA SVEDA

The word 'upanaha' means 'to tie'. The procedure of applying warm herbal paste to the body followed by bandaging is called as upanaha sveda.

#### Objectives

At the end of this practical, you will be able to

- Prepare the medicated paste
- apply upanaha.

#### Materials

- Medicinal powders (Nagaradi churna / Jatamayadi churna / Kottamchukadi churna etc. according to the doshapradhanya): 50 - 100g
- Bandage cloth (15 cm X 2 m) : 1
- Leaves of Eranda, Arka etc. (to cover the area): In sufficient quantity.
- Amla dravya (Dhanyamla / Takra / Vinegar) : 50-100 ml
- Oil for upanaha : 50 ml
- Oil for abhyanga : 30 ml
- Saindhava lavana : 20 - 30 gms
- Herbal paste according to the prescription.
- Bandaging cloth-2ft square cotton cloth folded diagonally to make a triangular bandage.

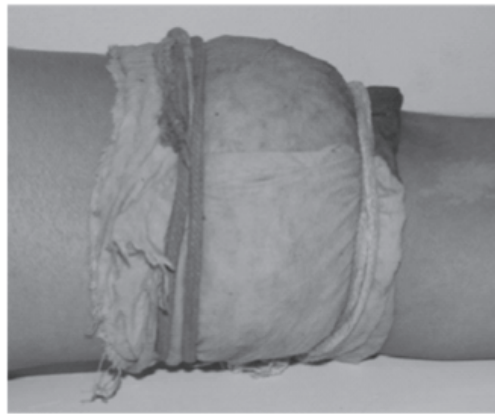
#### Methods

- The attendant should be two in number.
- Medicine for upanaha can be made with or without heating according to disease.





Churna, Saindhava lavana, taila, amla dravya are added in order to make a paste. Then it must be heated in case of sa-agni upanaha up to 39-41oC or applied as such in the case of nir-agni upanaha. Skin sensitivity should be tested before tying.



**Fig. 10.1: Image showing Upanaha application**

- The therapy can done in day or night time depending upon the essentiality.
- Warm herbal paste is applied all around the joint. The thickness of application should be approximately 3 to 5 mm. One can spread the herbal paste on the leaf of eranda and then it is placed over and around the joint to cover it.
- The application of the herbal paste covered with leaves is wrapped with bandaging. The herbal paste should have a proper consistency not watery or thick. If it is watery or thick it may not properly absorb into the skin.
- Herbal paste applied in the morning is allowed in position till the evening. Similarly, the upanaha applied in the evening is kept undisturbed overnight.

#### After procedure

- Bandage and the herbal paste are removed and the area is properly cleaned with lukewarm water.

#### Benefits

- It is used to relieve pain in arthritis
- Beneficial in painful joint disorders.
- Useful in inflammatory conditions.
- It alleviates pain and swelling.

#### Activity

Apply the Upanaha sweda as mentioned above to a person suffering from pain and swelling in knee joints daily for one week and record the observations before and after treatment.



Notes

- Name of the person:
- Age:
- Sex:
- Occupation:
- Weight:

	Day 1		Day 2		Day 3		Day 4		Day 5		Day 6		Day 7	
	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT	BT	AT
Pain in knee joints (in terms of mild, moderate severe)														
Knee joint circumference														
Circumference 10cm above knee joint														

**Note:** Circumference of the knee joint is measured to assess the swelling of joint. It can be measured through tape.

**Observation**

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**Conclusion**

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**Notes**

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## Practical 18

### DEMONSTRATION OF AVAGAHA (TUB BATH & SITZ BATH)

Avagaha is a special treatment modality in Ayurveda where the patient is made to sit in medicated decoctions or oil for a specified period of time by keeping the body up to 12cm above the umbilicus immersed in a decoction is called as Avgaha sveda. This comes under local treatment modalities and is commonly done for diseases of Genito- urinary system in males and females, diseases of colon and rectum and also for a low backache, weakness and numbness of lower half of the body

#### Objectives

After this practicals, you will be able to demonstrate the procedure of Avagaha sveda.

#### Material

- Bath tub - 1
- Attendant - 1
- Medicated oil for Abhyanga - 50ml
- Medicated oils depends on the condition
- Herbal decoctions like
  - Dashmula kwath - 300ml
  - Bhadradarvayadi gana kashaya - 100ml
  - Panchmuladi gana kashaya - 100ml
  - Vidarigandhadi gana kashaya - 100ml
  - Brihat panchmula kashaya - 100ml
  - Laghu panchmula kashaya - 100ml
  - Saindhava lavana - 10gm



## Methods

### Preparation of the patient

- The patient is advised to relieve the natural urges before performing the procedure.
- She/He is allowed to do some warming up exercise.

### Procedure

The therapist should initially chant the prayer.

- The patient should lie down on the table for sharira abhyanga. An initial oleation with the desired oil is done on the abdomen and all over the body for about 5-10 minutes in case of snigdha sveda. If ruksha sveda has to be carried then the patient is treated with avagaha sveda without abhyanga therapy.
- The patient is made to sit in the lukewarm medicated decoction so that the region below the umbilicus is immersed well and low back is resting properly. The type of lukewarm medicated decoction or oil to be used is prescribed by the physician according to the condition of the patient.
- Simultaneously warm decoction or oil is continuously poured on the shoulders. The therapist should observe for signs of proper svedana i.e., till the sweat appears on the person body. The therapist should closely observe the person for the symptoms indicative of the proper effect of swedana.
- This procedure is done for about 30- 45 minutes. After the procedure, the patient is asked to get off the tub and to lie in the supine position or to take rest on a chair for ten minutes and then she/he may be allowed to take bath in warm water.
- The course of avagaha sweda may consist of 7, 11, 14, 21 or 28 days. During such course of treatment, it may be carried out on an alternative day or once in three days depending upon the physical strength.



**Fig. 10.2: Images showing Avagaha sweda**



Notes

**Benefits**

- It aids in the relaxation of the anal sphincter mechanism and spasm which helps in relieving constipation and thereby helps in healing piles, fissure, and fistula.
- Pelvic and abdominal organs receive reflex stimulus from the spinal cord.
- It dilates the blood vessel and ensures proper assimilation of the active principles of the medicine.

**Activity**

Perform the procedure of avagaha sweda for 7 alternative days on 3 persons suffering from piles (not bleeding piles) and record your observations using the given format.

- Name of the person:
- Age:
- Sex:
- Occupation:
- Weight:
- Chronicity of piles:

Signs/Symptoms	D1		D2		D3		D4		D5		D6		D7	
	X		X		X		X		X		X		X	
Pain														
Redness around Anus														
Constipation														
Feeling of Emptiness after Passing Stools														
<b>Total Score</b>														

**Observation**

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**Notes**

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**Conclusion**

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## Practical 19

### MUKHA LEPA (FACE PACK)

The application of herbal paste on the face is known as Mukhalepa. Mukhalepa is used to clear the dosha and toxic materials in the skin and also improve the colour & complexion of the facial skin. Simple smearing of the herbal paste all over the face leaving the eyes, nostrils and the lips is the procedure of Mukhalepa.

#### Objectives

At the end of this practical, you will be able to apply Mukhalepa.

#### Materials

1. Massage table-1
2. Herbal paste- 50gms (Manjista powder-5gms +Rakta chandan-5gms+Lodra chandan-5gms+Kustha -5gms+Priyangu-5gms+Vatankura-5gms+Masura-5gms + Besan – 5gms + Multani – 5gms + Daruharidra and Haridra – 5gms)
3. Spatula-1
4. Bowl-1 with spoon-1
5. Towel-1
6. Sheet-1
7. Rose water-15ml + unboiled milk -10ml
8. Eye pad - 2

#### Method

##### Preparation of person

No specific preparation of the person is needed. It can be done anytime but preferably in the morning time. It may be before the bath with washing the face properly.





### Preparation of the technician

- Cut the nails short.
- Do not wear rings and bangles
- Hands should be clean and dry.

### Procedure

The person lies down on the table in supine position. The body below neck should be wrapped with the sheet. The head is elevated by keeping a pillow under the neck.

### Preparation of the herbal paste

The paste is prepared from the coarse powders of above said ingredients. Take the ingredients one by one in the bowl and add sufficient quantity of rose water and milk to it. Stir continuously till it becomes a soft mass.

- The prepared cold herbal paste is smeared all over the face uniformly as per condition (0.1mm- 0.5mm thick) with the help of spatula leaving the eyes, nostrils, and lips. It may be applied with fingers also.
- The eyes are covered with a slice of cucumber or sterilized gauze pieces or cotton dipped in rose water.
- The paste should be removed before it gets dried, with the help of spatula then wiped off with a cloth.
- This should be done for 7 or 14 days.
- After removing herbal paste, the person is allowed to wash the face with cold water.
- After the procedure, the person is allowed to take rest for 10-15 minutes.



### Indications

- Dark patches on the face
- Unwanted hairs in the face



Notes

**Activity**

- Apply the herbal paste to at least 5 persons who are having pigmentation patches on the face, daily for 7 days and record your observations. Grading is given as following:

Good improvement (+)

Best improvement (++)

Better improvement (+++)

No improvement (-)

	Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7
Complexion of face							
Pigmentation patches(in cms or mms)							

**Observation**

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**Conclusion**

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**Notes**

**Remarks**

**(Signature of the Instructor)**



## Practical 20

### DEMONSTRATION OF KAVALA (MOUTHWASH)

Oil pulling or oil swishing is an ayurvedic practice of medicated gargles where oil is “swished” (*kavala graha*) or “held” (*gandusha*) in the mouth. Kavala mouthwash, mouth rinse, oral rinse or mouth bath, is a liquid which is held in the mouth passively or swirled around the mouth by contraction of the perioral muscles and/or movement of the head, and may be gargled, where the head is tilted back and the liquid bubbled at the back of the mouth.

#### Objective

At the end of this practical, you will be able to perform Kavala

#### Materials

- Massage table - 1
- Attendant - 1
- Medicated oil for abhyanga
- Gas stove & lighter - 1
- Towel - 2
- Chair - 1
- Medicated Decoction for kavala - 100ml
- Spittoon

#### Methods

##### Preparation of the person

A person should empty the bladder and bowel in the morning time.

##### Preparation of decoction

- To make Triphala decoction, take powders of Amlaki, haritaki and vibhitaki each 15gms. These powders are taken in a dry clean vessel. It is added with 400 ml of



water. This combination is kept for half an hour. After this, it is boiled in open air, in the mild fire till around 100 ml of water remains. The liquid is filtered and collected. Thus obtained brown, clear liquid is called as Triphala decoction

### Procedure

- First oil massage is performed on the face, neck, and shoulders, followed by mild steaming of the face and chest with the help of towel dipped in warm water and squeezed properly, then other towel put on face and chest area including neck for 10-15 minutes.
- The person is made to sit on a chair comfortably.
- The decoction mentioned above is heated luke warm, which can be taken in the mouth.
- After this, the person is asked to take the lukewarm decoction about 100ml or as much he/she can hold in the mouth for about 5 to 10 minutes or as long as one can tolerate gargle in Gandusha, and then be thrown out.
- Mouth cleaning – after spitting of decoction, the mouth may be cleaned with warm water. Then person asked to rest properly for 30 minutes.



**Fig. 10.4: Image showing Gandusha procedure**

### Benefits

1. Oil pulling strengthens gums, whitens teeth and removes plaque.
2. Gandusha increases the bacteriostatic action of enzyme lysosome present in the saliva.
3. Gandusha acts by giving proper exercise to the muscles of cheeks, tongue, lips, and soft palate thereby increasing the motor functions of these muscles.



Notes

**Indication**

- Mouth ulcer
- Gum diseases

**Activity**

Perform kavala in at least 3 patients suffering from either mouth ulcers or gum diseases for 7 days and record the observations as per the below format.

- Name of the person:
- Age:
- Sex:
- Occupation:
- Personal history: Habit of taking betel nut/ chewing gum/ pan/ gutka/smoking/ others

	D1	D2	D3	D4	D5	D6	D7
Redness of tongue							
Redness of lips or oral cavity							
Number of ulcers							
Difficulty in swallowing the food							
Coating on the tongue							
Remarks							
Total score							

**Observation**

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**Notes**

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**Conclusion**

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**Remarks**

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**(Signature of the Instructor)**



## Practical 21

### DEMONSTRATION OF GANDUSHA)

Oil pulling is a fantastic oral detoxification procedure that is simply done by holding the oil passively in the oral cavity. If plain oil or medicated oil is used in the procedure then it is called as sneha gandusha. It is indicated in both healthy as well as sick persons.

#### Objectives

At the end of this practical, you will be able to perform sneha gandusha

#### Materials

- Abhyanga table-1
- Medicated oil for abhyanga & Gandusha-100ml
- Stove and lighter-1
- Towel 2ft length and 1 ft width - 1
- Knee high chair-1
- Spittoon-1
- Sheet - 1

#### Methods

##### Preparation of the technician

- Cut the nails short.
- Do not wear rings or bangles during the procedure
- Hands should be clean and dry.

##### Preparation of the person

One should brush their teeth and evacuate bowel and bladder.





### Procedure

- This procedure may be performed at any time but morning time is ideal. This procedure may be repeated twice or thrice a day depending on the condition.
- The person is asked to lie down in a supine position on Abhyanga table. The body is draped up to neck with a sheet of cloth.
- Therapist stands at the head end of the person and should take luke warm oil and do abhyanga of the face and anterior neck with hands softly.
- Forehead, eyebrow, nose, chin and maxillary area are massaged with thumb movements. Cheeks and the temporal region are massaged with circular movements with the help of palm in both clockwise and anticlockwise direction.
- After abhyanga, apply swedana to the face and neck. The towel is soaked in boiling water and squeezed when it is still warm gently press it over face and neck.
- Do abhyanga and swedana for 10 minutes.
- After swedana the person is allowed to sit in a knee high chair comfortably in upright position.
- Then the medicated oil used for gandusha should be heated luke warm.
- The person is asked to take about 100 ml (or as per one's capacity) of lukewarm oil. She/He should hold this oil in mouth undisturbed without gargling till watering of eyes, discharge from nose and sweating occurs. It may take about 3 – 4 minutes.
- After the appearance of this sign, the patient is allowed to spit out the oil.
- After spitting the oil, the mouth is cleaned by gargling with warm water two or three times.

### Benefits

1. Gandusha will strengthen and nourish the lower part of the mouth and teeth.
2. Voice becomes more effective and melodious.

### Activity

**Perform the procedure of Gandusha on 3 healthy people and record the effects of gandusha in persons own language.**



Notes

Day	Effects observed as explained in persons own language
Day 1	
Day 2	
Day 3	
Day 4	
Day 5	
Day 6	
Day 7	

**Observation**

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**Conclusion**

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**Notes**

**Remarks**

**(Signature of the Instructor)**



## Practical 22

### IDENTIFICATION OF INSTRUMENTS

Equipment is the set of articles or physical resources serving to equip a person or thing to complete the specific task assigned. Different panchakarma procedures need various equipment to perform. For example Droni or dhara table, shirodhara stand etc.

#### Objectives

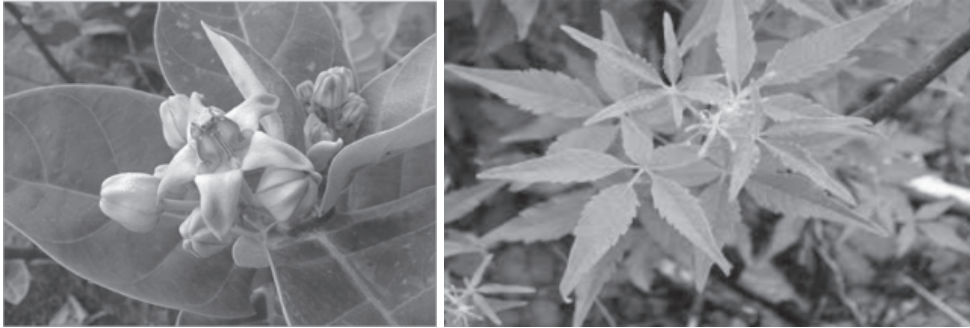
At the end of this practical, you will be able to:

- Identify the name of the equipment and its use.
- draw pictures of specific equipment
- prepare the room and equipment as per the requirement for vamana karma

#### 1. Spotting:

- a) Write down the name of the five instruments given for spotting in the panchakarma procedure room.
- b) Identify the name of the leaf of the plants given below





2. Draw the picture of the following:
  - a) Niruha vasti netra
  - b) Shiro dhara patra
  - c) Droni or Dhara table
3. After thorough reading of lesson vamana karma
  - a) Preparation of procedure room for vamana
  - b) Explain the procedure step by step in detail about vamana karma to the examiner.
4. Tick the utensils and other miscellaneous items required for performing Abhyanga.

Name of the item	Yes	No
Droni		
Shirodhara patra		
Bowl		
Medicated oil		
Stove and lighter		
Vasti netra		
Big towel		
Hot water bag		
Vessel 1 lit capacity		



Notes

**Observation**

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**Conclusion**

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**Remarks**

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**(Signature of the Instructor)**