

A COMPREHENSIVE ANALYSIS OF SPECIAL KERALAN
ĀYURVEDA TREATMENT PROCEDURES

MŪRDHNI-TAILA

Harāṇacandra describes *māstiṣkya* as the procedure which is beneficial to the *mastiṣka*.¹ Reference of *mūrdhni-taila* is found in Caraka-saṃhitā under contexts of: treatment principles of *arditā* and *arddhāvabhedaka*.²

The *mūrdhni taila* is more extensively employed in Suśruta saṃhitā. It is cited under either of the contexts: *svasthavṛtta* and *rogādhikāra*. In *anāgatabādhā pratiśedhādhyāya*, the terms *śīrasaḥ pratipūraṇaṃ* and *mūrdhni taila* are used. The *śīrasaḥ pratipūraṇaṃ* is interpreted by Ḍalhaṇa as *mastaka taila*. It reduces the diseases afflicting the head, the fractures of skull; bestows softness, lustre, darkness to the hairs and promotes its growth to thicker and longer; generates contentment of head and satiety of the senses³.

1 मस्तिष्कहितत्वान्मास्तिष्कं स्नेहपिचुधारणम् । HARĀṆACANDRA
mastiṣkahitatvān māstiṣkaṃ snehapicudhāraṇam.

2 अर्दिते नावनं मूर्ध्नितैलं तर्पणमेव च ।
ardite nāvanam mūrdhnitailam tarpaṇameva. C.S. Cl.28.99
शिरः कायविरिकौ च मूर्ध्ना तु स्नेहधारणम् ।
जाङ्गलैरुपनाहश्च घृतक्षीरैश्च सेचनम् ॥
śīraḥ kāyavirekau ca mūrdhnā tu snehadhāraṇam,
jāṅgalairupanāhaśca gṛtakṣīraiśca secanam. C.S. Si. 9.79

3 शिरोगतांस्तथा रोगाञ्छिरोभङ्गोऽपकर्षति।

The processing of *cakra taila* is described under the same context, which is advised to be applied over head regularly. Oil should always be in cool form for purpose of application over head (*mūrdhni taila*)⁴.

Advice to use cold, unctuous substances for head should be understood in relation to the case of healthy individuals, as application of lukewarm unctuous substances is indicated in various disease conditions.

Such an application of oil over head bestows brightness to hairs and promotes its growth, it clarifies the filth and lice in the head.⁵ In the treatment context, the terms *mūrdhni-taila*, *māstiṣkyā* and *śirovasti* are employed at various occasions. The *māstiṣkyā* is mentioned under the treatment principles of *pakṣā-ghāta*, *ardita*, *bhagna* of *ūrdhvakāya*, and *oṣṭa kopa*. Amongst these conditions *mūrdhni taila* forms the

केशानां मार्दवं दैर्घ्यं बहुत्वं स्निग्धकृष्णताम्॥
करोति शिरसस्तृप्तिं सुत्वक्कमपि चाननम् ।
सन्तर्पणं चेन्द्रियाणां शिरसः प्रतिपूरणम् ॥

śirogatāmstathā rogāñchirobhaṅgo'pakarṣati,
keśānām mārdaṃ vairghyaṃ bahutvaṃ snigdhaḥkṛṣṇatām.
karoti śirasastṛptim sutvakkamapi cānanam,
santarpaṇam cendriyāṇām śirasah pratipūraṇam. S.S. Ci. 24.26

⁴ [...] चक्रतैलं विपाचयेत् । सदैव शीतलं जन्तोर्मूर्ध्नितैलं प्रदापयेत् ॥

[...] *cakratailam vipācayet. sadaiva śītalam*
jantormūrdhni-tailam pradāpayet. S.S. Ci. 24

⁵ केशप्रसाधनी केश्या रजो जन्तुमलापहा ।
keśaprasādhanī keśyā rajo jantumalāpahā. S.S. Ci. 24

special treatment principle for *pakṣāghāta*⁶ and *ardita*.⁷ Here *mastiṣkyā* is coupled with *śīrovasti*, which points to the fact that both are construed as different procedures in concerned text.

In the contexts of *pakṣāghāta*, *ardita* and *ūrdhvakāya bhagna*⁸, *māstiṣkyā* is commented by Ḍalhaṇa as a special variety of *śīrovasti*, which is featured by keeping a piece of cloth or cotton dipped in unctuous substance over the head.⁹

This is the first classical reference regarding application of 'picu' in clinical practice, though the term *picu* is not mentioned.

While, in the context of *oṣṭakopa*, *māstiṣkyā* is described as set of appropriate procedures comprising *abhyāṅga*, *taila picu dhāraṇa*, *śīrovasti*.¹⁰

6 पक्षाघातः वैशेषिकश्चात्र मस्तिष्क्यः शिरोवस्तिः ।
vaiśeṣikaścātra mastiṣkyāḥ śīrovastiḥ. S.S. Ci. 5.19

7 अर्दितः वैशेषिकैश्च मस्तिष्क्यशिरोवस्तिनस्यधूमोपनाहस्नेहनाडीस्वेदादिभिः ।
*vaiśeṣikaiscamastiṣkyāśīrovastinasyadhūmopanāhasneh
a nāḍīsvedādibhiḥ.* S.S. Ci. 5

8 ऊर्ध्वकाये तु भग्नानां मस्तिष्क्यं कर्णपूरणम् । S.S. Ci. 3.54
ūrdhvakāye tu bhagnānāṃ mastiṣkyam kaṇṇapūraṇam.

9 मस्तिष्क्यः शिरोवस्तिविशेषः, स च स्नेहाक्त पिचुप्लोतादिधारणेन योजनीयः ।
*mastiṣkyāḥ śīrovastivīśeṣaḥ sa ca snehāktapicuplotādi
dhāraṇena yojanīyaḥ.* ḌALHAṆA

10 विदध्यादोष्टकोपे तु साल्वणं चोपनाहने ।
मस्तिष्के चैव नस्ये च तैलं वातहरं हितम् ॥
*vidadhyādoṣṭakope tu sālvaṇam copanāhane.
mastiṣke caiva nasye ca tailam vātaharam hitam.* S.S.

In condition of insomnia, *abhyaṅga* and *mūrdhni taila* are indicated.¹¹

Vāgbhaṭa converges all these dispersed references to a set of clinically analogous procedures, namely *abhyaṅga*, *seka*, *picu* and *śirovasti*, which are more effective in successive order and designated these set of procedures as ‘*mūrdhni taila*’.

BĀHYA-PARIMĀRJANA

One of the triad of treatment classification is *apakarṣaṇa*, *prakṛti vighāta* and *nidāna tyāga*. Of these the *prakṛti vighāta* represent pacificatory (*saṁśamana*) method, which can be through external or internal means. The external means of pacification includes *abhyaṅga sveda*, *pariṣeka* and other such procedures.¹²

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- अत्र मास्तिष्क्यं मस्तिष्के हितमभ्यङ्गतैलपिचु धारणशिरोवस्त्यादि ।
atra māstiṣkyam mastiṣke hitamabhyaṅgatailapicu
dhāraṇa –śirovastyādi ḌALHAṆA
- ¹¹ निद्रानाशोऽभ्यङ्गयोगो मूर्ध्नितैलनिषेवणाम् । S.SĀ. 4.43
nidrānāśo’bhyaṅgayogo mūrdhnitailaniṣevaṇām.
- ¹² पुनरपि त्रिविधं अपकर्षणं प्रकृतिविघातनिदानत्यागश्च । प्रकृतिविघातः
 संशमनम् । तद् बाह्यमभ्यङ्गस्वेदप्रदेहपरिषेकोपमर्दनादि ।
punarapi trividham apakarṣaṇam prakṛtivyghātānidāna
tyāgaśca. prakṛtivyghātaḥ saṁśamanam. tad bāhyamabhy-
aṅgasveda-pradehpariṣekopamardanādi. A.S. SŪ. 22
- बहिः प्रयोगेण दोषसंशमनमभ्यङ्गादि बाह्यः प्रकृतिविघात ।
bahiḥ prayogena doṣasaṁśamanamabhyaṅgādi
bāhyaḥ prakṛti-vighāta. INDU

From the citations of *vāta-vyādhi-cikitsā*,¹³ *visarpa-cikitsā*,¹⁴ *jvara cikitsā* other such appropriate conditions, it is evident that external application of unctuous substances is advised when the *doṣas* are located in the *śākhās*, especially the *tvak* and *māṃsa*, and usually when the vitiation of *doṣas* are in mild state. In *vāta jvara*, which is not associated with any of other *doṣa*, *abhyaṅga* etc. should be implemented over running regular procedural treatment principles.

By this it can be inferred that *abhyaṅga* etc. is ideal in *rūkṣa* conditions which may be evident in *kevala vāta* (vitiating of *vāta* without the involvement of any other *doṣas*) condition or else in chronic (*jīrṇa*) state of fever.¹⁵ Though this principle is a definite clinical guide for administration of unctuous substances ex-

13 स्वेदाभ्यङ्गानि शस्तानि हृद्यं चान्नं त्वगाश्रिते । A.H. Ci. 21.18
svedābhyāṅgāni śastāni hṛdyaṃ cānnaṃ tvagāśrite.

सर्वाङ्गकुपिते अभ्यङ्गे वस्तयः सानुवासनाः ।

स्वेदाभ्यङ्गावगाहाश्च हृद्यं चान्नं त्वगाश्रिते ॥ C.S. Ci. 28.91

sarvāṅgakupite abhyaṅgo vastayaḥ sānuvāsanaḥ.

svedābhyāṅgāvagāhāśca hṛdyaṃ cānnaṃ tvagāśrite.

14 अन्तःशरीरे संशुद्धे दोषे त्वङ्गांससंश्रिते ।

आदितो वाल्पदोषाणां क्रिया बाह्या प्रवर्तते ॥

antaḥ śarīre saṁśuddhe doṣe tvāṅgāṅsaśrite.

ādīto vālpadoṣāṅāṃ kriyā bāhyā pravartate. C.S. Ci. 21.71

15 ज्वरे मारुतजे त्वादावनपेक्ष्यापि हि क्रमम् ।

कुर्यान्निरनुबन्धानामभ्यङ्गादीनुपक्रमान् ॥

C.S.Ci. 3.279

jvare mārutaje tvādāvanapekṣyāpi hi kramam.

kuryānniranubandhānāmabhyāṅgādīnupakramān.

ternally, it cannot be accepted as a strict universal rule as modified form of unctuous substances are been utilised in the associated states of *doṣas*, for example in *vāta-rakta* predominated by *kapha-doṣa*, *abhyaṅga* with ghee or clarified butter processed in urine, alkali and fermented liquid (*surā*), should be used.¹⁶

Thus physician has to screen the factors like nature, wholesomeness, season, place, and more importantly *doṣic* status in disorder, before selecting substance, for example oil, ghee etc and procedure like *abhyaṅga*, *seka* etc which are appropriate to patient.¹⁷ In precise the desired design can be derived from indication of *bahir-parimānjana* in *jīrṇa-jvara*.

The word ‘*yathopaśaya saṁsparśa*’, conveys fact that processing of unctuous substances with drugs, which are either hot or cold in potency and in contact, should be done for purpose of administering it in *śīta-*

¹⁶ शोफगौरवकण्ड्वाद्यैर्युक्ते त्वस्मिन् कफोत्तरे ।

मूत्रक्षारसुरापक्वं घृतमभ्यञ्जने हितम् ॥

śophagauravakaṇḍvādyairyukte tvasmin kaphottare.

mūtrakṣārasurāpakvaṁ ghr̥tamabhyañjane hitam.

क्षारतैलं गवां मूत्रं जलं च कटुकैः शृतम् ।

परिषेके प्रशंसन्ति वातरक्ते कफोत्तरे ॥

kṣārataiḷaṁ gavāṁ mūtraṁ jalaṁ ca kaṭukaiḥ śr̥tam.

pariṣeke praśamsanti vātarakte kaphottare. C.S. Ci. 29.145

¹⁷ तत्र प्रकृतिसात्म्यतुदिशदोषविकारवित् ।

तैलं घृतं वा मतिमान् युञ्ज्यादभ्यङ्गसेकयोः ॥

S.S. Ci. 24.34

tatra prakṛtisātmyartudeśadoṣavikāravit.

tailaṁ ghr̥taṁ vā matimān yuñjyādabhyaṅgasekayoḥ.

jvara (fever with chills) or *dāha-jvara* (fever with burning sensation) respectively.¹⁸

ABHYAṄGA

Abhyaṅga is most commonly indicated and extensively applied treatment procedure amongst *bahir-parimārjana-cikitsā*. It is one of the procedures to be inculcated routinely in system of one's living. Anointing of oil regularly will delay process of senility, appeases exhaustion and *vāta*, bestows good sight, nurtures body, extends once lifespan, induces sound sleep, makes skin supple and the body strong.

It is especially effective when applied over head, ears and soles.¹⁹ Mode of *abhyaṅga* can be grossly con-

18 यथोपशयसंस्पर्शान् शीतोष्णद्रव्यकल्पितान् ।
अभ्यङ्गलेपसेकादीन् ज्वरे जीर्णे त्वगाश्रिते ॥
yathopāśayasamsparśān śītoṣṇadravyakalpitaṅ,
abhyaṅgalepasekādīn jvare jīrṇe tvagāśrite. A.H. Cl. 1.127
अभ्यङ्गाश्च प्रदेहाश्च परिषेकावगाहने ।
विभज्य शीतोष्णकृतं कुर्याज्जीर्णे ज्वरे भिषक् ।
तैराशु प्रशमं याति बहिर्मर्गितो ज्वरः ॥
लभन्ते सुखमङ्गानि बलं वर्णश्च वर्धते । C.S. Cl. 3.174
abhyaṅgāśca pradehāśca pariṣekāvagāhane,
vibhajya śītoṣṇakṛtaṃ kuryājīrṇe jvare bhiṣak,
tairāśu prasamaṃ yāti bahirmārgagato jvaraḥ.
labhante sukhamāṅgāni balaṃvarṇaśca vardhate.

19 अभ्यङ्गमाचरेन्नित्यं स जराश्रमवातहा ॥
दृष्टिप्रसादपुष्ट्यायुः स्वप्नसुत्वक्त्वधाढ्यकृत् ।
शिरःश्रवणपादेषु तं विशेषेण शीलयेत् ।

sidered to be, as application over body and over head.

Indication for *abhyāṅga*, whether local or general, directly depends on the clinical condition²⁰ and site of the disease.

Application of oil renders softness and suppleness, annihilates *kapha-vāta*, nurtures body tissues and bestows purity, complexion and strength.²¹

But process is contraindicated in conditions like: association of *āma*, initial stage of fever (*taruṇa jvara*), conditions of indigestion (*ajīrṇa*), following administration of purificatory therapies, in the states of *agni māndya*, and in all disorders arised due to excess satiation.²²

abhyāṅgamācarennityaṃ sa jarāśramavātahā.

dīṣṭiprasādapuṣṭyāyuhḥ svapnasutvaktvadhārḍhyakṛt,

śiraḥśravanapādeṣu taṃ viśeṣeṇa śīlayet, A.H. Sū. 2

²⁰ अभ्यङ्गस्तु दोषमालोक्योपयुक्तो दोषोपशमं मृदुतां च करोति ॥

abhyāṅgastu doṣamālokyopayukto doṣopaśamaṃ mṛdutāṃ ca karoti. S.S. Ci. I.19

²¹ अभ्यङ्गो मार्दवकरः कफवातनिरोधनः ।

धातूनां पुष्टिजननो मृजावर्णबलप्रदः ॥

abhyāṅgo mārḍavakaraḥ kaphavātanirodhanah.

dhātūnāṃ puṣṭijanano mṛjāvāṇabalapraḍaḥ. S.S. Ci. 24.30

²² केवलं सामदोषेषु न कथञ्चन योजयेत् ।

तरुणज्वर्यजीर्णी च नाभ्यक्तव्यो कथञ्चन ॥

तथा विरिक्तो वान्तश्च निरूढो यश्च मानवः ।

पूर्वयोः कुच्छ्रता व्याधेरसाध्यत्वमथापि वा ॥

शेषाणां तदहः प्रोक्ता अग्निमान्द्यादयो गदाः ।

सन्तर्पणसमूहानां रोगाणां नैव कारयेत् ॥

S.S. Ci. 24.35-37

The application of *sneha* over head (*śiro-abhyaṅga*) is seen in many conditions:

Lākṣādi-taila indicated in intermittent fever (*viṣa-majvara*) menorrhagia (*asrgdhara*). *Abhyaṅga* with *ghrṭa* is recommended in fever of extraneous origin (*abhighāta-jvara*)²³. The *abhyaṅga* advocated with *tiktaka-ghrṭa* in relapsing fever (*punarāvartakajvara*).²⁴ *Abhyaṅga, seka, avagāha* is line of treatment in fever caused by *pitta* and *raktapitta*.²⁵ *Abhyaṅga* with *bhṛṅgāmālakādi taila* and *lākṣādi taila* or *kṣīra-bala taila* is recommended in *śvāsa*. The same with *triphalādi taila* is mentioned in *śvāsa*. *Abhyaṅga* for body is evidenced in various conditions of *rājayaḥṣma*, associated with pain over head, flanks and shoulders

*kevalaṃ sāmadoṣeṣu na kathañcana yojayet,
taruṅajvaryajrṇīca nābhyaktavyo kathañcana.
tathā virikto vāntaśca nirūḍho yaśca mānavaḥ,
pūrvayoḥ kṛcchratā vyādherasādhyatvamathāpi vā.
śeṣānāṃ tadahaḥ proktā agnimāndyādayo gadāḥ,
santarpaṇasamuthānāṃ rogānāṃ naiva kārayet.*

²³ C.S. Ci. 3.318

²⁴ C.S. Ci. 3.341

²⁵ अभ्यङ्गयोगः परिषेचनानि सेकावगाहाः शयनानि वेश्म ।
शीतोविधिर्विद्विधानमग्र्यं पित्तज्वरे यत् प्रशमाय दिष्टम् ॥
तद्रक्तपित्ते निखिलेन कार्यं कालं च मात्रां च पुरा समीक्ष्य ।

*abhyaṅgayogāḥ pariṣecanāni sekāvagāhāḥ śayanāni veśma.
śītovidhirvastividhānamagryaṃ pittajvare yat praśamāya
diṣṭam. tadraktapitte nikhilena kāryaṃ kālaṃ ca mātrāṃ ca
purā samīkṣya.*

(*śiraḥ*, *pārśva* and *aṃsaśūla*), *abhyaṅga* is one of the line of treatments. *Abhyaṅga* with *candanādi taila* or *śatadhauta ghr̥ta* and *pariṣeka* with milk are indicated in *yakṣma* associated with burning sensation.²⁶ *Śiro-abhyaṅga* with *mañjiṣṭhādi-taila*, *ārugālādi-taila*, *balāśvagandhādi-taila* or *lākṣādi-taila* is said in *rājaya-kṣma*.²⁷ In *kṣata kāsa* predominated by *vātapitta-doṣa* and associated with malaise, *abhyaṅga* should be done with ghee, and in predominance of *vāta*, oil is recommended.²⁸

In skin disease (*kuṣṭa*) associated with burning sensation, anointment is done with *tiktagr̥ta* etc.²⁹ In

26 चन्दनाद्येन तैलेन शतधौतेन सर्पिषा ।
अभ्यङ्गाः पयसा सेकः शस्तश्च मधुकाम्बुना ॥
माहेन्द्रेण सुशीतेन चन्दनादि शूतेन वा ।
परिषेकः प्रयोक्तव्य इति संशमनी क्रिया ॥

*candanādyena tailena śatadhautena sarpiṣā
abhyaṅgāḥ payasā sekaḥ śastaśca madhukāmbunā.
māhendreṇa suśītena candanādiśṛtena vā.
pariṣekaḥ prayoktavya iti saṃśamanī kriyā.*

27 ലാക്ഷാദിതൈര്യക്കൊരു ക്ഷന്മാബലാശ്വഗന്ധാദിതൈലവുമുജയതി ച
വിദാരികാദ്യം യോഗാമൃതം ൨൫

*lākṣādi tēykkoru kuḷampu balāśvagandhādyantailavum
jayati ca vidārikādyam* YOGĀMṚṬA. JVARA. 5

28 वातपित्तादितेऽभ्यङ्गो गात्रभेदे घृतैर्हितः ।
तैलैर्मस्तिरोगघ्नैः पीड्यमाने च वायुना ॥ C.S. Cl. 18.139

*vātapittārdite’bhyāṅgo gātrabhede ghr̥tairhitaḥ,
tailairmāruta rogaḥnaiḥ pīḍyamāne ca vāyunā.*

29 तित्कघृतैर्घൃतघृतैरभ्यङ्गो दह्यमान कुष्ठेषु ।

udāvarta, *abhyaṅga* is indicated with oil that is recommended in *śītajvara*³⁰. In conditions of generalised or local vitiation of *vāta* in the body (*sarvāṅga* or *ekāṅga-vāta*), if the affected area is contracted, *abhyaṅga* with oil processed in *māṣa* and *saindhava* is recommended³¹.

Abhyaṅga, *seka*, *vasti* etc. with the compound of four unctuous substances (*catuḥ-sneha*) is the general line of management in all types of disorders of *vāta* (*sarvavāta vikāras*)³².

In the painful conditions of connective tissue disorders (*vāta-rakta*), *abhyaṅga* is advocated with *piṇḍa taila*.³³

Abhyaṅga and various types of *sveda* are indicated

तैलश्रन्दनमधुकप्रपौण्डरीकोत्पलयुतैश्च ॥

C.S. Ci. 7.133

tiktaghṛtairdhautagṛtairabhyaṅgo dahyamāna kuṣṭheṣu,
tailaścandanamadhukaprapauṇḍarikotpalayutaiśca.

पानलेपनसेकेषु महातिक्तं परं हितम्।

A.H. Ci. 18.22

pānalepanasekeṣu mahātiktaṃ paraṃ hitam.

30

उदावर्तमभ्यज्य तैलैः शीतज्वरापहैः।

सुस्निग्धैः स्वेदयेत्पिण्डैर्वर्तिमस्मै गुदे ततः॥

udāvartamabhyajya tailaiḥ śītajvarāpahaiḥ.

susnigdhaiḥ svedayetpiṇḍairvartimasmai gude tataḥ.

A.H. Ci. 8.135

31

तैलं सङ्कुचितेऽभ्यङ्गो माषसैन्धवसाधितम् ।

C.S. Ci. 28.97

tailaṃ saṅkucite'bhyaṅgo māṣasaindhavasādhitam.

32

सर्पिस्तैलवसामज्जसेकाभ्यञ्जनवस्तयः ॥

sarpistailavasāmajjasekābhyañjanavastayaḥ.

33

C.S. Ci. 29.123

in the diseases of *vāta* (*vāta-vyādhi*)³⁴; the external application of unctuous substance is the common line of treatment in disease of *vāta* afflicting the whole body (*sarvāṅga-kupita vāta*) and in *vāta* disorder lodged in skin (*tvaggāsrita vāta*). In *vāta* inflicting the bones and marrow (*asthi-majja-gata-vāta*) unctuous substance should be administered in various manners both externally and internally³⁵.

SEKA

The process of sudation brought about by pouring lukewarm liquids viz. unctuous substances, milk, urine, sour fermented liquid (*amla-kāñjika*) and other substances chosen as required is termed as *seka*.³⁶ Based on the site of administration *seka* can be classified into, *śirasseka*, *kāyaseka* and *ekāṅgaseka*.

The significant feature of *seka* is that various medicinal formulations viz. *kaṣāya*, *kṣīra*, *takra*, *sneha*, can be made use of as per necessity. Specific *doṣa* or

34 सर्वाङ्गकुपितेऽभ्यङ्गो वस्तयः सानुवासनाः ॥

sarvāṅgakupite 'bhyaṅgo vastayaḥ sānuvāsanāḥ.

C.S. Ci. 28.78

35 बाह्याभ्यन्ततः स्नेहैरस्थिमज्जागतं जयेत् ।

C.S. Ci. 28.93

bāhyābhyantataḥ snehairasthimajjāgataṃ jayet.

36 वसातैलघृतक्षीरमूत्रमस्त्वम्लकाञ्जिकैः ।

सुखोष्णैः सेचयेत्स्वेद्यं सेकः स परिकीर्तितः ॥

*vasātailaghṛtakṣīramūtramastvamlakāñjikaiḥ,
sukhoṣṇaiḥ secayetsvedyaṃ sekaḥ sa parikīrtitaḥ.*

BH.S. SŪ. 22.19

vyādhi pacifying nature can be brought about by altering the formulation used, thus providing extensive utility for various diseased conditions; hence it is of greater importance in the treatment side.

Seka pacifies fatigue, conciliate *vāta*, promotes the rejoining of fractured bones, and it pacifies pain caused due to injury, burns, hit or abrasions³⁷.

Jvara-cikitsā evinces that when *doṣas* are lodged in blood (*rakta*), *seka* should be administered³⁸; in *yakṣma*, *śirasseka* with lukewarm decoction of *bala* (*Sida rhombifolia* Linn. Ssp. *retusa* (Linn), *kuruntoṭṭi*), *guḍūcī* (*Tinospora cordifolia* Willd. Miers), *madhūka* (*Glycyrrhiza glabra* Linn. *eraṭṭi madhuraṃ*) etc. are applied.³⁹ In fever associated with burning sensation and dizziness *śirasseka* with milk is advocated.⁴⁰ In nocturnal fever, *śīrodhārā* with milk is

37. सेकः श्रमघ्नो अनिलहृद्ग्रसन्धिप्रसाधकः ।
क्षताग्निदग्धाभिहतविघृष्टानां रुजापहः ॥ S.S.Ci. 24.3I

sekaḥ śramaghno anilahṛdbhagnasandhiprasādhakaḥ.
kṣatāgnidagdhābhihataviḡṣṭānāṃ rujāpahaḥ.

38. सेक प्रदेहौ रक्तस्थे तथा संशमनानि च।
seka pradehau raktasthe tathā saṃśamanāni ca.

C.S.Ci. 3.3I6

39. [...] पत्रभङ्गेन शिरश्च परिषेचयेत्। बलागुडूचीमधुकशृतैर्वा वारिभिः सुखैः॥
[...]*patrabhaṅgena śiraśca pariṣecayet.*
balāguḍūcīmadhukaśṛtairvā vāribhiḥ sukhaiḥ. C.S.Ci. 8.72

40. വമ്പിക്കിൽ ചൂട്ടനോറുമുതലതിരികയുമിത്യൊദിപാൽകൊണ്ടുവാ
രാം യോഗാമൃതം ൨.൫൭

vampikkil cūṭunōvum talatirikayumityādi pālkoṇṭu

prescribed.⁴¹ In *jvara* caused due to internal wound (*antarvraṇa*), *takradhārā* is indicated.⁴² In *rāja-yakṣma*, *śirodhārā* is indicated using milk.⁴³ *Śīro-dhārā* and *vasti* are indicated in the treatment of *svarasāda* (hoarseness).⁴⁴

In *prameha*, *takra-dhārā* is advocated⁴⁵. In condi-

⁴¹ *dhārām.* Y.2.57
 ധാരാഘൃതം പാൽ കൊണ്ടു രാത്രീപുനീഷു ശിരസി കൊൾകെണ്ണു ലക്ഷാ
 ദിതേപ്പു യോഗാമൃതം ൨
dhārām pālkoṇṭu rātrippaniṣu śirasikoḷkeṇṇa lākṣādi tēppū
 Y.2

⁴² ഉൾപുണ്യലഘവനിക്കുന്നവർ തടവുക മേൽ
 മുർദ്ധ്വനോ വോടു ചൂടു മെത്തീടിൽ ധാര
 മോർ കൊണ്ടിടുക തലയിലാമ്മാറുകെ കണ്ടതേതൽ. യോഗാമൃതം ൨. ൭൬
uḷpuṇṁṁlāṁ panikkunnavar taṭavuka mēl mūrddhni nōvōṭu
cūṭum mettīṭil dhāra mōr koṇṭiṭuka talayilām māru
kaikaṇṭatē tal. Y. 2.76

⁴³ പാലാൽ ധാരാപിശസ്തു ശിരസി ചിലരിലൊട്ടാറുകാലാദിസം
 ജ്ഞാതൈരലഘവലിഷ്ണതേ ചിദുക ചിലരഥവാതേയ്കൃഷ്ണീഷുകാദ്യം
 യോഗാമൃതം ൮.൩
pālāl dhārāpi śastā śirasi cilariloṭṭārukālādi saṁjñāṁ
tailāṁ maulikku tēccīṭuka cilarathavā tēykka mañjiṣṭha-
kādyam. Y.8.3

⁴⁴ ധാരാഘൃതം ക്ഷീരേണ ച യ്വശിരസി ശിരസൈരലേന വാമലേ ക്ഷ
 തേപ്പു ലക്ഷാകാഥേ കൃതാക്ഷീരബലഘൃതയുതാനന്തു ലക്ഷാകൃഷ്ണം.
 യോഗാമൃതം ൮.൧
dhārām kṣīrēṇa ceyvū śirasi śisīratailēna vā mēlkkutēppū
lākṣā kvāthē kyatā kṣīrabala ghrṭayutam nannu
lākṣākūlampuṁ Y. 2.1

⁴⁵ ചൂടെടുക്കിലഥമേഹസങ്കടമോരുകൊണ്ടവര ധാരചെയ്ത മേൽ
 നേരരച്ചിട്ടു മലർകൃഷ്ണതൻ ക്ഷീരസേകമപി മുർദ്ധ്വശസ്തുതേ

tions of burning sensation and thirst in diabetes (*prameha*), *abhyāṅga* is advised with *lākṣādi-taila* and *takra-dhārā* all over body (*sarvāṅga*) is indicated. The application of *śiro-dhārā* in diabetes (*prameha*) is said to pacify *prameha*, burning sensation (*dāha*), increased micturition (*mūtra ativrddhi*), and it nurtures the body.⁴⁶

In menorrhagia (*aṣṛgdhara*)⁴⁷ *śiro-dhārā* with milk

cūṭeṭukkilatha mēhasaṅkaṭē mōrukoṅṭavanu dhāraceyka mēl nēraracciṭu malarkuḷamputan kṣīrasēkamapi mūrddhni śasyatē.

യോഗമൃതം ൨൬.൪ Y. 26.4

⁴⁶ സിംഹരാജവരീകരം നരിപൂർവ്വേഷുമൂലവും ഇടിച്ചുരാത്രം ക്തോത്ഥയവാഗ്രം പ്രക്ഷിപേത്തതഃ പിഴിഞ്ഞടുത്തതിരവേധാരം കര്യാദിചക്ഷണസപ്താഹമിങ്ങിനേകൊൾകയാരം നിസ്സേഹദേഹവൻ. അന്നസർവ്വാംഗമഭ്യജ്യസർവ്വാംഗം യാതമെയിതു. ഇരപത്തെട്ടുനാളേവമാക്കെൊള്ളുകസേചനം. പ്രമേഹോഷ്ണപ്രശമനം പുഷ്ടിദംഭാഹനാശനം മൂത്രാദിവൃദ്ധിയും മാറ്റം പിടകാപഹമേവ ച.

siṁharambha varīkandam naripūrvvēkṣumūlavuṁ iṭiccu rātrau bhaktōṭṭhayavāgvām prakṣipēttataḥ. piḷiñṇeṭuttetiravē dhārām kuryādvicakṣaṇaḥ saptāhaminninē koḷka dhārām nisnēhadēhavan. annu sarvvāṅgamabhyajya sarvvāgam dhāra ceyvitu. irupatteṭṭu nālēvamākakkolluka sēcanam. pramēhōṣṇaprasāmanam puṣṭidam dāhanāsanam mūtrābhi vrddhiyūṁ māruṁ piṭakāpahamēva ca.

യോഗമൃതം ൨൬.൩൯ Y. 26.39

⁴⁷ സർവ്വാംഗം ചൂട്ടകത്തിട്ടെരിപൊരിയൊടു തൃഷ്ണചവായ്ക്കപ്രമേഹോസർവ്വാംഗം തേയ്ക്കലാക്ഷാദികമരിയകഴമ്പോർത്തു

is indicated.

Dhārā with milk is indicated in diarrhoea (*atisāra*)⁴⁸; *śiro-dhārā* is indicated in vomiting (*chardi*)⁴⁹.

In facial palsy (*ardita*), *dhārā* is indicated for both body and head, with *balā-taila*⁵⁰. In all sort of *vātarogas* four unctuous substances viz. *sarpi*, *taila*, *vasā* and *majjā*, utilised singly or as compound are ideal for

വെണ്ണായുതം വാസർവ്വാംഗം തക്രയാരാമപി

യോഗാമൃതം ൨൬൧൭

*sarvvāṅgaṁ cuttukattūtteriporiyoṭu tṛṣṇā ca vāykkum
pramēhē sarvvāṅgaṁ tēykka lākṣādikamariya kuḷampōrttu
veṇṇāyutaṁ vā sarvvāṅgaṁ takradhārāmapī.* Y. 26.17

⁴⁸ യാരാംക്ഷീരേണ ചയ്യശിരസി ശിശിരതൈലേന വാമേല്ക്കതേ
പ്പുലാക്ഷാകാമേകൃതാ ക്ഷീരബലഘൃതയുതം നന്നുലാക്ഷാകൃന്യം.

*dhārām kṣīrēṇa ceyvū śīrasi śīśīratailēna vā mēlkkutēppū
lākṣā kvāthē kyatā kṣīrabala ghr̥ṭayutaṁ nannu lākṣāku-
lampuṁ.*

യോഗാമൃതം ൪.൩ Y.4.3

പോക്കേറിക്ഷീണനാകിര്പൊടിഹിതതരമിദ്രാശനിഃ ക്ഷീരയാരാ
കാര്യം ലാക്ഷാകൃന്യം

*pōkkēri kṣīṇanākil poṭihitataramindrāsaniḥ kṣīradhārā
kāryā lākṣākuḷampuṁ.* യോഗാമൃതം ൧൮.൨൦ Y.18.20

⁴⁹ പാലോക്രൂകപാലുകൊണ്ടുശിരസോധാരാപി
നന്നത്രയം പാലാൽ വെണ്ണകുടിക്കുകഞ്ഞിയതുവു. യോഗാമൃതം ൧൨.൩

*pālē kūṭṭuka pālukoṅṭu śīrasō dhārāpi nannetrayuṁ
pālāl ventu kuṭikka kañṇiyatuvuṁ* Y.12.6

⁵⁰ മൂർദ്ധാവിന്നുതന്നോതുശുദ്ധബലകാച്ചിദ്ധാരപചണ്ണകൊണ്ടോർത്താർന്ന
ന്നചിലർക്ക് ശുദ്ധബലനെയ്പാനായവന്മാർദ്ദിതേ യോഗാമൃതം ൪.൨

*mūrdhāvinnu tanōtu śuddhabala kācciddhāra pacceṇṇa
koṅṭōrttāl nannu cilarkk śuddhabalaney pānāya vā tvardditē.* Y.40.2

purpose of *seka*, *abhyañjana* and *vasti*⁵¹.

In diseases of *vāta* covered by *pitta* (*pittāvṛta-vāta-roga*), *secana* is recommended with *madhuyaṣṭi-taila* or *balātaila* in combination with ghee, milk etc. or with decoction of *pañca-mūla* or merely cold water, selected as per need of disease condition⁵².

In eighty types of *vāta* disorders when associated with fever, *kāya-seka* with ghee and oil is advocated⁵³.

Sneha-dhārā and *ṣāṣṭika-piṇḍa-sveda* are recommended in conditions of *ākṣepa* (convulsive disorder of *vāta*), *āyāma*, and *apatānaka*⁵⁴.

51 सर्पिस्तैलवसामञ्जासेकाभ्यञ्जनवस्तयः।
स्निग्धाः स्वेदा निवातं च स्थानम् प्रावरणानि च ॥
[...] बृंहणं यच्च तत् सर्वं प्रशस्तं वातरोगिणाम् । C.S. Ci. 8.104

sarpistailavasāmajjāsekābhyañjanavastayaḥ,
snigdghāḥ svedā nivātaṃ ca sthānam prāvaraṇani ca.
[...] *br̥mhaṇaṃ yacca tatsarvaṃ praśastaṃ vātarogiṇām*

52 मधुयष्टिबलतैलघृतक्षीरैश्च सेचनम् ।
पञ्चमूलकषायेण कुर्याद्वा शीतवारिणा ॥
madhuyaṣṭibalātailaghṛtakṣīraiśca secanam
pañcamūla kaṣāyeṇa kuryādvā śītavāriṇā. Y. 28.186

53 अशीतिवातरोगेषु ज्वरवेगो यदा भवेत् ॥
घृतमिश्रेण तैलेन सेकं तत्र प्रकल्पयेत् ॥ CIKITSĀMAÑJARĪ
aśītivātarogeṣu jvaravego yadā bhavet.
ghṛtamisreṇa tailena sekaṃ tatra prakalpayet.

54 ആക്ഷേപേ ചാപതാനങ്ങളിലുരപെറുമായയോഃ സ്നേഹധാരാം
ക്ഷാംഗേഘെഘ്നൈരരക്കിഴിദിരപിമുഹുഃ സ്വേദയേഘദനാർ
ത്തം.

ākṣēpē cāpatānāṇṇaḥiluraperumāyāmayōḥ snēhadhārām

indicated in disease of head caused by *vāta* (*vātaja-śiro-roga*), for purpose of ingestion (*pāna*), anointment (*abhyañjana*), errhines (*nasya*), anal administration (*vasti*) and drizzling (*secana*)⁵⁸.

Secana with *rasa-taila* is advocated in *pañgu-vāta*.⁵⁹

External application of medicines mainly in the form of *abhyāṅga* and *pari-ṣeka* is line of treatment in connective tissue disease of superficial nature (*uttāna-vāta-rakta*)⁶⁰.

In painful conditions of *vāta-rakta* which is predominant of *vāta-doṣa*, *seka* with milk processed with *daśamūla* or with slightly warm ghee is beneficial⁶¹.

Pariṣeka with four unctuous substances should be

सेकाभ्यङ्गावगाहान्नपाननस्यानुवासनैः ॥

स हन्ति वातं ते ते च स्नेहस्वेदाः सुयोजिताः । A.H. Ci. 21. 28–29

*kulattha yavakolāni bhadradārvādikaṃ gaṇam
niḥkvāthyānūpamāṃsaṃ ca tenāmlaiḥ payasāpi ca.
svāduskandhapratīvāpaṃ mahāsnehaṃ vipācayet.
sekābhyaṅgāvagāhānnapānanasyānuvāsanaīḥ.
sa hanti vātaṃ te te ca snehasvedāḥ suyujitāḥ.*

⁵⁸ S.S.U 26.10

⁵⁹ रसतैलेन लेपश्च कवोष्णेन च सेचनम् ॥

rasatailena lepaśca kavoṣṇena ca secanaṃ. ĀKD. 17.71

⁶⁰ बाह्यमालेपनाभ्यङ्गपरिषेकोपनाहनैः।

bāhyamālepanābhyaṅgapariṣekopanāhanaiḥ. C.S. Ci. 29.43

⁶¹ दशमूलशृतं क्षीरं सद्यः शूलनिवारणम् ।

परिषेकोऽनिलप्राये तद्वत् कोष्णेन सर्पिषा ॥ C.S. Ci. 29.124 A.H. Ci. 22.23

daśamūlaśṛtaṃ kṣīraṃ sadyaḥ śūlanivāraṇam.

pariṣeko anilaprāye tadvat koṣṇena sarpiṣā.

done in *vāta-rakta* associated with rigidity, convulsive movement and pain⁶².

In *vāta-rakta* associated with *kapha*, *sneha-seka* should not be performed to a larger extent, this reveals one of the clinical conditions for the vigilant use of *sneha-seka* relying upon the skill of physician⁶³.

Suśruta mentions the use of *traivṛṭ-sneha yoga* with processed with *bhadra-dārvādi-gaṇa*,⁶⁴ *yava*,⁶⁵ *kulattha*,⁶⁶ *ānūpaudaka-māṃsa*,⁶⁷ *amla*, (sour substance) and *kṣīra* (milk).

Also *śirodhāra* with *taila* is beneficial in *ardhāva-bhedaka*.⁶⁸

In fractures caused due to extraneous injury, *pariśeka* should be done with decoction of *balā* and milk

62 स्नेहैर्मधुरैर्सिद्धैर्वा चतुर्भिः परिषेचयेत् ।

स्थम्भाक्षेपशूलार्तं कोष्णैर्दहि तु शीतले ॥

snehairmadhurairsiddhervā caturbhiḥ pariśecayet.

sthambhākṣepasūlārtaṃ koṣṇairdāhe tu śītale.

63 वमनं मृदु नात्यर्थं स्नेहसेकौ विलङ्घनम् ।

C.S. C1.29.46

vamanaṃ mṛdu nātyarthaṃ snehasekau vilāṅghanam.

64 The set of drugs which pacify vāta.

S. Sū. 39.7

65 *Yava* – *Hordeum vulgare* Linn.

66 *Dolichos biflorus* Linn.

67 Flesh of animals living in marshy area, aquatic animals.

68 अर्धावभेदके कुर्याद्वातोक्ता निखिलाः क्रियाः।

तैलेन शिरसस्सेकं नावनञ्च मुहुर्मुहुः।

ardhāvabhedake kuryādvātoktā nikhilāḥ kriyāḥ.

tailena śirasassekaṃ nāvanañca muhurmuḥuḥ.

ĀKD

In case of burns (*agni-dāha*), immediately *dhāra* should be done either with buttermilk, decoction of leaves of *ketakī*, *kadalī-kanda*, *upodikā-rasa*, salt water, tender coconut water, or with *priyāla-taila* and honey (the fact that *pariṣeka* pacifies the *doṣāgni* explains logic of its indication in condition of burns).⁷³

When inflicted with lightning *pariṣeka* should be done with sugarcane juice or *dhātrīrasa* mixed with ghee and salt or *vetasāmlarasa* with salt and oil⁷⁴.

śītāmbunācāsyā mūrdhni ghaṭairāṣṭasatottaraiḥ.

73

अभिभूतेऽग्निना सद्यो गात्रे तद्रेण सेचनम् ।
केतकीपल्लवोत्थेन विधेयं तद्रसेन वा ।
अथवा कदलीकन्दरसेन लवणांभसा ।
उपोदकारसोपेतनारीकेरांबुनैव वा ॥

*abhibhūtegninā sadyo gātre takreṇa secanam,
ketakīpallavotthena vidheyam tadrasena vā.
athavā kadalīkandarasena lavaṇāmbhasā,
upodakārasopeta nārīkerāmbunaiva vā.*

सेकं प्रियालतैलेन कुर्याद्वा माक्षिकेन वा।
नवनीतेन लिम्पेद्वा कुहलीपिष्टयोगिना।

*sekaṃ priyālatailena kuryādvā māksikena vā,
navanūtena limpedvā kuhalīpiṣṭayoginā.*

74

वैद्युतानलदग्धस्य तापो लौकिकवह्निना।
प्रशस्तः परिषेकश्च रसेनेक्षोस्ससर्पिषा।
घृतसैन्धवयुक्तेन धात्रीफलरसेन वा।
रसेन वेतसाम्लस्य सतैललवणेन वा॥

*vaidyutānaladagdhasya tāpo laukikavahninā,
praśastah pariṣekañca rasenekṣossasarpīṣā.
ghṛtasaindhavayuktena dhātrīphalarasena vā,*

In many types of skin disorders seen in children, regionally termed as *karappan*, *pariṣeka* with various drugs mainly *pāranti-kaṣāya*; decoctions of *kṣīrī-vr̥kṣa* etc. are mentioned.⁷⁵ In the context of swelling of wound (*vraṇa śopha*), Suśruta mentions various forms of medicaments that can be used for the purpose of *seka*, in different *doṣic* status:

In *vāta-śopha*, to pacify pain, *seka* is advocated with *sarpi* (ghee), *taila* (oil), *dhānyāmla* (fermented liquid), *māṃsa-rasa* (flesh soup), decoction prepared from *vāta* pacifying drugs, and any of these liquids should not be in cold medium while performing *seka*.

In *pitta*, *raktaja*, *abhighātaja* and *viṣaja* conditions, *seka* can be adopted utilising *kṣīra* (milk), *ghr̥ta* (ghee), *madhu* (honey), *śarkarodaka* (sugar juice), *ikṣurasa* (sugarcane juice) or decoctions prepared out

- rasena vetasāmlasya satailalavaṇena vā.* ĀKD
- ⁷⁵ पारन्तीपत्रसंसिद्धमम्भस्सर्वाङ्गसेचने।
 प्रशस्तं तत्र दुग्धद्रुवल्केनाथवा शृतम्॥ ĀKD. II.98
- pārantiṭpatrasaṃsiddhamambhassarvāṅgasecane.*
praśastam tatra dughadruvalkalenāthavā śṛtam.
 सेके पारन्तिकापत्रस्थौणेयाभ्यां शृतं जलम्।
 यद्वा क्षीरिद्रुवल्केन शृतं सामलक्त्वचा॥
- seke pārntikāpātrasthaṇeyābhyāṃ śṛtam jalam,*
yadvā kṣīridrūvalkena śṛtam sāmalktvacā. ĀKD. II.133
- सेके पारन्तिपत्रवचात्वक्सारपल्लवैः।
 साक्षीरिवल्कसैरैवैस्सिद्धं कोष्णांबु चेष्यते।
- seke pārantiṭpatravacātvaksārapallavaiḥ,*
sākṣīrivalkasaireyaissiddham koṣṇāmbu ceṣyate. ĀKD.II.14

of *madhura* drugs or *kṣīrīvṛkṣas*, and medium of liquids used should not be hot (i.e. should be in cold form).

In *kāpha* predominant states, *seka* should be done with *taila* (oil), *mūtra* (urine), *kṣārodaka* (alkaline water), *surā* (fermented product), *śukta* (type of wine) or decoctions prepared from *kāpha* pacifying drugs, and medium of liquid should be hot.⁷⁶

The other medicaments mentioned for the purpose of *pariṣeka* are: cow or goat's milk mixed with oil; *jīvanīya-kaṣāya*⁷⁷ or *pañcamūla-kaṣāya*; *drākṣā-rasa* (*Vitis vinifera* Linn.); *ikṣu-rasa* (sugarcane juice); *madya* (alcohol); *dadhi* (curds); *mastu* (the supernatant liq-

⁷⁶ वातशोफे तु वेदनोपशमार्थं सर्पिस्तैलधान्याम्लमांसरसवातहरौषधनिष्क्राथैरशीतैः परिषेकान् कुर्वीत, पित्तरक्ताभिघातविषनिमित्तेषु क्षीरघृतमधुशर्करोदकेक्षुरसमधुरौषधक्षीरवृक्षनिष्क्राथैरनुष्णैः परिषेकान् कुर्वीत, श्लेष्मशोफे तु तैलमूत्रक्षारोदकसुराशुक्तकफघ्नौषधनिष्क्राथैरशीतैः परिषेकान् कुर्वीत ।

vātaśophe tu vedanopāśamārthaṃ sarpistailadhānyāmlamāṃsarasa vātarasavātarasouṣadhaniṣkṛāthairāśītaiḥ pariṣekān kurvīta pitta raktābhigāta viṣa nimitteṣu kṣīra ghr̥ta madhuśarkarodakekṣurasa madhuraśadha kṣīravṛkṣa- niṣkṛāthai ranuṣṇaiḥ pariṣekān kurvīta śleṣmaśophe tu tailmūtra kṣārodaka surāśuktakaphaghnaśadhani- ṣkṛāthairāśītaiḥ pariṣekān kurvīta. S.S. Ci. I.18

⁷⁷ जीवकर्षभकौमेदामहामेदाकाकोलीक्षीरकाकोलीमुद्गपर्णीमाषपर्ण्यौ जीवन्ती मधुकमिति दशेमानि जीवनीयानि भवन्ति ।

jīvanīya kaṣāya: jīvaka ṛṣabhaka medā mahāmeda kākoli kṣīrakākoli mudgaparṇyau jīvantī madhukamiti daśemāni jīvanīyāni bhavanti. C.S. Sū.4

uid of curds); *amlaka* (*Emblca officinalis* Gaerth.); *kāñjika* (fermented liquid); *taṇḍulāmbu* (ricewater); *kṣaudra aṃbu* (honey water) or *śārkarāmbu* (sugar syrup).⁷⁸

EKĀṄGA SEKA

In menorrhagia (*aṣṛgdhara*), if associated with prickly and painful condition, local *dhārā* below navel is done with compound of two unctuous substances (*yamaka-sneha*).⁷⁹ *Dhārā* with *yamaka* is recommended in regions below naval, in managing calculi (*aśm-ari*) and difficulty in micturition (*mūtra-krçchra*).⁸⁰

AVAGĀHA

Though *seka* refers to pouring of medicinal liquid

⁷⁸ C.S. Ci. 29.127

⁷⁹ കത്തുമ്പനോവുമ്പമുഴുത്തീടുകിൽമുദ്രയമകം കൊണ്ടുധാരാസ്തുവസ്തുത
യോഗമൃതം.൮.

kuttum nōvum muluttītukil mrḍuyamakam koṇṭu dhārāstu vastau. Y.4.8

⁸⁰ നാഭിക്കീഴ്യാടിധാരാമിടുകായമകതസ്തുത
ധാരാമവായസ്യാൽദേദപ്രാപ്തേരലാദേപുനരഥ
വിധിവൽചെയ്തുകാടിവിഗാഹംസാധിയ്ക്കാം
വസ്തികൊണ്ടുപുനരനിലകഹോതുതക്രച്ഛാശ്മരീമാൽനെയ്യ്തദസ്തുത
മയഘ്നാദൃഥഭവതുതലയ്ക്കെണ്ണശീതോത്തരംസ്യാൽ

nābhikkīkkāṭi dhārāmituka yamakatastatra dhārāthavā syāl bhēda prāptēralābhē punaratha vidhival ceyka kṛṭivigāham. sādhiykkām vastikoṇṭum punaranila kaphōt bhutakrçchrāśmarīmāl neyy tadvastyāmayaghnādyatha bhavatu talaykkeṇṇa śītōttaram syāl. യോഗമൃതം.൨൩.൨൦ Y.23.20

over stipulated body part, the procedure of immersing the part or whole of the body can also be incorporated under this section. The process of immersing the part or entire body in an appropriate container filled with the liquid, which is processed with drugs that pacify *vāta is avagāha*.⁸¹

In *rāja-yakṣma*, to relieve the obstruction of channels and to nurture the body, patient is made to immerse the whole body in unctuous substances, milk, or water following the anointment with *miśraka-sneha*.⁸² In case of fracture of ribs⁸³, the patient is made to lie in a

81 वातहरद्रव्यपूर्णद्रोण्यां मज्जनम् ।
vātaharadravyapūrṇadroṇyāṃ majjanam. INDU
 अवगाहो वातहरद्रव्यसाध्ये द्रवे द्रोणीस्थिते मग्नदेहस्यावस्थानम्।
avagāho vātaharadravyasādhye drave droṇīsthite
magnadehasyāvasthānam. INDU
 द्रवेण पूर्णे कुम्भकटाहादौ स्थितिरवगाहः। ŚRĪDĀSA
draveṇa pūrṇe kumbhakaṭāhādau sthitiravagāhaḥ.

82 बहिःस्पर्शनमाश्रित्य वक्ष्यतेऽतः परं विधिः ।
 स्नेहक्षीरांबुकोष्ठेषु स्वभ्यक्तमवगाहयेत् ॥
 स्रोतो विबन्धमोक्षार्थं बलपुष्ट्यर्थमेव वा ।
 उत्तीर्णं मिश्रकैः स्नेहैः पुनराक्तैः सुखैः करैः ।
 मृद्नीयात् C.S. Ci. 8.173-174

bahiḥsparśanamāśritya vakṣyate'taḥ paraṃ vidhiḥ,
sneha-kṣīrāmbukoṣṭheṣu svabhyaktamavagāhayet.
sroto vibandhamokṣārthaṃ balapuṣṭyarthameva vā,
uttīrṇaṃ miśrakaiḥ snehaiḥ punarāktaiḥ sukhaiḥ karaiḥ,
mṛdnyāt.

83 पाशकस्वथ भग्नासु घृताभ्यक्तस्य तिष्ठतः । [...] तैलपूर्णे कटाहे वा द्रोण्यां वा

tub or *dronī* filled with oil, after anointing with ghee. In *āyāma*, the patient is made to recline in *taila-dronī*.⁸⁴

PROCEDURE

The patient is made to sit in the tub and luke-warm decoction, milk or unctuous matter is added till its level raises six *aṅgulas* above naval and shoulders get immersed.⁸⁵ The procedure is done at a gap of one or two days.⁸⁶ Āḍhamalla comments that this time rule mentioned by Śārṅgadhara is with respect to vulnerable (*sukumāra*) persons and should not be made applicable for all conditions and persons. In some other texts the variant of the procedure of *avagāha* is also mentioned, where the liquid is poured till the neck

शाययेन्नरम् ।

pārśkāsvtha bhagnāsu ghṛtābhyaktasya tiṣṭhataḥ. [...]
tailapūrṇe kaṭāhe vā dronyām vā śāyayennaram S.S. Cī. 3.29

⁸⁴ आयामयोरदितवत्बाह्याभ्यन्तरयोः क्रिया ।

तैलद्रोण्यां च शयनमान्तरो अत्र सुदुस्तरः॥ A.H. Cī. 2I.38

āyāmayorarditavatbāhyābhyantarayoḥ kriyā,
tailadronyām ca śāyanamāntaro atra sudustaraḥ.

⁸⁵ नाभेः षाडङ्गुलं यावन्मग्नः क्वाथस्य धारया ।

कोष्णया स्कन्धयोः सिक्तस्तिष्ठेत् स्निद्धतनुर्नरः ॥

एवं तैलेन दुग्धेन सर्पिषा स्वेदयेन्नरम् । ŚĀ. S.U. 2.29-30

nābheḥ ṣāḍaṅgulaṃ yāvanmagnaḥ kvāthasya dhārayā,
koṣṇayā skandhayoḥ siktastiṣṭet snidghatanurnaraḥ.
evaṃ tailena dugdhena sarpiṣā svedayennaram.

⁸⁶ एकान्तरो द्वयन्त्रो वा स्नेहयुक्तो अवगाहयेत् ।

ŚĀ. S.U. 2.29-30

ekāntaro dvayantaro vā snehayukto'vagāhayet.

gets immersed. Bhela includes *dronī-sveda*, *jala-sveda* and the *udakoṣṭa-sveda* under eight types of *sveda*.⁸⁷

A tub is prepared with mud or other suitable materials. It should be of the capacity, in which the patient can lie immersed in the liquid upto the level of his neck.

The patient afflicted with disease of *vāta* is made to lie in this manner, after filling the tub with luke-warm *pāyasa* (puddings), decoctions, milk, or oil, till the features of sudation appear.⁸⁸

Vaidyālaṅkāra explains the procedure in similar manner and specifies that it should be performed for the period of one *prahara* and in early morning.⁸⁹

87 संकरं प्रस्तरं सेकं नाडीं द्रोणिं जलानि च ।
उदकोष्ठं कुटि चैव स्वेदमष्टविधं विदुः ॥ BH. S. SŪ. 22.1

*saṅkaraṃ praṣṭaraṃ sekaṃ nādīṃ droṇīm jalāni ca,
udakoṣṭhaṃ kuṭiṃ caiva svedamaṣṭavidhaṃ viduḥ.*

88 कण्ठावगाहमच्छिद्रां तावदेवायतां समाम् ॥
द्रोणीं पायसनिष्क्राथकृसरक्षीरपूरिताम् ।
कृत्वा तस्यां सुखोष्णायां स्वभ्यक्तं वातरोगिणम् ॥
ज्ञात्वावगाहयेत् तावद्यावत् स्वेदोद्गमो भवेत् ॥ BH. S. SŪ. 22.22-23

*kaṅṭhāvagāhamacchidrāṃ tāvadevāyatāṃ samām.
droṇīm pāyasaniṣkṛvāthakṛsarakṣīrapūritām.
kṛtvā tasyām sukhoṣṇāyām svabhyaktaṃ vātaroḡiṇam.
jñātvāvagāhayet tāvadyāvāt svedodgamo bhavet.*

89 कटाहे मृण्मये पात्रे किं वा पाषाणसंभवे ।
आकण्ठमग्नौ निवसेत् प्रहरं प्रातरेव वा ॥ VAIDYĀLAṅKĀRA

*kaṭāhe mṛṇmaye pātre kiṃ vā pāṣāṇasaṃbhave.
ākaṅṭhamagno nivaset praharaṃ prātareva vā.*

PAŚCĀTKARMA (POST THERAPEUTIC PROCEDURE)

After patient rises from tub, he should be massaged till the oil gets absorbed well. Following this *udvartana* has to be performed and then advised to take bath.⁹⁰

EFFECTS

This process imparts lustre and suppleness to skin, bestows strength, nourishment and quickly pacifies diseases caused by *vāta*.

In conditions of skin disorders caused by *vāta* (*tvaggata-roga*), decreased digestive capacity and locomotor disorders, patient is made to undergo *avagāha* for three *ghaṭikās*. Diseases like loss of acuity of senses, decreased semen (*śukra*), debilitation caused by fever, *vr̥ddhi*, afflictions of *vāta*, and those afflicted with limping, hunch back, sciatica, pain of *vāta* origin, *tūnī*, *prati tūni*, *kalāyakhāñja*, gets cured by administration of *avagāha* with oil, just as the cloud gets dispersed by the blow of wind.⁹¹ Ācārya Bhela, includes *udakoṣṭha*

⁹⁰ ततो निसृत्य हस्ताभ्यां खट्वायां चर्मके पुनः।
सुखेन मर्दनं कृत्वा यावत् तैलं विशुध्यति॥
उद्वर्तनं ततः कुर्यात्स्नानं च विधिपूर्वकम्।

*tato nioṣṛtya hastābhyāṃ khaṭvāyāṃ carmake punaḥ,
sukhena mardanaṃ kṛtvā yāvat tailaṃ viśudhyati.
udvartanaṃ tataḥ kuryāt snānaṃ ca vidhipūrvakam,*

⁹¹ त्वचिकान्तिकरं सद्यः पारुष्यं न विनश्यति ॥
बलपुष्टिकरं सद्यो वातरोगं च नाशयेत् ।
अन्ये च त्वग्भवा रोगा मन्दानलसमुद्भवा ॥

sveda and *jala-sveda* under the eight types of sudation. The *udakoṣṭha* is the procedure of sudation brought about by making the patient sit in a basin filled with water.⁹² The *salila-sveda* is pouring of the water over the affected area, after proper unction⁹³. The modified

यस्य शुष्यति सर्वाङ्गं गतिर्यस्य तु विह्वला ।
 तस्य द्रोण्यां च तैलेषु गाहयेत् घटिकात्रयम् ॥
 क्षीणेंद्रियाः क्षीणशुक्रा ज्वरक्षीणाश्च ये नराः ॥
 वातार्तौ वृषणौ येषामत्र वृद्धिश्च दारुणा ॥
 पङ्गुलः पीठसर्पी च गृध्रसी वातशूलवान् ।
 खलायखञ्जकं तूनी प्रतितूनीं च विशेषतः ॥
 एतत् सर्वान् निहन्त्याशु छन्नाभ्रमिव मारुतम् ।

tvacikāntikaraṃ sadyaḥ pārūṣya na vinaśyati.
balapuṣṭikaraṃ sadyo vātarogaṃ ca nāśayet,
anye ca tvagbhavā rogā mandānalasamudbhavā.
yasya śuṣyati sarvāṅgaṃ gatiryasya tu vihvālā,
tasya droṇyāṃ ca tailēṣu gāhayet ghaṭikātrayam.
kṣīṇendriyāḥ kṣīṇaśukrā jvarakṣīṇāśca ye narāḥ,
vātārtauvṛṣaṇauyeṣāmatra vṛddhiśca dāruṇā.
paṅgulaḥ pīṭhasarpī ca gṛdhrasī vātaśūlavān,
khalāyakhañjakam tūnīpratitūnīm ca viśeṣātaḥ.
etata sarvān nihantyāśu cchannābhramiva mārutam,

⁹² ईदृशैरेव सलिलैः कटाहे चार्धपूरिते ।
 प्रवेश्य स्वेदयेत् स्वेद्यमुदकोष्ठः प्रकीर्तितः ॥ BH. S. Sū. 22.25

īdṛśaireva salilaiḥ kaṭāhe cārdhapūrīte.

praveśya svedayet svedyamudakoṣṭhaḥ prakīrtitaḥ.

⁹³ तप्तैः पात्रयुतैर्वापि शुद्धैर्वा सलिलैर्भिषक् ।
 स्वभ्यक्तगात्रस्य ततः सलिलस्वेदमाचरेत् ॥ BH. S. Sū. 22. 24

taptaiḥ pātrayutairvāpi śuddhervā salilairbhiṣak.

svabhyaktaḡātrasya tataḥ salilasvedamācaret.

form of this procedure is implemented in *pitta-jvara* associated with burning sensation (*dāha*), the condition which demands *śīta-kriyā*.

Patient is made to lie supine and plain cold water is made to pour over the navel through a vessel.⁹⁴

Nīscalakara further clarifies that proximity of water droplets with the body invariably generates *kapha*, thus the process should be performed after covering the body part with the plantain leaf.⁹⁵

⁹⁴ उत्तानसुप्तस्य गभीरताम्रकांस्यादिपात्रं प्रणिधाय नाभौ ।

तत्राम्बुधारा बहला पतन्ती निहन्ति दाहं त्वरितं सुशीता ॥

*uttānasuptasya gabhīratāmraḥkāṅśyādipātraṃ
praṇidhāya nābhau. tatrāmbudhārā bahalā patantī nihanti
dāhaṃ tvaritaṃ suśītā.*

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⁹⁵ उत्तानेत्यादिख्यातं सर्वथैव कफसम्बन्धं विना यथा गात्रे अम्बुकणा न पतन्ति तथा कदल्याः पत्रैर्गात्राण्यावृत्य कुर्यात् ।

*uttānetyādi khyātaṃ sarvathaiva kaphasambandhaṃ
vināyathā gātre ambukaṇā na patanti tathā kadalyāḥ
patrairgātrāṇyā-vṛtya kuryāt.*

PICU

Inclusion of *picu* in a work like *Rasakāmadhenu*, a medieval text on *rasasāstra* by Cūḍāmaṇī miśra is a testimony of its popularity in daily clinical practice and its importance among therapeutical procedures.⁹⁶ The context of *śiraḥ-śūla* reveals the clinical condition when *picu* is advocated. It is clearly stated that in *vātaja-śiraḥśūla* if condition is severe, then the procedure of *picu* is opted for and not the usual *abhyaṅga*.⁹⁷

The clinical conditions where *picu* is indicated are:

⁹⁶ यद्दीयते मध्यतमं च चूर्णं तन्मूर्धतैलंपिचुतैलकं स्यात्।
मन्याशिरःकर्णहनूत्थशूलं हन्यात्समस्तं समवर्णकारि॥
yaddīyatē madhyatamaṁ ca cūrṇaṁ
tanmūrdhatailampicutailakam syāt.
manyāśiraḥkarṇahanūthasūlam
hanyātsamastam samavarṇakāri. RASAKĀMADHENUḤ 60.90

The author tries to differentiate between *mūrdhataila* and *picu*; in the case of *mūrdhataila* both *cūrṇa* and *taila* are used where in the case of *picu* only *taila* is utilized.

⁹⁷ बृहती स्वरसे शीतमुस्ता जीरकपाचितः ।
समानदुग्धः केरस्य स्नेहस्तिलज एव वा ॥
नियताभ्यङ्गयोगेन शिरःशूलं नियच्छति ।
वातजं पक्षमात्रेण प्रबले पिचुरिष्यते ॥
bṛhatī svarase śītamustā jīrakapācitaḥ,
samānadugdhaḥ keraśya snehastilaja eva vā.
niyatābhyāṅgayogena śiraśśūlam niyacchati.
vātajaṁ pakṣamātreṇa prabale picuriṣyate.

in *daṇḍāpatānaka*, when the paroxysms of the disease disappear, by the course of the disease or after its management, *picu* has to be performed continuously using *vātāsānī-taila*.⁹⁸

Seka or *picu* with *vātāsānī-taila* or *dhānvantara-taila* is indicated in *manyā-sthambha*.⁹⁹

In children, when the nasal orifices are blocked by phlegm (*kapha*), *śiro-picu* is beneficial when done with *śigrupatra-rasa* and *eraṇḍataila* or with the juice of *sahadevī* with *trikaṭu* and breast milk.¹⁰⁰

Picu is extensively seen in context of *pīnasa*, in

98 आभिः क्रियाभिर्वेगेषु नष्टेषु स्वयमेव वा ।
धारयेत् सततं मूर्ध्ना वाताशनियुजः पिचूत् ॥ ĀKD. 17.84
ābhiḥ kriyābhirvegeṣu naṣṭeṣu svayameva vā.
dhārayet satataṃ mūrdhnā vātāśaniyujaḥ picūn.

99 तैलं वाताशनिस्तत्र विशेषेण प्रशस्यते ।
धान्वन्तरञ्च ताभ्यां तदाल्पः पानमेव वा ॥
सेको वा मुहुराधेयः शिरसः पिचुरेव वा ।
अशान्तमेवमप्यसं मन्यायाः ग्रथितं हरेत् ॥ ĀKD 17.122

tailaṃ vātāśanistatra viśeṣeṇa praśasyate,
dhānvantarañca tābhyāṃ tadālpāḥ pānameva vā,
seko vā muhurādheyaḥ śirasaḥ pictureva vā,
aśāntamevamapyasraṃ manyāyāḥ grathitaṃ haret.

100 स्रोतस्सु कफरुद्धेषु कुर्यान्मूर्ध्नि पिचुक्रियाम् ॥
रसेन शिग्रुपत्रस्य स्नेहेनैरण्डजेन वा ।
सहदेवीरसस्तन्यपक्वेन व्योषरेणुना ॥
srotassu kapharuddheṣu kuryānmūrdhni picukriyām.
rasenaśigrupatrasya snehenairanḍajena vā.
sahadevīrasastanyapakvena vyoṣareṇunā. ĀKD 2.92

Ārogya-kalpadruma namely *picu* for two *yāma* with *mañjiṣṭādi-yamaka* (*kuzhaṃbu*) in *pittaja-pīnasa*, *mustādi-yamaka*, *kaphaja-pīnasa*, *tālīsapatrādi-yamaka* in *duṣṭa-pīnasa*. It is interesting to note that *picu* is indicated in the state of unconsciousness in *sannipāta-jvara*.¹⁰¹

ŚIRO-VASTI

In *ardita*, *śiro-vasti* with *trimiśraka-taila* or *balādhātryādi-taila* is recommended¹⁰².

MODE OF ACTION OF MŪRDHNI-TAILA

The spectrum of indications of *śirasseka* from *śiro-roga*, *ardita*, to *chardi*, *bhakta-rodha*, *arocaka*,

101

यद्वा रास्नाश्वगन्धाब्द कुष्ठयष्ट्याह्व चन्दनैः।
दारुशीरनिशाफेनपूतीकाष्टैस्सगैरिकैः॥
तिन्निणीसिरयोपेतैः स्सबलोग्राम्बुसर्जकैः।
सनायकागरुव्योषैः कटुकावेधिकात्त्वितैः॥
चूर्णितैस्तद्वधिं कुर्यात् सर्वथैवाल्पमात्रया ।
योज्योयं सन्निपाते च पिचुसंज्ञाप्रसादनः॥

ĀKD. 2. 93-95

yadvā rāsnāśvagandhābda kuṣṭha yaṣṭyāhva candanaiḥ.
dārūśīranīśāphenapūtikākṣṭhaissagairikaiḥ.
tinriṇīsīrayopetaissabalogrāṃbusarjjakaiḥ.
sanāyakāgaruvyokṣaiḥ kaṭukāvedhikānvitaiḥ.
cūrṇitaistavyādhiṃ kuryād sarvathaivālpamātrayā.
yojyo'yaṃ sannipāte ca picussamjñāprasādanaḥ.

102. വസ്തിചെയ്തപ്പരിത്രിമിശ്രകബലായാത്രയാദിതൈലാദിഭിഃ.

യോഗാമൃതം ൪൭

vastiṃ ceykparitrimīśrakabalādhātryāditailādibhiḥ. Y. 40.5

jaṭhara-vraṇa, evidenced in the range of texts from classical to traditional order, mesmerises the intellect of the physician. It makes any of the logical reasoning insufficient to satisfy the judgement of the observer.

‘Knowledge begets knowledge and need begets need’¹⁰³, all newer findings regarding the use of the specialised procedures reflect the outcome of constant contemplation on the clinical pragmatism oriented around the fundamental principles. In order to utilise the traditional wisdom for benefits of present day world order one must redeem their outlook on basis of principles of their respective system that is Āyurveda. While evaluating traditional medical systems, World Health Organisation gives utmost priority to this vision:

“Some of the objectives specific to the assessment of traditional medicine through clinical are to: evaluate traditional medicine in its own theoretical framework [...]

Holism is a key element of all systems of traditional medicine. Therefore, when reviewing the literature of traditional medicine (both herbal and traditional procedure based therapies), the theories and concepts of the individual practice of the traditional

¹⁰³ D.P. Chattopadhyaya, p.26; Science, history and philosophy in Indian philosophy and history; Ed. by S.P. Dubey; Indian council of philosophical research; New Delhi; 1st ed., 1996.

medicine, as well as the cultural background of those involved, must be taken into account.”¹⁰⁴

This section is an attempt to analyse the mode of action of the procedure based therapies with in its paradigm. The analysis evolved from the exploration of the comprehensive theoretical compilation and objective research observations with an attempt to relate with the fundamental concepts of Āyurveda opens up novel horizons of interpretation.

The roots are the supportive, sustaining, nurturing and invariable part of the plant. The leaves, branches, fruits, flowers may wear off and regrow seasonally, but roots remain stable and are invariable for its existence. Thus the learned scholars have compared the human body to the tree, the roots of which are located in the head, owing to its vitality, and trunk and extremities are termed as the branches¹⁰⁵. This higher centre (*śira*) is abode of all aspects promoting sensory and motor functions (*indriyās*) and *elanvital*

¹⁰⁴ General Guidelines for Research in Traditional Medicine WHO, 2000.

¹⁰⁵ ऊर्ध्वमूलमधश्शाखांमृषयः पुरुषं विदुः।
मूलप्रहारिणस्तस्माद्रोगाञ्छीघ्रतरं जयेत् ॥
सर्वेन्द्रियाणि येनास्मिन् प्राणा येन च संश्रिताः।
तेन तस्योत्तमाङ्गस्य रक्षायार्द्रतो भवेत्॥ A.S.U. 28.32, A.H.U. 24

ūrdhvamūlamadhaśśākhāmṛṣayaḥ puruṣaṃ viduḥ,
mūlaprahāriṇastasmādrogāñchīghrataraṃ jayet.
sarvendriyāṇi yenāsmiṇ prāṇā yena ca saṃśritāḥ,
tena tasyottamāṅgasya rakṣāyādr̥to bhavet.

(prāṇa)¹⁰⁶. The head (mūrdha) is one among the ten

106 अग्निः सोमो वायुः सत्त्वं रजस्तमः पञ्चेन्द्रियाणि भूतात्मेति प्राणाः।

*agniḥ somo vāyuh sattvaṃ rajastamaḥ pañcendriyāṇi
bhūtātmeti prāṇāḥ.*

S.S. ŚĀ.3.3

तेषु प्राणानामतीवदेहस्थितिहेतुत्वात् प्रागुपादानमाह – अग्निरिति । अग्निरत्र पाचक-
भ्राजकालोचकरञ्जकसाधकानां पाञ्चभौतिकानां सर्वधात्वनुगानां चोष्मणां शक्तिरूप-
तया अवस्थितो वाचोऽधिदैवत्वमापन्नो बोद्धव्यः। श्लेष्म तोयात्मकानां भावानां रसने-
न्द्रियस्य च शक्तिरूपतया अवस्थितो मनसो अधिदैवत्वमापन्नः सोम इति । वायुः
पञ्चात्मक प्राणादिभेदेन। सत्त्वरजस्तमांसि तु प्रकृतेरष्टरूपाया गुणाः। इन्द्रियाणि
श्रवणदर्शनस्पर्शनघ्राणानीति पञ्च । भूतात्मा शुभाशुभकर्मभिः परिगृहीतः कर्मपुरुषः।
एते चाग्नीषोमादयः जीवयन्तीति प्राणाः। तत्राग्निस्तावदाहारपाकादिकर्मणा प्राणयति
सोमश्च सौम्यधातोरजः प्रभृतेः पोषणेन, वायुश्च दोषधातुमलादीनां सञ्चारणेनोच्छ्वास
निःश्वासाभ्यां च, सत्त्वं रजस्तमश्च मनोरूपतया परिणतं भूतात्मनः शरीरान्तरग्रहण-
मोक्षने हेतुरिति तदपि प्राणयति, पञ्चेन्द्रियानि चक्षुरादीनि रूपादिग्रहणकर्मणा
प्राणयन्ति एवं भूतात्मा कर्मपुरुषो अप्यशेषस्यैव कर्मराशेश्चेतनाहेतुरिति प्राणयति ।

*teṣu prāṇānāmativadehasthitihetutvāt prāgupādānamāha-
agniriti. agniratra pācakabhrājakālocakarañjakasādhakānām
pañcabhautikānām sarvadhātvanugānām coṣmaṇām śaktirūpa
tayā avasthito vācodhidaivatvamāpanno boddhavyaḥ.
śleṣmarsaśukrādīnām toyātmakānām bhāvānām
rasanendriyasya ca śaktirūpatayā avasthito manaso
adhidaivatvamāpannaḥ soma iti. vāyuh pañcātmaka
prāṇādibhedena. sattvarajastamāṃsi tu prakṛteraṣṭarūpāyā
guṇāḥ. indriyāṇi śravaṇadarśana sparśanaghrāṇānīti
pañcabhūtātāmā śubhāśubhakarmabhiḥ parigrhītaḥ
karmapurusaḥ ete cāgniṣomādayaḥ jīvayantīti prāṇāḥ.
tatrāgnistāvadā hārpākādikarmaṇā prāṇayati somsyā
saumya-dhātorojaḥ prabhṛteḥ poṣaṇena vāyuśca
doṣadhātumalādīnām sañcāraṇenocchvāsaniśvāsābhyāṃ ca
sattvaṃ rajastamaśca manorūpatyā pariṇataṃ
bhūtātmanaḥ śarīrāntargrahaṇamokṣane heturiti tadapi*

abodes of *prāṇa*.¹⁰⁷ In addition to this the head constitutes one of the three most important vital areas (*trimarma*) amongst the *skanda-marmas*.

Marmas, the vital areas of the body, acquire such importance for being the special seat of *cetana* (elanvital). The hundred and seven vital spots of the body are grossly grouped under two, *skanda* (pertaining to body) and *śākha* (pertaining to extremities). In this context the *śākha* refers to the four extremities and not seven *dhātus*. Amidst the *skanda-marmas*, *śira* (head), *hr̥daya* (heart), and *vasti* (urinary system) acquire the prime position as they form basis for very existence of the body.¹⁰⁸ Though channels of *indriyas*

*prāṇayati pañcendriyāni cakṣurādīni rūpādi
grahaṇakarmṇā prāṇayanti evaṃ bhūtātmā karma-
puruṣopyaśeṣasyaiva karmarāśeścetanāheturiti prāṇayat.* DALHANA

¹⁰⁷

दशैवायतनान्याहुः प्राणा येषु प्रतिष्ठिताः ।

शङ्खौ मर्मत्रयं कण्ठो रक्तं शुक्रौजसि गुदम् ॥

C.S. Sū. 29.3

daśaivāyatanānyāhuḥ prāṇā yeṣu pratiṣṭhitāḥ,

śaṅkhau marmatrayaṃ kaṅṭho raktaṃ śukraujasi gudam.

¹⁰⁸ सप्तोत्तरं मर्मशतमस्मिन् शरीरे स्कन्धशाखासमाश्रितमग्निवेशा तेषामन्यतमपीडायां समधिका पीडा भवति, चेतनानिबन्धवैशेष्यात्। तत्र शाखाश्रितेभ्यो मर्मेभ्यः स्कन्धा श्रितानि गरीयांसि शाखानां तदाश्रितत्वात्; स्कन्धादिभ्योऽपिहृद्वस्तिशिरांसि तन्मूलत्वाच्छरीरस्य ॥

*saptottaram marmasātamasmīn śarīre skandhaśākhāsam
śritamagniveśaḥ. teṣāmanyatamapīḍāyāṃ samadhikā pīḍā
bhavati cetanānibandhavaiśeṣyāt. tatra śākhāśritebhyo mar-
mebhyah skandhāśritāni garīyāṃsi śākhānāṃ
tadāśritatvātaskandhādibhyo’pi hṛdvastīśīrāṃsi tanmūla-*

and the *prāṇa* exist through out the body it specially resides in head (*śīras*), just as the sun which is the centre of its all pervading rays.¹⁰⁹ In these three *marmas* does all the *srotas* (channels) of the body roots, and these *marmas* form the relay centres for the execution of the activities of the channels. This relation of *srotas*¹¹⁰ and *marmas* is correlated to the pervasion of sun rays, which reach the entire area. The body passage from oral cavity to anal orifice (*mahāsrotas*) forms the basis of origin for all other *srotas* of the body.¹¹¹ Thus

tvāccharīrasya.

¹⁰⁹ शिरसि इन्द्रियाणि इन्द्रियप्राणावहानि च स्रोतांसि सूर्यमिव गभस्तयः संश्रितानि
[...] बहुभिश्चतन्मूलैर्मर्मसंज्ञकैः स्रोतोभिर्गमनमिव दिनकरकरैर्व्याप्तमिदं शरीरम् ।

*śīrasi indriyāṇi indriyaprāṇāvahāni ca srotāṃsi sūryam
iva gabhastayaḥ saṃśritāni [...] bahubhīśca tanmūlairmar-
masaṃjñakaiḥ srotobhīrgamanamiva
dīnakarakarairvyāptamidaṃ śarīram.* C.S. Sī. 9.4

¹¹⁰ 'If one interprets *srotas* as receptor channel mechanisms, the area of molecular biology opens up exciting possibilities to explain how a *srotas* can be specific for a tissue, how it can be modified by the physiological and pathological processes and how it can be influenced by other tissues.'

(AYURVEDA REVISITED, P. 49)

¹¹¹ आस्यं हि पायुपर्यन्तमन्ते स्याद् गुदसंज्ञितम् ।
स्रोतस्तस्मात् प्रजायन्ते सर्वस्रोतांसि देहिनाम् ।
प्राणानां सन्निपाताच्च सन्निपातः प्रजायते ।

*āsyam hi pāyuparyantamante syād gudasamjñitam
srotastasmāt prajāyante sarvasrotāṃsi dehinām
prāṇānām sannipātācca sannipātaḥ prajāyate.*

an invariable relation is established between the three *marmas* (*śira*, *hr̥ḍaya* and *vasti*) and *mahāsrotas*. This unravels the incomprehensiveness of effectivity of procedures like *śirasseka* in conditions afflicting *ābhyantara rogamārga* (*mahāsrotas*) like *chardi*, *jāṭharavraṇa* etc.

Tarpaka-kapha being located in the head satiates *indriyas* through its intrinsic potency.¹¹² This potency is derived from unction (*snehana*) and satiation (*santarpaṇa*); or from the process of satiation elicited from unctuousness. Some physicians also interpret *sneha*, in this context, refers to *mastaka-majjā* and its satiation nurtures the intrinsic potency of the *tarpaka-kapha*.¹¹³

MAHABHĀRATA, (SANTHIPARVA, MOKṢADHARMAPARVA)

¹¹² शिरस्थः स्नेहसन्तर्पणाधिकृतत्वादिन्द्रियाणामात्मवीर्येणानुग्रहं करोति ।

śirasthaḥ snehasantarpaṇādhikṛtatvād

indriyāṇāmātmavīrye-ṇānugrahaṃ karoti. S.S. ŚĀ.21.14

¹¹³ आत्मवीर्येणेति प्राकृतगुणेन । स्नेहसन्तर्पणाधिकृतत्वात् स्नेहेने संतर्पणे चाधिकृतत्वात्;

अथवा स्नेहेन संतर्पणं तत्राधिकृतत्वात् । अन्ये तु व्याख्यानयन्ति - स्नेहो मस्तकमज्जा,

तस्य सन्तर्पणं, तत्राधिकृतत्वात् । इन्द्रियाणां श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानाम् ।

अनुग्रहं करोति स्वकार्यसामर्थ्यं जनयति ।

ātmavīryeṇeti prakṛtaguṇena. snehasantarpaṇādhikṛtatvāt

snehane samtarpaṇe cādhikṛtatvāt; athavā

snehenasamtarpaṇaṃ tatrādhikṛtatvāt anye tu

vyākhyānanti – sneho mastakamajjā, tasya santarpaṇaṃ,

tatrādhikṛtatvāt indriyāṇām

śrotratvakcacakṣurjihvāghrāṇānām anugrahaṃ karoti

svakāryasāmarthyam janayati.

ḌALHAṆA

The process of *śirodhārā* with unctuous substances (*sneha-dravyas*) might accelerate this function of satiation of *tarpaka-kapha*, and may also bring in the specific actions as demanded by the diseased condition by utilising appropriate processed unctuous substance. Or, it might set in a reverse effect of the above mentioned function (*santarpaṇa*), when the substances like processed buttermilk etc. are used. This can be classically elucidated from the instance of *śiro picu* or *tala* applied in condition of blockage of external channels (of face) by *kapha*.¹¹⁴

Action of external application of unctuous substances is explained with various analogies under different contexts. As new sprouts appear in a tree when watered to roots, so does body elements (*dhātus*) get nurtured by administration of *sneha seka*.¹¹⁵

Suśruta in *vraṇa-cikitsa* (chapter expounding wound healing), explains that as the fire gets extinguished by pouring of water, similarly the *doṣāgni* gets

114 श्लेष्मणा स्रोतसां रोधे बलाजलदकन्दयोः ।
सतिन्त्रिणीदळसिरारास्नयोः श्लक्ष्णरेणुना ॥
स्तन्ययुक्तेन सन्दद्यात् पिचुं तस्य तु मूर्द्धनि ।

śleṣmaṇā srotasām rodhe balājaladakandayoḥ,
satintriṇīdaḷasirārāsnayoḥ ślakṣṇareṇunā.
stanyayuktena sandadyāt picuṃ tasya tu mūrdhani.

115 जलसिक्तस्य वर्धन्ते यथामूलेऽङ्कुरास्तरोः ।
तथा धातुविवृद्धिर्हि स्नेहसिक्तस्य जायते ॥

jalasiktasya vardhante yathāmūle aṅkurāstaroḥ,
tathā dhātuvivṛddhirhi snehasiktasya jāyate. S.S. Ci. 24

pacified by the process of *pariṣēka*.¹¹⁶

The action of *snehāvagāha* is by the process of satiation through orifices of *sirā-mukha*, *roma-kūpa* and *dhāmanīs*.¹¹⁷ *Sirās* and *dhamanīs* are bound to *romakūpas*.¹¹⁸ It is through these passages (*sirā*, *dhamanī*, *roma-kūpa*) does the *rasa-dhātu* (representative of nutrient elements) satiates body elements and sweat is transpired.¹¹⁹ Thus a hint regarding the mode of action of *mūrdhni taila* (and also *bahir parimārjana* procedures) is found in this context. Āḍhamalla, explaining the reason for salivation and secretions through

116 यथाम्बुभिः सिच्यमानः शान्तिमग्निर्नियच्छति।

दोषाग्निरेवं सहसा परिषेकेण शाम्यति ॥

yathā ambubhiḥ sicyamānaḥ śāntimagnirniyacchati,

doṣāgnirevaṃ sahasā pariṣekeṇa śāmyati. S. CI. I.18

117 सिरामुखै रोमकूपैर्धमनीभिश्च तर्पयन् ।

शरीरबलमादत्ते युक्तः स्नेहोऽवगाहने ॥ S.S. CI. & ŚĀ. S.U. 2.3I

sirāmukhai romakūpairdhamanībhiṣca tarpayan,

śarīrabalamādatte yuktaḥ sneho'vagāhane.

118 सन्धिबन्धनकारिण्यो दोषधातुवहाः सिरा इति । धमनीभिश्चेति।

धमानादनिलापूरणाद्धमन्यरसवहाश्चतुर्विंशतिसंख्यकाः। चकारात्तासामपि मुखानि रोमकूपप्रतिबद्धानि ज्ञातव्यानि ॥

sandhibandhanakāriṇyo doṣadhātuvahāḥ sirā iti.

dhamanībhiṣceti. dhmanādānilāpūraṇāddhamanyao

rasavahāscaturviṃśati saṃkhyakāḥ. cakārāttāsāmapī

mukhāni romakūpapratibaddhāni jñātavyāni. DĪPIKĀ

119 यतः ये स्वेदमभिवहन्ति रसं चाभितर्पयन्त्यन्तर्बहिश्च ।

yataḥ ye svedamabhivahanti rasaṃ cābhitarpayantyara-

ntarbahīṣca.

ŚĀ. S. DĪPIKĀ

the facial orifices during the procedure of *śiro-vastī*, describes it as: effect of oil through *roma-kūpas* (hair follicles) of the scalp (*taila prabhāva*); or due to the result of concoction of *doṣas* (*doṣa-saṃvalana*).¹²⁰ This is further contemplated in the context of *dhāmanī-adhyāya*, in *Suśrutasaṃhitā*. As the hollowness in reeds of lotus plants is due to its inherent nature, so is the hollowness in *dhamanīs*. It is through these spaces does the nutrient fluid nurture elements of body.¹²¹ Ḍalhaṇa remarks that the *rasa* mentioned in this context is just representative, mentioned due to its importance of function.¹²²

This also incorporates the mode of action of medicinal potencies of procedures like *abhyaṅga*, *pariṣeka*. Further, a detailed description of this process of action of medicinal potency through the skin is disclosed in the context of *tiryaggata-dhamanīs*. Four

¹²⁰ शिरः स्थितरोमकूपगतैलप्रभावात् । दोषसंवलनाद्वा ।

śiraḥ sthitaromakūpagatailaprabhāvāt doṣasaṃvalanādvā.

¹²¹ यथा स्वभावतः खानि मृणालेषु बिसेषु च ।

धमनीनां तथा खानि रसो यैरुपचीयते ॥

S.S. ŚĀ. 9.10

*yathā svabhāvataḥ khāni mṛṇāleṣu biṣeṣu ca,
dhamanīnāṃ tathā khāni raso yairupacīyate.*

¹²² रसो यैरुपचीयते इति रसः प्रधानभूतः तेनान्यदभ्यङ्गपरिषेकादिवीर्यम् ॥

*raso yairupacīyate iti rasaḥ pradhānabhūtaḥ tenānyad
abhyaṅgapariṣekādivīryam.*

ḌALHAṆA

तैरेव चाभ्यङ्गपरिषेकावगाहलेपनवीर्योप्यन्तः शरीरमभिप्रतिपद्यन्त इति ।

*taireva cābhyṅgapariṣekāvagāhalepanavīryāṅyantaḥ
śarīramabhipratipadyanta iti.*

ĀḌHAMALLA

tiryaggata-dhamanīs which then split up successively into hundreds and thousands and thus rendering the *dhamanīs* innumerable. The body is thus composed of orifices by these *dhamanīs*. The ends of *dhamanīs* link up with hair follicles (*roma-kūpa*) and through these means, sweat is transpired; the nutrient element performs its internal and external nurturing action.

The potency of the drugs administered through *abhyāṅga*, *seka*, *avagāha*, *lepana* etc. traverses into the body, after getting processed by the effect of *bhrājakāgni*¹²³ in the skin. Through this mode only does the conducive and nonconductive touch is perceived. In this manner the *dhamanīs* get pervaded all through the body.¹²⁴

¹²³ यत्तु त्वचि पित्तं तस्मिन् भ्राजकोऽग्निरिति संज्ञा सोऽभ्यङ्गपरिषेकावगाहलेपनादीनां क्रियाद्रव्यानां पक्ता, छायानां प्रकाशकः।

*yattu tvaci pittaṃ tasmīn bhrājakognirīti saṃjñā
so'bhyāṅgapariṣekāvagāhālepanādīnāṃ kriyādravyānāṃ
paktā chāyānāṃ prakāśakaḥ.*

S.S. SŪ. 21.10

¹²⁴ तिर्यग्गाणां तु चतसृणां धमनीनामेकैका शतधा सहस्रधा चोत्तरोत्तरं विभज्यन्ते, तास्त्वसङ्घेयाः, ताभिरिदं शरीरं गवाक्षितं विबद्धमाततं च, तासां मुखानि रोमकूपप्रतिबद्धानि, यैः स्वेदमभिवहन्ति रसं चाभितर्पयन्त्यन्तर्बहिश्च, तैरेव चाभ्यङ्गपरिषेकावगाहलेपनवीर्याण्यन्तः शरीरमभिप्रतिपद्यन्ते त्वचि विपक्वानि, तैरेव च स्पर्श सुखमसुखं वा गृहीते, तास्त्वेताश्चतस्रो धमन्यः सर्वाङ्गताः व्याख्याताः।

S.ŚĀ. 9.8-9

*tiryaggāṇāṃ tu catasṛṇāṃ dhamanīnāmekaikā śatadhā
sahasradhā cottarotaraṃ vibhajyante tāstvasaṅkhyeyāḥ tā-
bhiridaṃ śarīraṃ gavākṣitaṃ vibaddhamātataṃ ca tāsāṃ
mukhāni roma kūpapratibaddhāni yaiḥ svedamabhivahanti
rasaṃ cābhitarpa yantyantarbahiśca taireva ca ahyāṅga-*

Though explained under the *tiryaggata-dhamanī*, this is the structural and functional aspect of the ends of all *dhamanīs*, thus ends of *dhamanīs* supplying the head also have same course. Āḍhamalla also mentions the association of ends of *śīras* with *romakūpas*, in the manner similar to that of ends of *dhamanīs*.¹²⁵ Though the beams form support of the house, it is covered by bricks smeared with mud to give a finished look. Similarly the body is comprised of bones bound compactly by muscles through tendons and ligaments, covered by skin and is constantly nourished through *siras*.¹²⁶ The body which is congregate of channels (*srotas*) is constituted by two types of *srotas*: *mahān* (gross) and

pariṣekāvagāhalepanavīryāṅyantaḥ śārīramabhi pratipadyante tvaci vipakvāni taireva ca spaśraṃ sukhamasukhaṃ vā grhṇīte tāstvetāscatsro dhamanyaḥ sarvāṅagatatāḥ vyākhyātāḥ

तैरेवचाभ्यङ्गादीनां वीर्याणि त्वचि भ्राजकेनाग्निना विपक्वानि शरीरान्तः प्रविशन्ति
 tairevacābhyaṅgādīnāṃ vīryāṅi tvaci bhrājakenāgninā
 vipak-vāni śārīrāntaḥ praviśanti. DALHAṆA

¹²⁵ See citation 110, 118.

¹²⁶ यथाकाष्ठमयं रूपं तृणरज्ज्वोपवेष्टितम् ।
 भवेल्लिप्तं मृदा बाह्यं तथेदं देहसंज्ञकं ।
 अस्थीनि स्नायुबद्धानि स्नायवो मांसलेपनाः ।
 सिराभिः पुष्यते नित्यं तस्य सर्वं त्वचा ततम् ॥

K.S.ŚĀ.I

*yathākāṣṭhamayaṃ rūpaṃ tṛṇarajjvopaveṣṭitam,
 bhavelliptaṃ mṛdā bāhyaṃ tathedaṃ dehasaṃjñakam.
 asthīni snāyubaddhāni snāyavo māṃsalepanāḥ,
 sirābhiḥ puṣyate nityaṃ tasya sarvaṃ tvacā tatam.*

sūkṣma (subtle). The gross channels account to the nine external orifices, while the *nābhi* and *roma-kūpas* are conceived as the subtle *srotases*.¹²⁷ It is important at this juncture to relate *sūkṣma-srotas* and *dhamanīs*. Twenty four *dhamanīs* nurture or moisten body in the manner similar to that of water ways watering the field or garden.¹²⁸ These *dhamanīs* are rooted at *nābhi* just like spokes of wheel converge to its axis.¹²⁹ In this region of *nābhi*, *antarāgni* is seated and specially associated with *prāṇa*.¹³⁰ This aspect also accounts to the

127 स्रोतांसि द्विविधान्याहुः सूक्ष्माणि च महान्ति च ।
महान्तिनवजानीयात् द्वे चाधः सप्त चोपरि ॥
नाभिश्च रोमकूपाश्च सूक्ष्मस्रोतांसि निर्दिशेत् ।

srotāṃsi dvividhānyāhuḥ sūkṣmāṇi ca mahānti ca.
mahāntinavajānīyāt dve cādhaḥ sapta copari.

nābhiśca romakūpāśca sūkṣmasrotāṃsi nirdiśet. K.S.ŚĀ. 1

128 धमन्यस्तु चतुर्विंशतिः । ताभिः कायोऽयमाराम इव जलहारिणीभिः केदार इव
कुल्याभिरुपस्निह्यति ।

A.S.ŚĀ. 6.II

dhamanyastu caturviṃśatiḥ. tābhiḥ kāyoyamārāma iva
jalahāriṇībhiḥ kedāra iva kulyābhirupasnihyati.

129 ताभिश्च नाभिश्चक्रनाभिरारकैरिवावृता ।

tābhiśca nābhiścakranābhirārakairivāvṛtā. A.S.ŚĀ. 6.I2

130 तस्यां नाभ्यां विशेषेण प्राणा व्यवस्थिताः । यतश्च साऽन्तराग्न्यधिष्ठानम् ।

tasyāṃ nābhyāṃ viśeṣeṇa prāṇā vyavasthitāḥ,
yataśca sāntarāgnyadhiṣṭhānam.

A.S. ŚĀ. 6.I3

As described by *Bhālukī*, it must be noted that *nābhi* is the seat of *soma* and *agni*, the controlling forces of entire manifested world – *agniṣomīyam jagat*.

नाभिमध्ये शरीरस्य विज्ञेयं सोममण्डलम् ।

effect of *śirasseka* and *bāhya-kriyas* over diseases of *mahā-srotas* inflicting the *agni*, namely *chardi*, *jvara* in *jāṭhara-vraṇa*. However, the effect of such procedures should be envisaged holistically without reducing the idea to single anatomical or physiological entity. Contextually the structural aspects of abodes of *prāṇa*, the vital *marmas*, *srotas*, *dhamanīs*, *siras*, *romakūpas*, *nābhi* and its inter-connectivity have to be assimilated to comprehensively understand its functional aspect. Moreover, all structural or functional components of the body are mutually related similar to the existence of oil in sesame seeds.¹³¹ In all the procedures of *mūrdha-taila*, the unctuous substances or any appropriate substance is either retained or drizzled over the destined area for a stipulated period. This specification in the duration of procedure is to necessitate the dissemination of the medicinal potency.

Dhārākālpa elucidates the time required for the medicinal potency to traverse through the body elements. The unctuous substance pervades through

सोममण्डलमध्यस्थं विद्यात् सूर्यस्य मण्डलम् ॥

प्रतीपवत्तत्र नृणां स्थितो मध्ये हुताशनः ।

nābhimadhye śarīrasya vijñeyam somamaṇḍalam.

somamaṇḍalamadhyastham vidyāt sūryasya maṇḍalam.

pratīpavattatra nṛṇāṃ sthito madhye hutāśanaḥ.

131

अन्योन्यसंश्रयाण्याहुरन्योन्यगुणवन्ति च ।

महाभूतानि दृश्यानि दार्वग्नितिलतैलवत् ॥

anyonyasamaśrayāṇyāhuranyonyaguṇavanti ca

mahābhūtāni dṛśyāni dārvagnitilatailavat.

K.S.ŚĀ.I

these hair follicles by a time period of three hundred *mātrā-kāla*. The unctuous substance traverses through the seven layers of skin by seven days; by six days it reaches *raktādi* six *dhātus*.¹³² The process of suffusion is explained in detail: The unctuous substances after laying over hair follicles for a period of three hundred *mātrā-kālas*, enter skin by four hundred *mātrā-kāla*; similarly, the unctuousness reaches *rakta*, *māṃsa*, *meda*, *asthi* and *majjā* in each successive hundred *mātrākālas* (that is it reaches *majja* by 900 *mātras*).¹³³

Bhoja, in addition, mentions that unctuousness reaches *śukra* by sixteen hundred *mātrā-kālas*.¹³⁴

132 स्नेहोऽत्र त्रिभिरेति रोमविवरं मात्राशतैश्च क्रमात् ॥२३॥
सप्तपि त्वच एति सप्तभिरथो षड्भिस्तथासादिकन्षड्धातू
निषुसिन्धुदिग्रहमिता मात्रामूहूर्तोभवेत् ॥ DHĀRĀKALPA

*sneho'tra tribhireti romavivaraṃ mātrāśataiśca kramāt.
saptāpi tvaca eti saptabhiratho ṣaḍbhistathāsrādikan
ṣaḍdhātūniṣusindhu diggrahamitā mātrā mūhūrto bhavet.*

133 रोमान्तेष्वनुकूपेषु स्थित्वा मात्राशतत्रयम् ।
ततःप्रविशति स्नेहैश्चतुर्भि गच्छति त्वचम् ॥
पञ्चभिश्च भजेद्रक्तं षड्भिर्मसं प्रपद्यते ।
मेदस्थानं सप्तशतैरष्टभिश्चास्थिषु व्रजेत् ॥
नवभिर्यातिमज्जानं ततो मात्रां न कारयेत् ।

VAIDYĀLANKĀRA

*romānteṣvanukūpeṣusthitvā mātrāśatatrāyam
tataḥpraviśati snehaiścaturbhiḥrgacchati tvacam
pañcabhiśca bhajedraktaṃ ṣaḍbhir māṃsaṃ prapadyate.
medasthānaṃ saptaśatairaṣṭabhiścāsthiṣu vrajet.
navabhiryātimajjānaṃ tato mātrāṃ na kārayet.*

134 रोमान्तरानि चतृणां त्रिभिर्मात्राशतैस्तथा ।

The medicinal potency during course of successive transference pacifies diseases of *vāta*, *pitta* and *kapha*, located in the respective body elements.¹³⁵

MODERN PURVIEW

Modern researches on *abhyāṅga* and on *śiro-dhārā*, unveil many interesting results, which incite ample thought process (of knowledge) that can explain an aspect of its mode of action. However, it can never be strictly limited to these ideas, as the means of human comprehension is not yet complete or sufficient to interpret their complex and holistic reactions brought about in the body. Of course, experiments establish the clinical effectiveness of these procedures,

स्नेहःसेके प्रविशति चतुर्भिस्तु त्वचं व्रजेत् ॥

रक्तं प्रविशति स्नेहो मात्राणां पञ्चभिः शतैः ।

षड्भिः प्रपद्यते मांसं शतैर्मेदश्चसप्तभिः ॥

शतैरष्टाभिरस्थीनि प्रविशेन्नात्रसंशयः ।

मात्राशतैस्तु नवभिर्मज्जानं संप्रपद्यते ॥

मज्जः शुक्लं समान्नोति शतैः षोडशभिस्तथा ।

Y.R.S. 20.75-78

romāntarāni caṅṅāṃ tribhirmātrāsataistathā,

snehaḥ seke praviśati caturbhistu tvacaṃ vrajet.

raktaṃ praviśati sneho mātrāṅāṃ pañcabhiḥ śataiḥ,

ṣaḍbhiḥ prapadyate māṃsaṃ śatairmedaśca saptabhiḥ.

śatairaṣṭābhirasthīni praviśennātra saṃśayaḥ,

mātrāsataistu navabhirmajjānaṃ saṃprapadyate.

majjnaḥ śuklaṃ samāpnoti śataiḥ ṣoḍaśabhistathā,

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तत्रस्थं शमयेद्रोगं वातपित्तकफात्मकम् ।

Y.R.S. 20.75-78

tatrasthaṃ śamayetrogaṃ vātapittakaphātmakam.

but a scientific and theoretical explanation cannot be produced in its entirety in modern parlance vis-a-vis Āyurvedic principles.

ABHYAṄGA (OIL MASSAGE)

Researches disclose the various facets of effects of anointing unctuous substances. Studies suggest that the growth factors of children, like weight, height, and midarm and midleg circumferences significantly improved on massaging with sesame oil.¹³⁶

¹³⁶ A study was undertaken to investigate benefit of massage with oils in infants. The subjects were divided into four groups which received massage with (i) herbal oil, (ii) sesame oil, (iii) mustard oil, or (iv) mineral oil daily for 4 week. The fifth group did not receive massage and served as control. The study tools were anthropometric measurements; microhaematocrit; serum proteins, creatinine and creatine phosphokinase; blood flow using colour doppler and sleep pattern.

The results evinced that the weight, length, and mid-arm and mid-leg circumferences improved in the study group when compared to that of control. However, in the group with sesame oil massage, the growth was significant. There was no change in microhaematocrit, serum: proteins, albumin, creatinine and creatine phosphokinase, between both the groups. The femoral artery blood velocity, diameter and flow improved significantly in the group with sesame oil massage as compared to control group. Massage also improved the post massage sleep. However,

Another study reveals that growth velocity, both in respect to height and weight gain, amongst infants was comparatively higher in the groups massaged with coconut oil.¹³⁷ Investigations divulge that the activity of elastase¹³⁸ was inhibited by the application of various essential oils. This study demonstrates a possible rationale for the use of essential oil massage as a preven-

the results were only significant in the sesame oil group. – INDIAN J MED RES. 2000 DEC; 112:212–7. Dept. of Paediatrics, University College of Medical Sciences & G.T.B. Hospital, Delhi.

¹³⁷ A study was undertaken to compare the effect of massage with coconut oil versus mineral oil and placebo (powder) on growth velocity and neuro-behavior in full term and preterm babies. Result: “The coconut oil massage resulted in significantly greater weight gain velocity as compared to mineral oil and placebo in the preterm babies group; and in the term baby group, as compared to the placebo. **Preterm infants receiving coconut oil massage also showed a greater length gain velocity compared to placebo group.** No statistically significant difference was observed in neurobehavioral assessment between all three subgroups in term babies as well as in preterm babies.

Dept. of Neonatology, LTM Medical College and General Hospital, Mumbai and Marico Industries Limited, Mumbai, India.

¹³⁸ Elastase is an enzyme which degenerates dermal elastin. Elastase activity is believed to contribute to cutaneous wrinkling and ageing.

tive treatment for cutaneous wrinkling and ageing.¹³⁹ Study on neonates shows that topically applied oil can be absorbed and is probably available for nutritional purposes. Results evinced that fatty acid constituents of the oil can influence changes in fatty acid profiles of

¹³⁹ A research exploring the effect of massaging with essential oil over inhibition of elastase activity was performed. Inhibition of elastase activity by various essential oils was assessed using two elastase enzymes: porcine pancreatic elastase (PPE) and human neutrophil elastase (HNE). The study revealed that elastase activity was inhibited by various essential oils. These studies demonstrate a possible rationale for use of essential oil massage as a preventive treatment for cutaneous wrinkling and ageing. – J Cosmet Dermatol. 2002 Dec; 1(4):183–7. Research and Development Division, Institute of Cosmetic Science, Club Cosmetics Co.Ltd, Japan.

The effects of essential oil extracted from *Nigella sativa* (L.) seeds and its main components on human neutrophil elastase (HNE) activity were investigated. Microassays carried out to evaluate the inhibitory effect of major components of essential oil on HNE activity revealed that carvacrol (5- isopropyl-2-methylphenol – a bioactive molecule in the oil) showed marked HNE inhibitory activity. Dept. of Biological Sciences, Faculty of Sciences, Ferhat Abbas University, Setif, Algeria. (This accounts to the activity of *jarāhā* property of *abhyāṅga* – अभ्यङ्गमाचरेत् नित्यं स जरा श्रमवातहा | *abhyāṅgamācaret nityam sa jarā shramavātahā*. A.H. Sū. 2)

the massaged babies.¹⁴⁰ The application of linoleate enriched oils like sunflower oil, in infants, prevents the susceptibility of nosocomial infections by enhancing the skin barrier function.¹⁴¹ Researches revealed

¹⁴⁰ A short term randomised controlled study was done on 120 study babies, randomly assigning to three oil groups (i) safflower oil (n = 40) (ii) coconut oil (n = 40) and (iii) no oil controls (n = 40). Results shows, 'Post oil triglyceride values were significantly raised in both the oil groups and also in controls. However, quantum of rise was significantly higher in oil groups as compared to controls. Fatty acid profiles (gas chromatography) showed significant rise in EFAs (linolenic acid and arachidonic acid) in safflower oil group and saturated fats in coconut oil group. Changes were more evident in term babies. There were no side effects associated with the massage.' *Indian Pediatr.* 2005 Oct; 42 (10): 998–1005. Dept. of Pediatrics, KEM Hospital, Pune 411 011, India.

¹⁴¹ Very low birthweight premature infants have compromised skin barrier function, and are at especially high risk for serious infections and mortality. Experiments were done on infants born before week 33 of gestation using: massage with sunflower seed oil (n=159); Aquaphor (petrolatum, mineral oil, mineral wax, lanolin alcohol; n=157) comparing with an untreated control group (n=181). Result. "Findings confirm that skin application of sunflower seed oil provides protection against nosocomial infections in preterm very low birthweight infants." Data suggest that topical application of linoleate-enriched oil such as sunflower seed oil might enhance skin barrier function and improve outcome in neonates with com-

that traditional healing techniques such as meditation and oil massage often induce Altered States of Consciousness (ASC)¹⁴², which reduces the anxiety level.

MODE OF ACTION OF OIL MASSAGE

Many aspects of oil massage are not yet known or well understood scientifically. However, some of the proposed theories regarding mode of action of massage are:

1. Massage might provide stimulation which may help in blocking the pain signals (blocking nociception) sent to the brain (the 'gate control

promised barrier function. – Lancet. 2005 Mar 19–25; 365 (9464): 1039–45 Dept. of International Health, Bloomberg School of Public Health, Johns Hopkins University, Baltimore

¹⁴² Saito classified the ASC into ten kinds of experiences (ten domains): Loss of space perception: feeling like floating / Loss of time perception: no notice of time passing / Loss of speech sense: no mood for saying words / Trance: enraptured / Concentration: no notice of any change in surroundings / Cosmic consciousness: experience such as to have seen truth / Passiveness: feeling like being under someone's control / Momentariness: feeling like only a short period of experience / Loss of difference between subjectivity and objectivity: no separation between oneself and others / Loss of bodily sense: feeling like only mind existing without body (Toshimasa Saito, Researches on ASC, Shoukei sha, Kyoto, 1981.72)

theory' of pain reduction).

2. It might shift the patient's nervous system away from the sympathetic and toward the parasympathetic. The parasympathetic nervous system creates the 'rest and digest' response (the heart rate and breathing rate slow down, the blood vessels dilate; and activity increases in many parts of the digestive tract).

3. It might stimulate the release of certain chemicals in the body, such as serotonin¹⁴³ or endorphins.¹⁴⁴

4. Might cause beneficial mechanical changes in the body— for example, by preventing fibrosis (the formation of scar-like tissue) or increasing the flow of lymph (fluid that travels through the body's lymphatic system and carries cells that help fight disease).

5. Might improve sleep, which has a role in pain and healing.

¹⁴³ Serotonins: it is a compound widely distributed in the tissues, particularly in blood platelets, intestinal wall, and central nervous system. It plays role in inflammation similar to that of histamine. Serotonin acts as an inhibitor of the pain pathways in the spinal cord, and its action in the higher regions of the nervous system is believed to help control the mood of the person, possibly even the cause of sleep.

¹⁴⁴ Endorphins: are group of chemical compounds that naturally occur in brain and have pain relieving properties similar to that of opiates.

But such effects are yet to be supported by well designed clinical studies.

MODE OF ACTION OF ŚIRO-DHĀRĀ

Experiments on *śiro-dhārā* elucidate some of its actions over physiological and psycho-somatic strata of the body. *Śiro-dhārā* induced bradycardia, and the expired gas analysis showed a decreased tidal volume¹⁴⁵ and CO₂ excretion. During the process subject's sympathetic nervous tone was suppressed¹⁴⁶. EEG results monitored during the process of *śiro-dhārā* indicated restful alertness in which the frontal lobe¹⁴⁷,

¹⁴⁵ The tidal volume is the volume of air inspired or expired with each normal breath; it amounts to about 500ml in the average young person.

¹⁴⁶ A power frequency analysis of R-R variability in ECG during *shiro-dhāra*, in order to assess balance of the autonomic nervous system, indicated that the cardiac sympathetic activity was suppressed during and after *shiro-dhāra*. [‘Using a healing robot for the scientific study of shirodhara’ – by KAZUO UEBABA, FENG-HAO XU, MIKI TAGAWA, RIKAKO ASAKURA, TOMOTAKE ITOU, TAKASHI TATSUSE, YUKIKO TAGUCHI, HIROKO OGAWA, MIZUHO SHIMABAYASHI, and TATSUYA HISAJIMA ET AL.]

¹⁴⁷ Frontal lobe is the anterior part of each cerebral hemisphere. The area anterior to the central sulcus is the motor cortex; the pre-frontal lobe is concerned with behaviour, learning, judgement, and personality.

limbic system¹⁴⁸ and medulla oblongata¹⁴⁹ were activated.¹⁵⁰ These metabolic, ECG and EEG findings sup-

¹⁴⁸ Limbic system represents the entire neuronal circuitry that controls emotional behavior and motivational drives. In addition, these areas also control many internal conditions of the body, viz. temperature, and osmolality, of body fluids, drive to eat, drink and control body weight. These internal functions are collectively called as vegetative functions of brain, and their control is closely related to behavior. Hypothalamus, hippocampus, amygdale and limbic cortex constitute the limbic system, of which hypothalamus forms the major part. The hypothalamus and amygdale: increases or decreases arterial pressure and heart rate; increases or decreases gastro intestinal motility and secretion; controls defaecation and micturition, papillary dilation, pilo erection; secretes various anterior pituitary hormones, especially gonadotrophins and adrenocorticotrophic hormone.

¹⁴⁹ Medulla oblongata is the upper extension of the spinal cord, forming the lower part of the brain stem. It forms major pathway of the nerve impulses; contains centres that are responsible for the regulation of heart and blood vessels, respiration, salivation, and swallowing.

¹⁵⁰ EEG during shirodhara showed an increase of slow α and θ or Fm θ waves. Shirodhara induced an increase of right left EEG coherence. [150 'Using a healing robot for the scientific study of shirodhara' – by KAZUO UEBABA, FENG-HAO XU, MIKI TAGAWA, RIKAKO ASAKURA, TOMOTAKE ITOU, TAKASHI TATSUSE, YUKIKO TAGUCHI, HIROKO OGAWA, MIZUHO SHIMABAYASHI, and TATSUYA HISAJIMA ET AL.]

port the reported experiences of relaxed and low metabolic states during *śiro-dhārā*. Differences in heart rate, CO₂ excretion, sympathetic tone, and EEG were quite similar to the findings reported in study of meditation and they indicate a change in function of the frontal lobe, limbic system, brain stem and autonomic nervous system.¹⁵¹

The assessment of POMS (Profile of Mood States) score after a course of *śiro-dhārā*, revealed anxiolytic effects. The result indicated a significant decrease of tension and anxiety and a tendency towards a decrease in exhaustion.¹⁵² It also showed some kinds of ASC (Altered States of Consciousness). Highest ASC scores were obtained in domains of trance, passiveness, timeless sensation, wordless sensation, and concentration.

Two hypotheses are speculated regarding mechanism of actions of *shiro-dhara*, namely Neurophysiological Mechanism and Psychological Mechanism.¹⁵³

¹⁵¹ The brains stem consists of the medulla oblongata, pons and mesencephalon. It provides many specific functions like, control of: respiration; cardio vascular system; gastro intestinal tract; stereotyped movements of the body; equilibrium; control of eye movement.

¹⁵² POMS (Profile of Mood States) POMS was developed by MC NAIR et. al. POMS has five assessment domains: a. tension and anxiety, b. depression, c. anger and hostility, d. vitality, e. exhaustion and confusion.

¹⁵³ 'Using a healing robot for the scientific study of *śiro-*

NEUROPHYSIOLOGICAL MECHANISM

Psycho-physiological mechanism of the effects of *śiro-dhārā* is through the neuro-physiological mechanism, which might be linked up to the tactile stimulation of the skin or hair follicles innervated by the first branch of trigeminal nerve (the ophthalmic nerve). Through principal nucleus, the impulses might be transmitted to thalamus and to the cerebral cortex (somato sensory field) or limbic system, which bring about the effect of altered state of consciousness and a relief from anxiety via the frontal lobe.

Other possibility of action: from principal nucleus the impulses may be transmitted to reticular formation¹⁵⁴ and posterior region of the thalamus, and thus producing the effect over autonomic nervous system. This would provide a rationale for changes in sleep and changes of autonomic nervous balance. Changes in heart rate, respiration and peripheral circulation during *śiro-dhārā*, invoke the speculations of actions like, decrease of IL 6; promotion of immune functions and retardation of the arteriosclerosis.

dhāra' – by KAZUO UEBABA, FENG-HAO XU, MIKI TAGAWA, RIKAKO ASAKURA, TOMOTAKE ITOU, TAKASHI TATSUSE, YUKIKO TAGUCHI, HIROKO OGAWA, MIZUHO SHIMABAYASHI, and TATSUYA HISAJIMA ETAL.

¹⁵⁴ Reticular formation is a network of nerve pathways and nuclei through out the brain stem, connecting the motor and sensory nerves to and from the spinal cord, the cerebellum and cerebrum, and the cranial nerves.

PSYCHOLOGICAL MECHANISM OF ŚĪRODHĀRĀ

According to traditional Āyurvedic concept of life, human beings arise from consciousness. Formation of Āyurveda tenets are rooted on the basic visualization of man as an epitome of universe and vice versa. Whole world sentient and insentient is an outcome of *buddhi* or consciousness. Traditional notion about the arousal of humans is beautifully explained by Dr. K. Ubeba:

“Humans arise from consciousness (information field) to the body (matter field) through the mind (energy field). Troubles at the consciousness level may cause troubles of the body or behavior. This mechanism of manifestation of consciousness is analagous to the genome theory of modern medicine (biotechnology), where the genome (information) is manifested as the body (matter) through the proteome (energy). As information stored in the consciousness level manifests itself in the body or behavior through the mind, an ASC may be manifested due to changes in the peripheral circulation or as R-R variability changes with a decrease in anxiety. Because these mechanisms of manifestation of matter depending on biotechnology are so similar to the Āyurvedic mechanism of manifestation, we refer to it as ‘spiritual biotechnology’.

Śiro-dhārā may be the oldest but the most skilful healing technique that manipulates cerebral

circulation, cerebral function and the state of consciousness. It may provide a new tool and new knowledge for modern brain research into consciousness. Furthermore, it may open new paradigms for exploring what we refer to as spiritual biotechnology”.

The extensive study of **Dr. K. Ubeba *et. al.*** have explored the subtler aspects of the indications attributed to the *dhārā*, which infact astonishe the observer, and consolidate the need for reorienting Āyurvedic teaching and practice based on its fundamental concepts.

॥ पिण्डस्वेदविधि ॥

PIṆḌA-SVEDA-VIDHI

रुजानां शान्त्यै नित्यं पायसेनामायान्वितैः ।

आराध्यमानं वैद्येन्द्रन्धान्वन्तरीमुपास्महे ॥

*rujānām śāntyai nityam pāyasenāmāyānvitaiḥ,
ārādhyamānaṃ vaidyendran dhanvantarī mupāsmāhe. ŚSV*

The rice cooked in milk and prepared in the form of *pāyasa*, is expedient in conditions afflicted by *vāta*. This processed rice is adored by the physicians for its utility, while offering the prayers to Lord Dhanvantarī.

स्नेहनानन्तरं स्वेदो यतः कार्म्मण उच्यते।

पिण्डस्वेदेषु निर्दिष्टं स्वेदमेकं ब्रवीम्यतः॥

*snehanānantaram svedo yataḥ kārmmaṇa ucyate.
piṇḍasvedeṣu nirdiṣṭam svedamekaṃ bravīmīyataḥ. ŚSV.*

The process *sveda* is advocated following *snehana* (unction). The present context deals with one of the *svedana* procedure, viz. *piṇḍa-sveda*.¹⁵⁵ Initial refer-

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तिलमाषकुलत्थाम्लघृततैलामिषौदनैः ।

पायसैः कृसरैर्मसैः पिण्डस्वेदं प्रयोजयेत् ॥

गोखरोष्ट्रवराहाश्व शकुद्भिः सतुषैर्यवैः ।

सिकतापांशुपाषाणकरीषायसपूटकैः ॥

श्लैष्मिकान् स्वेदयेत् पूर्वैर्वतिकान् समुपाचरेत् । C.S. SŪ.14.25-26

*tilamāṣakulatthāmlaghṛtatailāmiṣaudanaiḥ,
pāyasaiḥ kṛsarairmāṁsaiḥ piṇḍasvedam prayojayet.
gokharoṣṭravarahāśvaśakṛdbhiḥ satuṣairyavaiḥ,
sikatāpāṁśupāṣāṇakarīṣāyasapūṭakaiḥ.*

ence regarding *piṇḍa-sveda* is tracked down to the Carakasamhitā. Based on its utility the *piṇḍasveda*, also called as *saṅkara-sveda*, can be perceived in two modes: preparation made by boiling sesame, black-gram, horse-gram, flesh, rice etc. in milk or any suitable liquid and the unctuous substances like ghee, oil etc. added to it.

The *svedana* done with these substances is having the property of pacifying *vāta*; while, the sudation done by using the excreta of animals like cow, donkey, horse, or with husk, stones, pebbles etc. is employed in diseases associated with *kapha*.

स्वेदस्तापोपनाहोष्मद्रवभेदाश्चतुर्विधः ।

तत्राष्टधा चोष्मभेदाः पिण्डसंस्तरकादिभिः ॥

svedastāpo panāh oṣma drava bheda ścatur vidhaḥ.
tatrā ṣṭadhā oṣmabhedāḥ piṇḍa samstarakādibhiḥ

The process of *svedana* is classified into four: *tāpa*, *upanāha*, *drava* and *uṣma*. The *uṣma-sveda* is further subdivided into eight types.¹⁵⁶

तिलमाषकुलत्थाम्लघृततैलामिषौदनैः ।

पायसैः कृसरैर्मासैः पिण्डस्वेदं प्रयोजयेत् ॥

इत्युक्तविधिनैवात्र दोषदूष्यादिभेदतः ।

व्याध्यवस्थाविशेषाञ्च सम्यक् संचिन्त्य युक्तिः ॥

slaiṣmikān svedayet pūrvairvātikān samupācaret.

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ऋष्मस्वेदः पुनरष्टधा भिद्यते।

पिण्डा संस्त्रो नाडीघनाश्म कुम्भी कूपः कुटीजेन्ताकश्चेति ।

uṣmasvedāḥ punaraṣṭadhā bhidyate. piṇḍā samstaro nāḍī
ghanāśma kumbhī kūpaḥ kuṭī jentākaśceti.

A.S.Sū. 26

पिण्डस्वेद विशेषोऽत्र षष्टिकैरथ पायसैः ।
प्रत्येक विधिना सिद्धैः केरलीयैः समादृतः ॥

*tila māṣa kulatthāmlaghrr̥tatailāmiṣaudanaiḥ,
pāyasaiḥ kr̥ṣarairmāṃsaiḥ piṇḍasvedaṃ prayojayet.
ityuktavidhinaivātra doṣadūṣyādibhedataḥ,
vyādhyavasthāviśeṣāñca samyak saṃcintya yuktitaḥ.
piṇḍasveda viśeṣo'tra ṣaṣṭikairatha pāyasaiḥ,
pratyeka vidhinā siddhaiḥ keralīyaiḥ samādr̥taḥ. RŚ*

Raghunātha Śarmā borrows the Caraka's verse regarding *piṇḍa-sveda* and improvises the process of *ṣāṣṭika-piṇḍa-sveda* (sudation done using a bolus of pudding prepared with rice and processed milk), as suitable for the specific condition. Many drugs like sesame seeds, blackgram, horsegram, rice etc. can be made use of as per the states of *doṣa*, *dūṣya*, and after appropriately analysing the diseased condition. However, the *ṣāṣṭika* variety of rice is commonly made use of for the purpose, yet evidences, in the traditional texts, for utilisation of other drugs are also seen.¹⁵⁷

The decoction made of *balā* (*Sida rhombifolia* Linn. Ssp. *retusa* Linn) and milk are made use for

¹⁵⁷ നല്ലൊന്നല്ലൊന്നവിദാര്യോദ്യപിപുനൽനവിരപ്പിണ്ഡതസ്സോദയേദോ
യോഗാമൃതം. രം. ൧൭

nallonnallo vidāryādapi punal navirappiṇḍatassvedayed vā.

Y. 40.17

In *pakṣāghāta*, *tilapiṇḍa-sveda* or *ṣāṣṭika-piṇḍa-sveda* is recommended. In *Ārogyakalpadruma*, even *godhūma-piṇḍa-sveda* is indicated in *pakṣāghāta* and *khalāyakhāñja*.

cooking the *ṣāṣṭika* rice, and also for immersing the *poṭṭalī* before application. This modification of procedure of *ṣāṣṭika-piṇḍa-sveda* is typically developed by the experienced physicians of Kerala.

THE INDICATIONS OF *ṢĀṢṬIKA-SVEDA*

Ṣāṣṭika-piṇḍa-sveda is indicated in conditions like generalised or local emaciation, severe disease of *vāta*, *āyāma*, *ākṣepa* (convulsive disorders), *saṅkoca* (contractions), *stambha* (stiffness), *pakṣāvadhā* (hemiplegia), chronic *gulma* and *sūla* (painful states), which are eligible for svedana.¹⁵⁸ The above verse of indications quoted by Raghunātha Śarma seems like a concise configuration of the references expounded in the classical texts. It is clear from *Aṣṭāṅga-saṅgrahakāra*, *vāta-vyādhi-cikitsā* that the diseased condition of *vāta* which is not associated with any other *doṣās* (i.e. *kevalānila-avasthā*), is ideal for administration of *piṇḍa-sveda*.¹⁵⁹

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सर्वाङ्गैकाङ्गशोषे वा घोरेष्वप्यनिलार्तिषु ।
आयामाक्षेपसङ्कोचस्तम्भपक्षवधादिषु ॥
चिरकालभवेष्वेवं गुल्मशूलादिकेष्वपि ।
स्वेद्यामयेषु सर्वेषु यथावस्थं प्रयुज्यते ॥

RŚ

sarvāṅgaikāṅgaśoṣe vā ghoreṣvapyanilārṭiṣu,
āyāmākṣepasaṅkoca stambhapakṣavadhādiṣu.
cirakāla-bhaveṣvevaṃ gulmaśūlādikeṣvapi,
svedyāmayeṣu sarveṣu yathāvasthaṃ prayujyate.

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सर्वेषु केवलानिलविकारेष्वन्तर्बहिः स्नेहस्वेदौ ।
तैरेव च मांसैर्महास्नेहसंसुष्टैस्तदक्तानामभीक्षणं पिण्डादिस्वेदाः ।

The **first reference** regarding this procedure is detected in the *rāja-yakṣama-cikitsā-adhikāra* of Carakasamhitā; where in *svedana* with the preparation of grains boiled in milk is mentioned in condition of *sūla* in the regions of head (*śiraḥ*), flanks (*pārśva*) and shoulder blade (*aṃsa*), which is predominated by *vāta-doṣa*.¹⁶⁰ The reference from *śvāsa* also clarifies that *svedana* using milk etc. is ideal in conditions where the benefits of *svedana* is looked for but the patient is not suitable for the procedure.¹⁶¹ *Ṣāṣṭika-piṇḍa-sveda* is advocated in *vātika-kāsa* associated with emaciation.¹⁶² In the paroxysm of breathlessness

*sarveṣu kevalānilavikāreṣvantarbahih snehasvedau
taireva ca māṃsair mahāsneha saṃsṛṣṭais tadaktānām
abhīkṣṇaṃ piṇḍādi svedāḥ.* Ci. 23

¹⁶⁰ कृशरोत्कारिकामाषकुलत्थयवपायसैः ।
सङ्करस्वेदविधिना कण्ठं पार्श्वमुरःशिरः ॥
स्वेदयेत् । C.S. Ci. 8.7I

*kṛṣarotkārīkāmāṣakulatthayava pāyasaḥ.
saṅkarasvedavidhinā kaṅṭhaṃ pārśvamuraḥ śiraḥ. svedayet.*

¹⁶¹ अवश्यं स्वेदनीयानामस्वेद्यानामपि क्षणम् ।
स्वेदयेद्ससिताक्षीरैः सुखोष्णस्नेहसेचनैः ॥ A.H. Ci. 4.14

*avaśyaṃ svedanīyānāmasvedyānāmapi kṣaṇam.
svedayedsasitākṣīraiḥ sukhoṣṇasnehasecanaiḥ.*

¹⁶² ബലാശ്യാഗന്ധാദികരൈലവസ്തൃവൃക്ഷസ്യനേനൈവ ച മേല്ക്കു
തേയ്ക്കു ലക്ഷ്മാദി തൈലം നവരോതമപിണ്ഡസ്യേദഞ്ച ദേഹക്ഷയഹൃൽ
കരം ൧൦ യോഗയുതമ൧൧൧൪

*balāśvagandhādikatailavastūrvakṣasyanaineva ca melku
teykka lākṣāditaḥṇaṃ navarotthapiṇḍasvedaṅca*

(*śvāsa*) *śāṣṭika-piṇḍa-sveda* and *sneha-dhārā* with ghee and oil are beneficial.¹⁶³ *Śāṣṭika-piṇḍa-sveda* and *snehadhārā* is also employed similarly in the management of hiccups (*hidmā*).¹⁶⁴ In hemiplegia (*pakṣā-ghāta*), sudation with the bolus of sesame seeds or *śāṣṭika* rice is recommended¹⁶⁵, or *godhūma-piṇḍa-sveda* processed in the milk decoction of *balā* and the flesh-soup of wild-cock is also recommended¹⁶⁶; *śāṣṭika-piṇḍa-sveda* is also advocated in the manage-

dehakṣayahṛt kuraghnām

Y. 5.14

¹⁶³ പിണ്ഡസ്വേദവിധിം ച ചെയ്തു നവരച്ചോർ കൊണ്ടു പാൽകൂട്ടിയുണർകെണ്ണപ്പാത്തിയകത്തു പുകുട സഹ നെയ് തൈലച്ച ധാരാം ഭജേത്

piṇḍasvēdavidhimcaceyka navaraccōr koṅṭu pālkūṭṭiyuṅkenṇa ppāṭṭiyakattu pukku saha ney tailācca dhārām bhajēt,

യോഗാമൃതചിന്താമൗലി Y. 9.14

¹⁶⁴ തുമ്പപ്പ കൊണ്ടു പാൽക്കഞ്ഞ്യുകിതു നവരച്ചോർകിഴി സ്വേദകർമ്മം തപ്പാ ധാരാ ച ഭദ്രാമലർപുഴുക സിതാജീരകൈശ്യാസ്തു വെണ്ണയാ

tumpappū koṅṭu pālkkaññyaḷakitu navaraccōrkiḷi svēdakarmmaṁ taptā dhārā ca bhadrāmalarpuḷukusitājīrakaiścāstu venṇā.

Y. 10.5

¹⁶⁵ നല്ലൊന്നല്ലോ വിദാരയാദൃപി പുനൽ നവീരപ്പിണ്ഡത സ്വേദയേദയാ.

യോഗാമൃതം. രൺ. ൧൭

nallonnallo vidāryādapi punal navirappiṇḍata ssvedayedvā.

Y. 40.17

¹⁶⁶ जलकुक्कुटमांसाम्बुबलाम्बुक्षीरसाधितः ।
गोधूमपिण्डस्वेदश्च पक्षाघातेऽपराजितः ॥

jalakukkūṭamāṁsāmbu balāmbu kṣīrasādhitaḥ, godhūmapiṇḍasvedaśca pakṣāghāte'parājitaḥ. ĀKD 17.106

ment of *chardi*¹⁶⁷, *udāvarta*¹⁶⁸, *halīmaka*¹⁶⁹, *vāta śleṣmaja aśmarī*¹⁷⁰. In management of diseases of *vāta* (*vāta-vyādhi*) *ṣāṣṭika-piṇḍa-sveda* plays an essential role, it is prescribed in treatments of: *ardita*; *apabāhuka*; *ākṣepa*; *āyāma*; *sarvāṅga-vāta*; *jaṅghaurutrikapṛṣṭa* and *kaṭigraha*; *sakti-svāpa*; *jihvā-stambha*; *sakti-śoṣa* and *śūla*¹⁷¹. In *khalāyakhañja*, god-

¹⁶⁷ ഏലാലവംഗദലകേശരകോലമജ്ജാലാജാപ്രിയംഗുലനചചരൂ
സംജ്ഞാതുനെയ്സിതാ
മധ്യതപൊടിതിൻകപിണ്ഡസ്വേദഞ്ച
നന്നവമതാമയകാധാരാ യോഗാമൃതം.൧൨.൫

elālavamṅgalakesarakolamajjā lājāpriyamṅgughanaca
candrasamjñāḥ tūna sitā madhuyutaṃ poṭi tiṅṅka
piṇḍasvedañca nannu vamatām yamakā dhārā Y. 12.5

¹⁶⁸ ഔദാഖർത്തേവികാരേതടവിമകമംഗേഷ്വസുസ്തിഷ്ഠപിണ്ഡ
സ്വേദാദീൻചെയ്യൂ.

audāvarttē vikārē taṭavi yamakamaṅgēṣu susnigdha
piṇḍa svēdādīn ceyka. യോഗാമൃതം.൧൨.൨൯ Y. 17.29

¹⁶⁹ ഹലീമകാർത്തേസ്വൈരഞ്ചസ്വേദമപ്പാൽകളിയുതനവിരച്ചോറു
കൊണ്ടസ്തു യോഗാമൃതം.൧൨.൩൪

halīmakārtau.....svairāñcasvēdamappāl kaḷiyuta
naviraccōrukoṅṭastu. Y.32.30

¹⁷⁰ മൃത്രംവിഴായ്കിൽനെയ്യുണ്ണയുമടൽകളിരത്തേച്ചുനാടിക്കുതാഴെ
സുസ്തിഷ്ഠസ്വേദയേത്തംകടകിലുമഥവാപിണ്ഡസേകാവഗാ
ഹൈ: യോഗാമൃതം.൧൨.൩൯

mūtram vīḷāykil neyyenṅayumuṭal kuḷirattēccu nābhikku
tāle susnigdhai ssvēdayēttam kaṭakilumathavā piṇḍa sēkā-
vagāhaiḥ Y. 23.9

¹⁷¹ പ്രാരണ്ണേതർദ്ദിതേ.....നീർതട്ടാതേഴുനാൾ
പാലുക്വജ്ജതുതദന്യത്രസുസ്തിഷ്ഠപിണ്ഡസ്വേദത്തെച്ചെയ്യൂ

യോഗാമൃതം ൧൧

prārabdhetvardditēnūr taṭṭātēlunāl pālpuka bhajatu tadanyatra susnigddhapiṇḍasvēdatteceyka

Y. 40. 1.

കടഞ്ഞുന്നോകിൽ തിനകൊണ്ടു കാച്ചു തമാവു ബാഹൊന്നവരൊ
ദനെർവ്വാ യോഗാമൃതം ൧൧

kaṭaññunōkil tinakoṇṭu kāccū tathāva bāhau

navarodanairrvā.

Y. 40. 10.

ആക്ഷേപം സാദ്ധ്യമല്ലെന്നറികുപടുതു ചേർന്നെങ്കിലും തത്രാമുൻ
പിൽ ചേർക്കേണമെ തപ്തധാരാപാതു കബളയാസ്യേദവ്യർര
ക്ഷാഃ

യോഗാമൃതം ൧൧

ākṣepam sādhyamallennarika paṭuta cērnnenkilum tatra mupil cērkkēṇam taptadhārām paṭhatu ka bahudhā svēdavṛttiraruksāḥ

Y.41. 21.

ഘോരമസർഗവായേ പരിപിബതു ഓർത്താൽ സ്നേഹാദി
ക്ഷേപം നവിരഭവ കിഴിസ്യേദവ്യം യോഗാമൃതം ൧൧

ghōre sarvvām̄gavātē paripibatuōrttāl

snēhābhikṣēkam navirabhavakilisvēdavum

Y.41. 32.

എങ്ങും മേൽക്കടകിൽത്തരിക്കിലുമിളക്കത്തിന്നു ദണ്ഡിക്കിലും ത
ഗം കോച്ചുകിലും വലിക്കിലുമടുത്തിട്ടീടിലും വ്യായതം അംഗം
കാച്ചുകുഷാഷ്ടികാനകിഴിടി സ്നേഹേന ധാരാദഭേൽ

യോഗാമൃതം ൧൧

eñnum mēlkkatakilttarikkilumilakkattinnu danḍikkilum tugaṁ kōccukilum valikkilumetuttiṭṭiṭilum vyāyataṁ. aṁgam kāccuka ṣāṣṭikānnakilibhiḥ snēhēna dhārām bhajēl.

Y.41. 42.

പർശ്വരജയിൽ കാരസ്സരാജ്യം കടിക്കാഗേ
ക്ഷീരബലാഞ്ചതേസ്താത് വിശേഷാൽ പിണ്ഡതൈലബലവാപ
ക്ഷേപകാച്ചുകുഷാഷ്ടികാനകിഴികൊണ്ടോർത്തേതു

യോഗാമൃതം ൧൧

parśvārujayil kāraskkarājyaṁ kuṭikkamgē kṣīrabalāñca tēykkāru viṣēṣāl piṇḍatailañca vā. pakṣē kāccuka ṣāṣṭikānnakilikōṇṭōrttōrttu

Y.41. 43.

hūma-piṇḍa-sveda processed in milk and *saireyaka* decoction is indicated.¹⁷² *Ṣāṣṭika-piṇḍasveda* is indicated in *khañja-vāta*.¹⁷³

Vayaskara N. Sankaran Mooss, remarks that in severe disorder of *vāta* affecting the whole body, or which is caused by the vitiation of *rakta*, *ṣāṣṭikapīṇḍa-*

തണ്ടെല്ലൂരവശം കെടുമ്പൊഴുതു പാലോടാവണാജ്യം പിണ്ഡേൽ

പിണ്ഡസ്വേദഗണങ്ങൾ ചെയ്തു പുളിയെണ്ണാം വാ തലോടിടുക

യോഗാമൃതം. രൺ.രൺ

taṅṭellūravaśam keṭumpoḷutu pālōṭāvaṇājyam piḅēl piṇḍasvēdagaṇaṇṅal ceyka puḷiyenṅāṁ vā talōṭiṭuka.

Y.4I. 44.

കാലിൻ

വളളിതരുത്തുനൊത്തമ

വലിയ്ക്കിൻ

കാച്ചുവൃഷ്ടിപ്പാലന്നേനതഥോരബുക്കദലകെരീമാംസജൈഃ.

യോഗാമൃതം. രൺ.൫൪

kālin vaḷḷitaruttunontatha valiyykkin kāccuvū ṣaṣṭikappā-lannēna tathōrubūkadalakerimāṁsajaiḥ

Y.4I. 50.

മാറത്തോടുകഴുത്തിനോടുന്നവരച്ചോർകൊണ്ടുസംസ്വേദയേൽകുറൊത്തെണ്ണയുമങ്ങു നെയ്യുമതിനാൽവാധാരതത്രാചരേൽ.

യോഗാമൃതം. രൺ.൫൪

mārattōṭu kaḷuttinōṭu navaraccōr koṅṭu saṁsvēdayēl kūrotteṅṅayumaṅṅu neyyumatināl vā dhāra tatrā carēl.

Y.4I. 54.

അക്കൈകാൽമെലികിൽകടച്ചിൽനിവിയായ്ത്താൻമാടങ്ങായ്താനുഗ്രാർത്തയാനാവിരകിഴിദോഅസ്തുപാൽകൂടുക

യോഗാമൃതം. രൺ.൬൪

akkaikāl melikil kaṭaccil nivrāyḱattān māṭaṅṅāyḱa tānuḱrārṭṭyā nāviraḱilīsvēdō astu pāl kūṭṭuka

Y.4I. 64.

172 स्वेदो गोधूमपिण्डेन क्षीरसैरैयकाम्बुना ।

svedo godhūmapīṇḍena kṣīrasaireyakāmbunā. ĀKD 17.18

173 ĀKD. 17.18

sveda is most beneficial.¹⁷⁴ Here, the involvement of *rakta* should be considered to be minimum, which is evident from the context of *vāta-śoṇita-cikitsa*.¹⁷⁵

Local *piṇḍa-sveda* below the naval is advocated in condition of difficult micturition.¹⁷⁶

THE PREPARATION ŚĀṢṬIKA-PINḌA

दश द्वे च बलामूलात्पलान्यापादयन्भिषक् ।
 पाचयेत् त्र्याढकेतोये तस्मिन् त्रिप्रस्थशेषिते ॥
 सार्द्धप्रस्थमिते क्राथे तावत्क्षीरसमन्विते ।
 षाष्टिकात् तण्डुलाद्द्वन्द्वं कुडुबस्य विपाचयेत् ॥
 अष्टौ मूतीरनुप्लोतैः कारयित्वा समासतः ।
 बलाक्राथेवशिष्टे तु तावत् दुग्ध समन्विते ॥
 उष्णीकृताभिर्मूर्तीभिर्मदयेद्वै गळादधः । ŚSV¹⁷⁷

¹⁷⁴ सर्वाङ्गगा बलयुताश्च समीररोगा रक्तप्रकोपजनिताश्च तथातिकृच्छ्रा ।
 ये सन्ति देहबलनाशकरा नराणां नश्यन्त्यनेन विधिना सहसाखिलास्ते ॥
sarvāṅgagā balayutāśca samīrarogā
raktaprapakopajanitāśca tathtikṛcchrā,
ye santi dehabalanāśakarā narāṅām
naśyantyanena vidhinā sahaśkhillāste.

¹⁷⁵ രക്തക്ഷോഭം കുറഞ്ഞുള്ളതിന് നവീരപിണ്ഡേണ നന്നിതേ ക...
 യോഗാശ്രതം. ര. ൨. ൧൧

raktakṣobhaṃ kuraṅṅuḷatinu navirapiṇḍena kāccunnī
teke. [...] Y. 42.11

¹⁷⁶ कृच्छ्रे वातघ्नतिलाक्तमधोनाभेः समीरजे ।
 सुस्निग्धैः स्वेदयेदङ्गं पिण्डसेकावगाहनैः ॥ A.H. Ci. II.1
kṛcchre vātaghnatilāktamadhonābheḥ samīraje,
susnigdhaiḥ svedayedāṅgaṃ piṇḍasekāvagāhanaiḥ.

¹⁷⁷ क्राथयेद् द्वादशपलं बलामूलात् यथाविधि।

*daśadve ca balāmūlāt palānyāpādayan bhiṣak,
pācayet tryāḍhake toyē tasmīn triprasthaśeṣite.
sārdhprasthamite kvāthe tāvat kṣīrasamanvite,
ṣāṣṭikātaṇḍulāddvandvaṃkuḍubasya vipācayet.
aṣṭaumatīranuplotaiḥ kārāyitvā samāstataḥ,
balākvāthevaśiṣṭetu tāvaddugdha samanvite.
uṣṇīkrṭābhirmmūtībhimmarddhayedvai gaḷādadhah.*

Twelve *palas* (576g) of *balāmūla* [roots of *Sida rhombifolia* Linn. Ssp. *retusa* Linn.] is boiled in three *āḍhaka* (12 *īḍaṇṇārī*; nine litres) of water and reduced to three *prastha* (2,300ml) of decoction. This decoction is divided into two equal parts. To one part of decoction (one and half *prastha* i.e. 1,152ml) equal part of milk is added and two *kuḍavas* (380g) of a year old *ṣāṣṭika* is cooked in this liquid. There is a difference of opinion regarding the quantity of *ṣāṣṭika* to be cooked. Raghunātha Śarmā opines that twelve *palas* (576g) of

त्र्यादकेसलिले यावद् त्रिप्रस्थं चावशेषितम्॥

सार्धप्रस्थे ततःक्राथेदत्त्वाक्षीरं चतत्समम्।

वर्षोषितात्षाष्टिकाख्याद्रिस्तुषं शुद्धतण्डुलम्॥

गृहीत्वा द्वादशपलं मन्दाग्नावथ पाचयेत्।

दर्व्या विचालयन् सम्यक् स्त्यानं नाधस्तु भाजने॥

*kvāthayed dvādaśapalaṃ balāmūlāt yathāvidhi,
tryāḍhakesalile yāvad triprasthaṃ cāvaśeṣitam.
sārdhprasthe tataḥkvāthe dattvā kṣīraṃ ca tatsamam,
varṣoṣitāt ṣāṣṭikākhyād nistuṣaṃ śuddha taṇḍulam.
gṛhītvā dvādaśa palaṃ mandāgnāvatha pācayet,
darvyā vicālayan samyak styānaṃ nādhastu bhājane.*

ṣāṣṭika should be cooked in three *prastha* of liquid. While, Vayaskara N.S. Mooss follows the opinion of the former (i.e. half *prastha*/ 380g of *ṣāṣṭika*). This is cooked by stirring it continuously, till it assumes the consistency of pudding (*pāyasa*).

THE METHOD OF PREPARING ṢĀṢṬIKA-POṬṬALĪ

Eight square pieces of cotton cloth of the size about eighteen inches each are taken. The prepared pudding is divided into eight equal parts and each part is put into a piece of cloth. The edges of the cloth are gathered in the fist, and the four ends are tucked inside in such a way that the content forms shape of ball retained in the cloth with a handle above. This is tied tight at the mouth of the bag, now the *poṭṭalī* is ready to use.¹⁷⁸

The *droṇī* that which has been mentioned in *dhārā*

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यथातावत् पाकतो वा निःशेषं प्रायशो द्रवम् ।
 कृत्वाष्टौ च ततः पिण्डान् भक्तात्तुल्यविभागतः
 वस्त्रखडे सुनूत्नेऽथ पिण्डमेकैकमेव तत् ॥
 समं बध्वा चाष्टमृतीर्गोलाकाराः सवृन्तकाः ।
 सुदृढश्लक्ष्णसूत्रेण नातिश्लिथघनाः क्रमात् ॥
 कुर्यात् साधु विशेषेण सुग्रहाः सुकरा यथा ।

RŚ

yathā tāvat pākato vā niḥśeṣaṃ prāyaśo dravam,
kṛtvāṣṭau ca tataḥ piṇḍān bhaktāt tulya vibhāgataḥ,
vastrakhaṇḍaiḥ sunūtne'tha piṇḍamekaikameva tat.
samaṃ badhvā cāṣṭamūtīrgolākārāḥ savṛntakāḥ,
sudhṛḍhaślakṣṇasūtreṇa nātiślithaghanāḥ kramāt.
kuryāt sādhu viśeṣeṇa sugrahāḥ sukarā yathā,

should be placed facing east. The patient's head should direct towards east when he lies down. A strap of cloth is tied around the forehead above the brows. ¹⁷⁹

शुभेऽह्नि देववैद्यादीन् समाराध्य यथायथम् ॥
द्रोण्यामभ्यक्तमासीनमातुरं परिचारकैः ।

śubhehni devavaidyādīn samārādhyā yathāyatham.

dronyām abhyaktamāsīna māturam paricāraakaiḥ, śSV

After performing the righteous acts, offering prayers to *Gaṇeśa* and other Gods, and accepting the donation, physician should make the patient recline in the *dronī* and the suitable oil is applied all over the body.

One and half *prastha* (1,152ml) of decoction of *balā* which is kept aside should be taken and mixed with equal quantity of milk. This mixture is heated on low flame. This mixture of milk and decoction is to replenish the heat and essence of medicine to the rice bolus through out the procedure.

The *poṭṭalīs* are dipped into this mixture till it acquires the appropriate heat and an attendant should supply this *poṭṭalīs* to the four attendants who are supposed to apply this over patient's body. The bag of

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धारोक्तविधिवद् द्रोण्यां प्राङ्मुखं चोपवेशयेत् ।
ततोऽस्य मूर्ध्नि दत्त्वा च तैलसिद्धं यथोचितम् ॥
ललाटे वेष्टयुत्वा अथ वस्त्र खण्डेन युक्तितः ॥

RS

dhārokta vidhivad dronyāṃ prāṇmukhaṃ copaveśayet,
tato'sya mūrdhni dattvā ca tailasiddham yathocitam.
lalāṭe veṣṭayutvā atha vastrā khaṇḍena yuktitaḥ.

rice bolus which should be bearably hot is massaged over body below neck. The *poṭṭalī* should be held in right hand and heat is felt over the dorsum of the left hand of the attendant. Ensuring the heat of the bolus bag is comfortably bearable; the attendants should begin the massage. Two attendants are posted on either side of the patient, and procedure followed by them is similar as mentioned in *kāya-seka*. The bag of bolus should be gradually squeezed while applying and massaged in downward direction. The massaging should be gentle and pleasurable to the patient. The process should be performed without any break in between. By the time the *poṭṭalis* get cooled the other four *poṭṭālīs* should be ready for usage.¹⁸⁰ The *poṭṭalī*

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बलाक्वाथेऽवशिष्टेथ तावत्क्षीरसमन्विते।
 पिण्डमूतीश्चतस्रोऽपि धृत्वोष्णास्ताः शरावके।
 पृथग्मूर्तीं गृहीत्वाथस्वस्थाने परिचारकः॥
 सहोष्णं चातुरस्याथ कण्ठाधः साधु मर्दयेत्।
 संपीड्य काये मूर्तीं च सोष्णां संवाहयेदधः॥
 समोन्मर्दं सुखस्पर्शं समस्थानाभिमर्शकम्।
 अविच्छिन्नं यथाकर्मयावत् कुर्याच्च तावता ॥
 मूतीरन्याश्चतस्रोऽपि साधु पक्त्वाऽथ पूर्ववत्।
 दद्याद् गृहीत्वा अनुत्तापाः भूयस्तप्ता यथाक्रमम् ॥

RŚ

balākvāthe'vaśiṣṭe'tha tāvat kṣīrasamanvite,
piṇḍamūtīścatasro'pi dhṛtvoṣṇāstāḥ śarāvake,
pṛthagmūtīm gṛhītvā'tha svasthāne paricāraḥ.
sahoṣṇaṃ cāturasyātha kaṅṭhādhaḥ sādhu mardayet,
sampīḍya kāye mūtīm ca soṣṇāṃ saṃvāhayedadhaḥ.
samonmardaṃ sukhasparśaṃ samasthānābhimarśakam.

should be frequently squeezed by the left hand of the attendant and the substance should be applied gently over the patient.¹⁸¹ In the regions of severe pain the rice bolus should be specially and carefully applied.

DIFFERENT POSTURES FOR PERFORMING SVEDANA:

अथोत्तानमुभाभ्याञ्च पार्श्वभ्यामथ शायिनम् ॥

पश्चाद्धोत्तानमासीनं पुनश्चैवं बुधा जगुः।

athottānamubhābhyāñca pārśvābhyāmatha śāyinam.

paścāccottānamāsīnaṃ punaścaivaṃ budhā jaguḥ, ŚSV

Heated *poṭṭalī* is applied on patient in the sitting, supine, left and right lateral, supine and sitting postures respectively.

शिरः सेकोक्तविधिवद्द्रोणीमस्यापि कारयेत् ।

मुहूर्तमेवं स्वेद्यं स्यादङ्गं वा क्वाथसंक्षयात् ।

तप्ताभिराभिर्मूतीभिः सप्त वारान् विमर्दनात् ॥

प्रत्येकमासनादौ तु नश्येत् क्वाथोत्र दुग्धांशान् ।

avicchinnaṃ yathākarma yāvat kuryācca tāvatā.

mūtīranyāścatasro'pi sādhu paktvātha pūrvavat,

dadyād gṛhītvānuttāpāḥ bhūyastaptā yathākramam.

¹⁸¹

मूतीं निष्पीड्य वामेन पाणिना चान्तरान्तरा।

साधु सम्मर्दयेत् काये तत्तदङ्गे सुखावहम्॥

यत्र पीडारुजादि स्यात्तत्र कुर्याद् विशेषतः।

संवाहनाद्यं गाढं वा मृदु वोपशयात्मकम्॥

RŚ

mūtīṃ niṣpīḍya vāmena pāṇinā cāntarāntarā.

sādhu sammardayet kāye tattadaṅge sukhāvaham.

yatra pīḍārujādi syād tatra kuryād viśeṣataḥ.

saṃvāhanādyam gāḍham vā mṛdu vopāśāyātmakam.

तालपत्रादिनान्नन्तनिरस्याभ्यज्यचातुरम् ॥
 उपस्थाताकवोष्णेन तोयेन स्नपयेदनु ।
 आचरेत् स्नेहपानोक्तं विधिमत्रापि चातुरः ॥

*śirassekotavidhivad droṇīmasyāpi kārayet,
 muhūrtamevaṃ svedyaṃ syādaṅgaṃ vā kvātha saṃkṣayāt,
 taptābhirābhirmutībhisaptavārān vimardanāt.
 pratyekamāsanādau tu naśyet kvāthotradugdhaṃ,
 tālapatrādinānnantanirasyābhyaṅga cāturaṃ.
 upasthātā kakavoṣṇena toyena snapayedanu,
 ācaret snehapānoktaṃ vidhimatrāpi cāturaḥ.* ŚSV

Three opinions regarding time period of performing the procedure are available: *Śirassekādividhi* mentions that the *piṇḍa-svedana* should be done for a period of one *muhūrta* (48 minutes); Raghunātha Śarma is of opinion that *sveda* should be performed for one and half *muhūrta*¹⁸² (appr. 100 minutes).

Vayaskara N. Sankaran Mooss opines that whole procedure takes a period of an hour and three quarters, and massage in each posture should be performed for fifteen minutes. Other indication of completion of the procedure is the point till the mixture of decoction and milk gets used up. This is the usual indication followed in regular practise also.

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मूतिपाकाद् बलाक्वाथो दुग्धवान्नावशिष्यते ।
 प्रायः साधुमुहूर्तं च तावदेव क्रियां चरेत् ॥

RŚ

*mūtipākād balākvātho dugdhavānnāvaśiṣyate.
 prāyaḥ sādhumuhūrtaṃ ca tāvadeva kriyāṃ caret.*

After completion of the process, rice stuck to the surface of the body¹⁸³ should be wiped off using coconut leaf or *tāla-patra*, and then wiped with a piece of cloth. Following this, *abhyāṅga* is done again and the patient is advised to take bath as mentioned in the procedure of *dhārā*. The regimen that is prescribed in *sneha-vidhi* should be implemented to the patient.¹⁸⁴ If necessary the bolus can be gently massaged over the face also, but the reference regarding the application over head is not available in the text or practise.¹⁸⁵

¹⁸³ Vayaskara. N.Sankaran Mooss mentions that after the completion of massage the bolus bags should be opened and the remnant contents should be applied over the body of the patient and rubbed.

¹⁸⁴ उपस्थाताथ कुशलः साधुकर्म समाप्य च ।
नालेकेरादि पत्राणां पालीभिरवकृष्य वा ॥
गात्रावलग्नमन्नाद्यं व्यपनीयाशु युक्तितः ।
वस्त्रखण्डैश्चाभिमृश्य पुनरभ्यज्य सर्वतः ॥
धारोक्तक्रमतश्चैनं स्नपयेच्च ततः परम् ।
विधिं च स्नेहपानोक्तमाचरेच्च यथायथम् ॥

*upasthātātha kuśalaḥ sādhu karma samāpya ca,
nālekerādi patrāṅām pālībhiravakṛṣya vā.
gātrāvalagnamannādyam vyapanīyāśu yuktitaḥ,
vastrakhaṇḍaiscābhimṛśya punarabhyajya sarvataḥ.
dhāroktakramataścainam snapayecca tataḥ param,
vidhiṃ ca snehapānoktamācarecca yathāyatham.* RŚ

¹⁸⁵ मुखेऽपि युक्त्या मृद्रीयाद् मन्दमेव यथासुखम् ।
किञ्च मूर्ध्नि प्रयोगोऽयं प्रायशो न च दृश्यते ॥ RŚ
mukhe'pi yuktyā mṛdnīyād mandameva yathāsukham,

Other drugs advocated for *piṇḍa-sveda*: In the similar manner, the drugs like black gram, horsegram, wheat, mustard, gingilly, *methika* (*Trigonella foenum graecum*), *śatāhva* (*Anethum sowa*) etc. and the flesh of goat, sheep, hen etc. either taken singly or in combination of two or more, cooked along with *ṣaṣṭika* can be made use of as per need of disease state.¹⁸⁶

The flesh or soup of pig, hen etc. can be added for the preparation of *balā* decoction, or with *daśāmūla-kvātha* or merely with milk, which is used for cooking rice.¹⁸⁷

EFFECTS

kiñca mūrdhni prayogo'yam prāyaśo na ca drśyate.

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एवं माषैः कुलत्थश्च गोधूमैः सर्षपैरपि।

तिलमेथीशताह्वाद्यैर्मांसैराजाविकुक्कुटैः॥

केवलैर्वा युतैर्वापि षष्टिकैर्वा समन्विते ।

रोगस्वभाववशतः पक्त्वा साधु यथाविधि ॥

RŚ

evaṃ māṣaiḥ kulatthaiśca godhūmaiḥ sarṣapairapi,

tilamethī śatāhvādyairmāṃsairājavikukkuṭaiḥ.

kevalairvā yutairvāpi ṣaṣṭikairvā samanvite,

rogasvabhāvavaśataḥ paktvā sādhu yathāvidhi.

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वराहकुक्कुटादीनां मांसात् कृत्वा रसेन वा।

बलाक्वाथयुतेनापि दशमूलादिजेन वा॥

क्षीरेण वा केवलेन युक्तेन विपचेत् पुनः।

षष्टिकादींश्च विधिना कुर्यात् तेन क्रियाक्रमम्॥

varāhakukkuṭādīnāṃ māṃsāt kṛtvā rasena vā,

balākvāthayutenāpi daśamūlādijena vā.

kṣīreṇa vā kevalena yuktena vipacet punaḥ,

ṣaṣṭikādīṃśca vidhinā kuryāt tena kriyākramam.

RŚ

विविधाश्च निहन्ति तोदभेदप्रभृतीन् वातसमुद्भवान् विकारान् ।

कुरुतेऽग्निबलञ्च देहपुष्टिं बलमप्येष शरीरमार्दवञ्च ॥

vividhāśca nihanti todabhedaprabhṛtīn

vātasamudbhavān vikārān,

kurute'gnibalañca dehapuṣṭīm balamapyeṣa

śarīramārdavañca..

ŚSV

The *ṣāṣṭika-piṇḍa-sveda* pacifies various kinds of pain and discomforts caused by *vāta*, improve the digestive capacity, nurtures body, impart strength and soften the whole body. It resolves drowsiness, lethargy and promotes sound sleep; sets in good digestive power, provided, it is administered in the absence of *āmadoṣa*. It generates inclination to food; clarifies the channels; imparts lustre to the skin; pacifies mal-aise; imparts softness to the body; mobilises the stiff joints; regulates the bowel movements; it nurtures, satiates and imparts strength to the body.¹⁸⁸ The

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तन्द्राश्चमक्लमहरं साधुनिद्राप्रवर्तकम्।

अग्निदीप्तिकरं यावदामदोषहरं परम्॥

अन्नाभिलाषजनकं स्रोतः शोधनमुत्तमम्।

त्वक्प्रसादकरं चैवमङ्गमर्दहरं तथा॥

तनोश्च मार्दवकरं स्तब्दसन्धिप्रवर्तकं।

मलानुलोमनं पथ्यं तुष्टिपुष्टिबलप्रदम्॥

RŚ

tandrāśramaklamaharaṃ sādhunidrāpravartakam.

agnidīptikaraṃ yāvadāmadoṣaharaṃ param.

annābhilāṣajanakaṃ srotaḥ śodhanamuttamam.

tvakprasādakaraṃ caivamaṅgamardaharaṃ tathā.

tanośca mārđavakaraṃ stabdasandhipravartakam.

malānulomanam pathyam tuṣṭipuṣṭibalapradam.

ṣāṣṭika-piṇḍa prepared analysing the appropriate *doṣa-dūṣya* element and the diseased state, bestows quick effects. It can be applied locally or all over the body.¹⁸⁹

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तत्तद्रोगेषु विधिवत् षष्टिकाद्यैः सुसाधितैः।
दोषदूष्यादिभेदेन यथावस्थं निषेवितम्॥
दृष्टाशुफलदं नूनं पिण्डस्वेदं विदुर्बुधाः।
एकाङ्गेऽपि सर्वाङ्गे साधुयुक्त्या प्रयोजयेत्॥

tattadrogeṣu vidhivat ṣaṣṭikādyaiḥ susādhitaiḥ,
doṣadūṣyādibhedena yathāvasthaṃ niṣevitam.
ḍṣṭāśuphaladaṃ nūnaṃ piṇḍasvedaṃ vidurbudhāḥ,
ekāṅge'pi sarvaṅge sādhyuktyā pryodayet.

RŚ

॥ अन्नलेपनविधिः ॥

ANNA-LEPANA-VIDHI

Anna-lepana is a procedure in which the whole body is smeared with a special kind of pudding (*pā-yasa*) prepared with *ṣaṣṭika*. It is a variety of *piṇdasveda* and has the similar effect.¹⁹⁰

INDICATIONS

वलीचितशरीराणां क्षीणधात्विन्द्रियौजसाम् ।

पुष्ट्यर्थीनाञ्च मर्त्यानामन्नलेपः प्रशस्यते ॥ ŚSV.

valīcitasārīrāṇāṃ kṣīṇadhātvindriyaujasām,

puṣṭyarthīnāṅca martyānāmannalepaḥ praśasyate.

Anna-lepana-vidhi is indicated in persons affected with premature senility; in states of weakened tissues; whose senses and *ojas* are deteriorated; and who needs nurturing. It can also be performed to one who is emaciated due to affliction of disease.¹⁹¹

190 पिण्डस्वेदविकल्पोऽयं तस्मान्नो नफलप्रदः।
तद्वच्च षष्टिकैर्युक्त्या पायसान्नं प्रकल्पयेत्॥

piṇdasveda vikalpo'yaṃ tasmānnonaphalapradaḥ.

tadvacca ṣaṣṭikairiyuktyā pāyasānnaṃ prakalpayet. RŚ

191 अकालजरयातानां व्याधिक्षीणशरीरिणाम्।
शोषिणां क्षीणधातूनां अन्नलेपो विधीयते॥

akālarayārtānāṃ vyādhikṣīṇasārīriṇām.

śoṣiṇāṃ kṣīṇadhātūnāṃ annalepo vidhīyate. RŚ

METHOD OF PREPARATION

Aṣṭavaidyān Vyaskara N.Sankaran Mooss describes the procedure of preparing the pudding. Three *palas* (144g) of *balāmūla* is crushed and added to three *prasthas* (2,300ml) of water, which is heated and reduced to one-fourth i.e. 576ml. This decoction is filtered and equal quantity of milk is added to it. In this mixture one *kuḍava* (192g) of powdered *ṣāṣṭika* rice is cooked. This is boiled till it attains a semisolid (pudding) consistency.

PROCEDURE

पिण्डस्वेदोक्तवत् तस्मै संपाद्यानां चिकित्सकैः ।
 अभ्यक्तसर्वगात्रावैरोगिणन्तेन लेपयेत् ॥
 यामार्धतः परं रोगी तदन्नन्तु निरस्य सः ।
 स्नायादभ्यक्तगात्रश्च स्नेहोक्तञ्च विधिं भजेत् ॥
 स्वेदोक्तमानादन्नस्य मानं पाद इहेष्यते ।
 गलादधस्ताद्दोषघ्नैरयञ्च विधिरिष्यते ॥

piṇḍasvedoktavat tasmai saṃpādyānāṃ cikitsakaiḥ,
abhyaktasarvagātrāvairogiṇāntena lepayet.
yāmārdhataḥ paraṃ rogi tadannantu nirasya saḥ,
snāyādabhyaktaḡātraśca snehoktañca vidhiṃ bhajet.
svedoktamānādannasyamānaṃ pāda iheṣyate,
galādadhastāddoṣaghñairayañca vidhirisyate. śsv

The patient is prepared as mentioned in the procedure of *piṇḍa-sveda*, *sarvāṅga abhyaṅga* is performed. The quarter part of prepared pudding (*pāyasa*) is taken and applied all over the body except head, it should be in lukewarm form. When this gets cooled,

the other quarter of pudding is heated and applied, this procedure of application is repeated for three or four times, for a maximum period of half *yāma* (one and half hour).

After application of *anna*, two procedures are in practice. One opinion is that the patient should be made to lie still and according to another opinion gentle massage should be done through the period.¹⁹² After the completion of the procedure the substance is wiped from the body using a leaf of coconut etc. *Abhyaṅga* is done again and the patient is advised to take bath in hot water.

In *vāta-vyādhi*, the application of prepared pud-

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सर्वाङ्गाभ्यञ्जितं सम्यक् ललाटे वस्त्रवेष्टितम् ।
 रोगिणं शायितं द्रोण्यां लिम्पेच्च परिचारकः ॥
 कोष्णेन पायसान्नेन सर्वाङ्गं मूर्ध्ववर्जितम् ।
 कल्पितान्नस्य पादांशमादौ लिम्पेत् ततोऽस्य च ॥
 शीतीभावे पुनश्चांशमुष्णीकृत्यानुलेपयेत् ।
 एवं त्रिचतुरावृत्य कारयेच्च भिषक् क्रियाम् ॥
 लिप्ताङ्गस्तु शयानः स्यात् निश्चेष्ट इति केचन ।
 अन्यैस्तु लिप्तसर्वाङ्गे संवाहनमपीष्यते ॥

*sarvāṅgābhyañjitaṃ samyak lalāṭe vastraveṣṭitaṃ,
 rogiṇaṃ śāyitaṃ droṇyāṃ limpecca paricārakaḥ.
 koṣṇena pāyasānnena sarvāṅgaṃ mūrdhavarjitaṃ,
 kalpitānnasya pādāṅśamādau limpet tato'sya ca.
 śītībhāve punaścāṅśamuṣṇīkṛtyānulepayet,
 evaṃ tricaturāvṛtya kārayecca bhiṣak kriyām.
 liptāṅgastu śayānaḥ syāt niśceṣṭa iti kecana,
 anyaistu liptasarvāṅge saṃvāhanamapīṣyate.*

RŚ

ding of *ṣāṣṭika* rice is advocated, which should be wiped off after half *yāma*, following which, oil prepared from *balā* and milk has to be applied.¹⁹³ Following this procedure the patient is advised to follow the regimen of *sneha-vidhi*.

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बलानिर्यूहदुग्धाभ्यां पक्वं षाष्टिकमोदनम् ।
सम्पिष्य लिम्पेदङ्गेषु विकृतेषु नभस्वता ॥
कोष्णाम्बुना त्यजेद्याते यामार्धं तच्च देहतः ।
बलाकल्केन सक्षीरं सिद्धं तैलञ्च शस्यते ।

balāniryūhadugdhābhyāṃ pakvaṃ ṣāṣṭikamodanam.
sampiṣya limpedaṅgeṣu vikṛteṣu nabhasvatā.
koṣṇāmbunā tyajedyāte yāmārdhaṃ tacca dehataḥ.
balākalkena sakṣīraṃ siddhaṃ tailaṅca śasyate. ĀKD. 17.1

॥ शिरोलेपन-विधि ॥

ŚIRO-LEPANA-VIDHI

Śiro-lepana is one of the special treatments brought to practice by experienced scholarly physicians (*vr̥ddha-vaidyas*) of Kerala. References regarding the *śirolepa* by medicinal pastes are available in the classical texts.¹⁹⁴ But the detailed description is available in the texts of *Śirassekādi-vidhi*, and the text on specialized Keralan Āyurveda procedures written by Raghunātha Śarmā.

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शिरोभितापे पित्तोत्थे स्निग्धस्य व्यधयेत् सिराम् ।

शीताः शिरोमुखालेपसेकशोधनवस्तयः ॥

śirobhitāpe pittotthe snigdhasya vyadhayet sirām.

śītāḥ śiromukhālepasekaśodhanavastayaḥ. A.H.U. 24. 11,12

नतोत्पलं चन्दनकुष्ठयुक्तं शिरोरुजायां सघृतं प्रदेहः ।

natotpalam candanakuṣṭhayuktaṁ śirorujāyām

sagḥṛtaṁ pradehaḥ.

C.S. Sū. 3.23

सारिवोत्पलकुष्ठानि मधुकं चाम्लपेषितम् ।

सार्पिस्तैलयुतो लेपो द्वयोरपि सुखावहः ॥

sārivotpalakuṣṭhāni madhukaṁ cāmlapeṣitam.

sārpistailayuto lepo dvayorapi sukhāvahaḥ. S.S.U. 26.35

अयमपि शिरोलेपो वातपित्तोत्तरावस्थायां प्रयोक्तव्यः ।

ḌALHAṆA

ayamapi śirolepo vātapittottarāvasthāyām prayoktavyaḥ.

पित्तरक्तसमुत्थानौ शिरोरोगौ निवारयेत् ।

शिरोलेपैः ससर्पिष्कैः परिषेकैश्च शीतलैः ॥

क्षीरेक्षुरसधान्याम्लमस्तुक्षौद्रसिताजलैः ॥

pittaraktasamutthānau śirorogau nivārayet.

śirolepaiḥ sasarpīṣkaiḥ pariṣekaiśca śītalaiḥ.

kṣīrekṣurasadhānyāmlamastukṣaudrasitājalaiḥ. S.U. 26.12

METHOD OF PREPARATION

The medicinal paste can be prepared in two different modes, as mentioned by two authors: it is prepared either by boiling the drugs or by triturating the dry medicinal powders in buttermilk.

शुष्कायाः कुडवं धात्र्यास्तक्रे द्विकुडवान्मिते ।
 पक्त्वातावज्जले सम्यग्पिष्ट्वा भृत्योनुरोगिणः॥ ऽSV
śuṣkāyāḥ kuḍavaṃ dhātryāstakre dvikuḍavānmitē.
paktvā tāvajjale samyag piṣṭvā bhr̥tyonurogiṇaḥ.

FIRST METHOD: One *kuḍava* (192g) of dry, deseeded fruits of gooseberry is boiled with two *kuḍavas* (384ml) of buttermilk mixed with equal quantity (two *kuḍavas*) of water. When the water part gets evaporated, the vessel is removed from the fire and ground to smooth paste.

SECOND METHOD: Half *prastha* (384ml) of buttermilk which is prepared as mentioned in *takra-dhārā* is taken. In this four *palas* (192g) of pericarp of dry goose-berry fruit is soaked over night, in a mud pot. The next morning this mixture is well triturated till a fine smooth paste is obtained, which is neither too liquid nor solid.¹⁹⁵

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तक्रधाराविधानेन सिद्धे प्रस्थार्धसंयुते ।
 तक्रे चतुष्पलमितं शुष्कधात्रीफलत्वचम् ॥
 मृत्पात्रे वासितं रात्रौ पिष्ट्वा चाथ परेऽहनि ।
 निरंबुघनं सम्यक् द्रवस्यन्दपि नैव वा ॥

takradhārāvidhānena siddhe prasthārdhasaṃyute,
takre catuṣpalamitaṃ śuṣkadhātrīphalatvacam.

शिरःप्रलिपेत् सुस्निग्धमासीतेवातुरस्तदा ।
 कदल्यास्तु पलाशेन म्लानेनाच्छाद्य वेष्टनम् ॥
 अस्योपरिष्ठाद् कर्तव्यं मध्ये च्छिद्रयुतेन च ।
 पद्मिन्यास्तु दलेनैतद् कारयन्ती च केचन ॥
 यामार्द्धतः परं त्यक्त्वा तदभ्यङ्गं विधाय च ।
 स्नात्वातुरः स्नेहविधिं भजेद् वैद्यवशंवदः ॥ ŚSV

*śiraḥ pralipet susnigdhamāsītevāturastadā,
 kadalyāstupalāśēnamlānenācchādya veṣṭanam.
 asyopariṣṭādkarttavyaṃ madhyecchidrayutena ca,
 padminyāstu dalenaitad kārayantī ca kecana.
 yāmārdhataḥ paraṃtyaktvā tadabhyaṅgaṃ vidhāya ca,
 snātvāturaḥ snehavidhiṃ bhajed vaidyavaśavadaḥ.*

The *abhyaṅga* of the head is done prior to the procedure. A strap of cloth is tied all around the forehead to prevent any leaking of the substance downwards. The medicinal paste (usually the paste of goose-berry) is applied first at the centre of the head, then over the front, sides, and back of the head in the respective order. In this manner the paste is applied over the whole of the scalp. The thickness of the paste should be of about one *aṅgula*.¹⁹⁶ The head is covered with a plain-

*mṛtpātre vāsitaṃ rātrau piṣṭvā cātha pare'hani,
 niraṃbughanaṃ samyak dravasyandyapi naiva vā.* RŚ

¹⁹⁶ अभ्यज्य मूर्ध्नि सुदिने कालेष्यावेष्टवाससा ।
 पिष्ट्वादल्पं चोद्धभागे सिरशस्तु पुरस्ततः ॥
 भागे तु दक्षिणे पृष्ठे वामे च पुनरुद्धके ।
 एवं क्रमात् शिरस्सम्यगासमन्तात् समावृतम् ।
 धात्रीकल्केन लेपस्स्यान्नोनाङ्गुलघनस्ततः॥

tain leaf which is made pliant by heating.

The leaf of lotus or other suitable leaves can be used for this purpose. An opening is made at the centre, and the patient is made to sit unmoved for a period of one and half hours (half *yāma*) or for a *mu-hūrta*.

At the end of the procedure the medicinal paste is wiped off, *abhyaṅga* is done again and patient is advised to take bath.

EFFECTS OF ŚIRO-LEPA:

क्लमापच्यादिकान् रोगान् सेचनाहर्णि हन्ति तत् ।
 दृष्टेर्बलं यथाकालं निद्राञ्च कुरुते दृढाम् ।
 वातेन पीडितानान्तु नैवायं लेप इष्यते ।

म्लानेन रम्भापत्रेण पद्मपत्रेण वा क्वचित् ।
 कर्णपालीसरण्याथ सादं संवेष्ट्य युक्तिः ।
 बध्नीयाद्ध्वृतस्सम्यक् पत्रमौली यथातुरः ॥
 अभ्यञ्जयेद्वा सर्वाङ्गमासीनस्य यथासुखम् ।
 शिरोमध्याच्चाल्पमंशं उक्तकालार्धतः परम् ॥

*abhyajyamūrdhni sudine kālepyāveṣṭyavāsasā,
 piṣṭvādālpaṃ coccabhāge siraśastu purastataḥ.
 bhāge tu dakṣiṇe pṛṣṭhe vāme ca punaruccake,
 evaṃ kramāt śirassamyagāsamantāt samāvṛtam,
 dhātrikalkena lepassyāṅnonāṅgulaghanastataḥ.
 mlānena rambhāpatreṇa padmapatreṇa vā kvacit,
 karṇapālīsaranyātha sādāṃ saṃveṣṭya yuktitaḥ,
 badhnīyādūrdhvatassamyak patramaulī yathāturaḥ.
 abhyañjayed vā sarvāṅgamāsīnasya yathāsukham,
 śiromadhyācchālpamaṃśaṃ uktakālārdhataḥ param.* RŚ

*klamāpacyādikān rogān secanārḥāṇi hanti tat.
dr̥ṣṭerbalam̐ yathākālam̐ nidrāñca kurute dr̥ḍhām̐.
vātena pīḍitānāntu naivāyaṃ lepa iṣyate. śsv*

It cures the diseases like *klama*, *apacī* etc. imparts strength to sight and induces sound sleep. But it should never be performed in *vāta* predominant disorders. It has the effect similar to the *takra-dhārā*.

THE OTHER DRUGS SELECTIVELY USED FOR ŚIROLEPA:

The *balāmūla* (*Sida rhombifolia* Linn.), *musta* (*Cyperus rotundus* Linn.), *yaṣṭyāhva* (*Glycyrrhiza glabra* Linn.), *triphalā*¹⁹⁷, *pañcagandha-cūrṇa*¹⁹⁸, *tugākṣīrī* or *daśamūla* (set of ten roots) is triturated

¹⁹⁷ *Tripthalā* is a set of thee fruits: *harītakī*, *Terminalia chebula* (Gaertn) Retz.; *bibhītakī*, *Terminalia bellirica* Roxb; *āmalaakī*, *Emblica officinalis* Gaertn.

¹⁹⁸ *Pañcagandha-cūrṇa*

शटीमूलघनास्तुल्यैः चन्दनोशीरवालकैः।
कपूरवासितं चूर्णं स्तन्यपिष्टं शिरोधृतम्।
शिरोरुद्धमूर्च्छादीन्पित्तदाहभ्रमादिकान्।
निहन्ति निद्रानाशेषपि पञ्चगन्धमिदं हितम्।

śaṭimūlaghanāstulyaiḥ candanośīravālakaiḥ.

karpūravāsitaṃ cūrṇam̐ stanyapiṣṭam̐ śirodhṛtam̐ ,

śīroruḥmadamūrccādīn̐ pittadāha bhramādikān̐,

nīhanti nidrānāśe'pi pañcagandha midam̐ hitam̐. RŚ

Hriberā, *Coleus vettiveroides*. K.C. Jacob; *uśīra*, *Vetivera zizinioids* Linn. Nash; *candana*, *Santalum album* Linn. *kac-cūra*, *Kaempferia galangal* Linn.; *mustā*, *Cyperus rotundus* Linn.; *karpūra*, *Cinnamon camphora* Linn. Nees & Eburm.

either in butter-milk, milk or cold water as per the need of the condition and the paste can be applied over head.¹⁹⁹

The various references available regarding *śirolepa*: in severe *sannipāta-jvara*, juice of white pumpkin leaf is applied over head.²⁰⁰ In *prameha* with burning sensation and pain, *dūrvā-svarasa*, *kāraskara-svarasa*, *yaṣṭī*, *candana*, *tugākṣīrī* and *sahasra-vedhi-cūrṇās* are mixed and applied over head.²⁰¹ In epistaxis, *śirolepa*

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തക്രധാരാഫലം ചാസ്മാദേകദേശം സമാപ്നുയാത് ।
 बलामूलञ्च मुस्तां वा यष्ट्याह्वं त्रिफलामपि ॥
 पञ्चगन्धं तुगाक्षीरीं दशमूलमथापि वा ।
 तक्रेण वापि क्षीरेण शृतशीतजलेन वा ॥
 पिष्ट्वा तेन शिरोलेपं यथावस्थं प्रयोजयेत् ।
 भेषजस्य गुणे भेदात् यथेच्छं लभते फलम् ॥

takradhārāphalaṃ cāsmādekadeśam samāpnuyāt,
balāmūlañca mustāṃ vā yaṣṭyāhvam triphalāmapī.
pañcagandhaṃ tugākṣīrīṃ daśamūlamathāpī vā,
takreṇa vāpī kṣīreṇa śṛtaśītajalena vā.

piṣṭvā tena śirolepaṃ yathāvasthaṃ prayojayet,
bheṣajasya guṇe bhedāt yathecchaṃ labhate phalam. RŚ

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ആദിക്കൈകമ്പളത്തിന്ദലരസപരിപേപം പ്രയോഗിക്കുമൊഴൊ
 യോഗാമൃതം.൨.൨൮

ādhikye kumbalattindalarasaparilepaṃ prayogikka maulau.

Y.2.28

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നൽദൂർവ്വംകാഞ്ഞിരാഞ്ഞിൽതളിരുകളിതനിരിൽപിഴിഞ്ഞരുക
 ൽക്കംകൃത്യായഷ്ടീംനിച്ചന്മപിമേഴുകംചെററിഞ്ഞിട്ടുക്രൈപ
 ക്താ

നല്ലാകസിദ്ധംപുനരിതോൽകഴമ്പാക്കിവേധിതുകാഭ്യംതത്രോമ
 മൈവശീതംതലയിലിടുക ചൂടോടുന്നോവുന്നതുംപോം

with *paṭola-patra-rasa* and butter is indicated. The *śiro-lepa* with juice of *vilva* leaves and butter is advocated in bleeding through ears.²⁰² In *rakta-pitta*, *śiro-lepa* with *durdūra-patra-rasa* mixed in four parts of ghee is advocated.²⁰³ In *rakta-pīnasa* many medicines are indicated for *śirolepa*.²⁰⁴ In conditions of severe

യോഗാമൃതം. ൨൬. ൨൧

*naldūrvvā kāññirāññil taḷirukaḷitunīril pīlīññatra kal-
kkaṁ kṛtvāyaṣṭīm niccandanamapi mēlukum cerarari-
ññiṭṭu kūṭe paktvā nalpākasiddhaṁ punarītōru kuḷam-
pākki vēdhītukābhyam tatrōnmathyaiva śītam talayili-
tuka cūṭōṭunōvunnatum pōm.*

Y. 26.2I

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पटोलपत्रसारेण नवनीतं विमर्द्य तत् ।
विधायनीरसं तेन मूर्ध्नि लेपं प्रकल्पयेत् ॥
नासामार्गगतं रक्तपित्तमाशु नियच्छति ।
कर्णाद्ध्रवना तु विल्वस्य पत्रजेन रसेन तत् ॥

*paṭolapatrasāreṇa navanītaṁ vimardya tat,
vidhāyanīrasaṁ tena mūrdhni lepaṁ prakalpayet.
nāsāmārgagataṁ raktapittamāśu niyacchati,
karṇāddhvanā tu vilvasya patrajena rasena tat.* ĀKD. 4.6

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रसं दुधूरपत्रस्य चतुर्गुणघृतान्वितम् ।
सम्मर्द्य नीरसीकृत्य घृतं मूर्ध्नि प्रलेपयेत् ॥

ĀKD 4.4

*rasaṁ durdhūrapatrasya caturguṇaghṛtānviṭam,
sammardya nīrasīkṛtya ghṛtaṁ mūrdhni pralepyet.*

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अञ्जनांबुदरास्नाम्बुलामञ्जकफलत्रयैः ।
कुष्ठयष्ट्ययोपेतैश्चूर्णितैस्तन्यसंयुतैः ।
मूर्ध्निलेपं प्रयुञ्जीत पीनसे रक्तकोपजे ।

*añjanāmbudarāsnāmbulāmajjakaphalatrāyaiḥ,
kuṣṭhayaṣṭyayopetaiścūrṇitaistanyasamyutaiḥ,
mūrdhni lepaṁ prayuñjīta pīnase raktakopaje,* ĀKD

disorder, even though if the time is not congenial, then *śiro-lepa* can be performed either in the morning or at evening after combating the effects of time.²⁰⁵

मूर्ध्नि हंसपदी तोयनवनीतविमर्दितैः ।

mūrdhni haṁsapadī toyanavanītavimarditaiḥ. ĀKD

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कृत्वा कालप्रतीकारं सायं प्रातश्च युक्तितः ।

प्रायः स्वास्थ्ये द्विसप्ताहं त्रिसप्ताहमथातुरे ॥

kṛtvā kālapratīkāraṁ sāyaṁ prātaśca yuktitaḥ.

prāyaḥ svāsthyaḥ dvisaptāhaṁ trisaptāhamathāture. RŚ

॥ तळम् ॥
TALAṂ

Talaṁ is the process of applying medicines over the centre of the head. The process can be deemed as a variant of *mūrdhni-taila*.

It can be considered as a shorter and easier means of *śiro-lepa*.

In the initial stage of *ardita-talam* is indicated. The *navanīta-talam* is advised for *ardita*, considering the *doṣic* involvement. The modified form of *talaṁ* with *eraṇḍa-taila*, *ghṛtakumārī-satva* and *balā-cūrṇa* is also advisable as per the need of the condition.²⁰⁶ In *kā-malā-rogi* with *śirodāha*, *talaṁ* with *navanīta* and *stanya* is recommended; the same *talaṁ* is advised in *vāta-śoṇita* associated with burning sensation²⁰⁷. In *vā-ṭika* and *paittika-śiraḥ-sūla*, *navanīta-talaṁ* is beneficial.²⁰⁸ In the *bhaṅga* of *śiro-marma*, *navanīta-talaṁ* is

²⁰⁶ പ്രാരബ്ധതൃട്ടിതേ മൗലിയിലിടുക
ബലാമിശ്രഹയുഗവീനം ചാരിച്ചച്ചെന്തിവേർ
നായകയുതമവവവേണ്ണസൈരന്ധതൈലം

യോഗാമുതം ൪൧൧

prārabdhethvardite mauliyiliḍuka balāmiśra hayaṅgavīnam,
cāriccaccenniver nāyakayuta mathavā veṇṇā sairāṇḍatailam

Y.40.I

²⁰⁷ വാതേതലയിലിടുകപേണ്പാൽ വിമിശ്രവേണ്ണ

യോഗാമുതം ൩൨൮

vāte talayiliḍuka peṅpālvimiśraṅca veṇṇā.

Y. 42.4

²⁰⁸ അതവാശോർദ്ധ്യമുഴക്കനെച്ചുപുനരുതക്കിപ്പാലിൽനീർവറ്റുമ്മ

ഭേദ്യതലയിൽകല്ലിക്കവേണ്ണസദാ.

യോഗാമുതം ൫൮.൨.

advocated to manage the state of *bhrama*.²⁰⁹ In *visūci-ka*, *taḷaṃ* with the compound butter and ghee is recommended.²¹⁰ In children afflicted with severe sneezing (*bhṛṣa-kṣava*) *taḷaṃ* with the powders of *balā-patra*, *pañca-gandha* with breast-milk, gruel of wheat and butter is effective.²¹¹ In *karappan* (types of skin lesion of children mentioned in *Ārogya-kalpadṛma*) associated with *śiro-dāha*, *taḷaṃ* with the powders of *dhātrī*, *madhuka*, *mañjiṣṭhā*, *candana* is applied along with breast-milk.²¹² The headache developed in extra-

*attāzhordhvamuzhakkuneyy punarukkipālil nūrvattumam
maddhye talayil kalpikkaveṇṇāṃ sadā* Y. 58.2

²⁰⁹ പൊന്നങ്ങാണീരസത്തിൽകുദളിജാപകവ്യം
കൊട്ടവ്യംനേരത്തോന്നയ്ചാരിച്ചുകൂട്ടിത്തലയിലിടുക
വെണ്ണക്കഴമ്പുവെണ്ണ.

*ponnanñānī rasattil kadalijaṃ pakvavum nēthoo nnay cāri-
ccu kūṭṭittalayiliṭuka veṇṇakkuzhambum bhramaghaṇaṃ*
യോഗാമ്യതംനൃഗ. ൧൧൯. Y. 61.19

²¹⁰ കോച്ചീഡിയിൽതുണികോച്ചിവേയ്ക്കുശിരസോവേണ്ണാമീഡ്വനൽഘൃതം

koccidiltuṇikocciveyka śirasō veṇṇāmīḍu nalghṛtam. Y. 20.5

²¹¹ भृशक्षवे बलापत्रं सद्यसञ्चूर्ण्य योजितम् ।
तुल्येन पञ्चगन्धस्य रजसा परिमर्दितम् ॥
स्तन्यगोधूमयूषाभ्यां नवनीतेन चान्वितम्।
निर्जलं धारयेन्मूर्ध्ना शाम्येदेवाशु तेन सः ॥

*bhṛṣakṣave balāpatraṃ sadyasañcūrṇya yojitam,
tulyena pañcagandhasya rajasā parimarditam,
stanyagodhūmayūśābyāṃ navanītena cānvitam,
nirjlaṃ dhārayenmūrdhnā sām्यedevāśu tena saḥ,* ĀKD

²¹² തേനൈവ ധാत्रीമധുകമജ്ജിഘാചന്ദനോദ്ഭവാ ।

neous fever is managed with the *taḷam* of *mañjiṣṭhā* in breast milk.²¹³ In *bāhyāyāma*, *eraṇḍa-taila* and butter are placed over head.²¹⁴

During the sudation treatment procedures, usually the head is not allowed to get perspired.

In order to prevent such effects during these procedures there is a custom of placing *taḷam* either with the *āmalaki* or with powder of *balā*, mixed with butter.²¹⁵

॥ उरोवस्ति ॥
UROVASTI

रजोमूर्ध्नि च सन्दध्यात् शिरोदाहेऽतिदारुणे ॥

अथवात्र तदैवेष्टं नारीस्तन्येन योजितम् ।

धात्री चन्दनयोरेव चूर्णं वा स्तन्यसंयुतम् ॥

ĀKD. 10.18

tenaiva dhātrīmadhukamañjiṣṭhācandanodbhava,
rajomūrdhni ca sandadhyāt śīrodāhetidāruṇe.
athavātra tadaiveṣṭaṃ nārīstanyena yojitam,
dhātrī candanayoreva cūrṇaṃ vā stanyasaṃyutam,

²¹³ मूर्ध्नि स्तन्येन मञ्जिष्ठां धारयेच्च शिरोरुजि।

ĀKD. 3.64

mūrdhni stanyena mañjiṣṭhāṃ dhārayecca śīroruji.

²¹⁴ बाह्यायामे तु तैलेन मिश्रमेरण्डयोनिना ।

नवनीतं सदा मूर्ध्ना धारयेन्निर्जलीकृतम् ॥

bāhyāyāme tu tailena miśrameraṇḍayoninā,
navanītaṃ sadāmūrdhnā dhārayennirjalīkṛtam.

ĀKD. 17.63

²¹⁵ p. 43, Pañcakarmam athavā śodhana cikitsā;

Manakkōḍam K. Keśavan vaidyan, Chertala; First published, 1949; Second Edition 1993.

Uro-vasti is a procedure which is extension of the treatment principle of *śiro-vasti* resembling it in the procedure as well as name, but site of administration is different, i.e. chest.

The name *vasti* is given to this procedure for the reason same mentioned in *śiro-vasti* i.e. medicinal substance, usually unctuous substance, is made to retain over the chest region for long period, in a hollow container prepared by the dough of blackgram flour, which is fixed in the shape of a loop over the chest; thus satisfying the derivation of the *vasti* ‘*vas nivāse*’ – *cira-kālaṃ tiṣṭatītyarthaḥ* – Śrīdāsapaṇḍita.

This procedure is probably found for the first time in the Keralīya text, *Yogāmṛta*. It is mentioned in the contexts of *vāṭikakāsa*, *śvāsa*, *arocaka*, *bhakta-rodha*, *chardi*, *hṛdroga*, *hṛṭśūla* and *jihvā-stambha*.

Urovasti with *tila-taila*, *balātaila* or *rāsnā-jīvakaghṛta* is indicated in *hṛdroga* associated with *āyāma* (expansion) and *hṛdrava* (palpitation); the intense cardiac pain is also managed with *urovasti* with *ghee* processed in *aṃṛta*, *bala* and other drugs.²¹⁶ In

²¹⁶ ആയാമദ്രവതാദി തോനുകിലവൻമാരത്തു
നിർത്തിടുവുരാസ്സാജീവകമാദിയായതു
ബലാതൈലഞ്ച പച്ചണ്ണതാൻ; .. തൽപക്വം
വക്ഷസി നിർത്തുകെണ്ണവിധിനാഹൃദ്രോഗജേ.

യോഗാമൂലം.മ.പ.പ.പ.

*āyāmadravatādi tonnukilavan māṛattu nirttīṭuvū rāsnājīva-
kamādiyāyatu balātailaṅca paccēṇṇatān.; tal pakvaṃ*

śvāsa, taila processed in *balā-kvātha, śatāvarī-svarasa, kṣīra-māsā-yūṣa-rasa* by adding the *kalkas* of *rāsna, devadāru, balā* and *aśvagandha*, is used for *urovasti*.²¹⁷ In *chardi, urovasti* with milk (*kṣīra*) is recommended along with *kṣīra-dhārā* and *stanya-nasya*.²¹⁸ In *arocaka, urovasti* with *kṣīra-bala* is indicated after the *śodhana*.²¹⁹ *Urovasti* is seen frequently in *bhakta-rodha*, in which it can be done with *kṣīra-balā taila; dhānvantaram-taila* or *balā-taila*.

PROCEDURE OF URO-VASTI

Procedure of *uro-vasti* is described in the context

vakṣasi nirttukēṅṇa vidhinā hṛdrogaje. Y 14.3, 6

²¹⁷ നാലുതട്ടിലെ ബലാപലൈശ്ശൃതജലോവര്യം
 രസപ്രസമവൃഷ്ടപാൽപ്രസമദ്വയമാഷയുഷജരസപ്രസമഘൃതചേർത്ത
 അടിനൈരാസ്താദാരുബലാശ്വഗന്ധകൾപുരകകൽക്കൈപലദ്വന്ദമാ
 യ്ചേർത്താവിർപ്പിന്മാറിൽനിർത്തുകചമച്ചണ്ണാഴിയെണ്ണാമപി.
യോഗാമൃതം. ൧൧൨൪

*nālpattett̃ balāpalaiśśrtajale varyā rasaprasthavum̃ pāl
 prasthadvaya māsayūṣajarasaprastham̃ ca certtañnine
 rāsnaḍārubalāśvagandhakaḷ pṛthak kalkkera, paladvanda-
 māy certtāvīrppinu māṛil nirttuka camacceṅṅāḷiyenṅāmapi.*

²¹⁸ Y. 9.14
 വസ്തിക്ഷീരേണവക്ഷസ്യപിവമിഷ്ഠഹിതാ
 സ്തന്യശീതാഘൃതസ്യം യോഗാമൃതം. ൧൧൨.൧

*vastiḥ kṣīreṇa vakṣasyapi vamiṣu hitā stanya śītācca
 nasyam̃.* Y. 12.1

²¹⁹ ഉരസിക്ഷരതവസ്തിക്ഷീരയുഷേണസേവ്യഘൃതമരചിഷ്യ
യോഗാമൃതം. ൧൧൩൨

urasi kuruta vastiḥ kṣīrayūṣeṇa sevyam̃ ghr̥tamaruciṣu. Y. 13.2

of *bhakta-rodha* in *Yogāmr̥ta*.

त्र्यङ्गुलोच्चां धृढां पाळीं माषकल्केन वक्षसि ।
 कृत्वा तत्र सुधौतेन नवनीतेन पूरयेत् ।
 यथास्वं सिद्धतैलेन मूर्ध्नि सेकञ्च कारयेत् ॥
 मुहूर्तत्रितयेऽतीते स्नातं कोष्णजलेन तम् ।
 क्षैरेयीं पाययेत् पेयामल्पसिक्थां घृतान्वितां ।
 एषः प्रयोगः परमं भक्तरोधनिरोधकः ॥
 धान्वन्तरं बलातैलमेवं वक्षसि धारयेत् ।

tryaṅgulocām dhr̥dhām pālīm māṣakalkena vakṣasi,
kr̥tvā tatra sudhautena navanītena pūrayet,
yathāsvaṃ siddhatailena mūrdhni sekañca kārayet.
muhūrtatritaye'tīte snātaṃ koṣṇajalena taṃ,
kṣaireyīm pāyayet peyāmalpasikhām ghr̥tānvitām,
eṣaḥ prayogaḥ paramaṃ bhaktarodhanirodhakaḥ.
dhānvantaraṃ balātailamevaṃ vakṣasi dhārāyet, Y.16.7

Dough of thick consistency is prepared with black-gram flour by adding water. This is rolled to a long strap, with the height of about three *aṅgulas* (two-quarters inch), and the ends are fixed such that it forms a loop (*pālī*). Now this *pālī* is attached firmly over the chest region, and the edges should be sealed with the thin paste of black gram flour, ensuring that the content should not leak from the container. After this the respective unctuous matter, as recommended in the context of the disease, is poured into the container in lukewarm form, and retained to a stipulated time period. It should be noticed that the temperature of the unctuous substance should be maintained.

In *bhakta-rodha*, the container should be filled

with butter, and *mūrdha-seka* with appropriate medicated oil is also advocated. After three *muhūrtas* (appr. 2½ hours), the patient is advised to take bath, and *peya* with *kṣāra* (alkali) and *ghṛta* (ghee) is given. In the similar manner either *dhān-vantara-taila* or *balā-taila*, can also be used for *uro-vasti* in *bhakta-rodha*.

॥क्षीरधूमः॥
KṢĪRA-DHŪMA

Head is generally not subjected to sudation processes, special precautions are taken to avoid perspiration of head during the sudation processes of other parts of the body. But in conditions like *ardita*, *hanu-stambha*, *jihvā-stambha*, and similar disorders of *vāta* afflicting the supraclavicular region i.e. *ūrdhvāṅga*, which demands sudation, procedures such as *kṣīra-dhūma*, *piṅḍa-sveda* (*ṣāṣṭika*) and *nāḍī-sveda* are effectively administered.²²⁰

Kṣīra-dhūma, though mentioned as *dhūma*, is also a type of *svedana*, probably named so due to procedure of inhalation of steam through the gaped mouth. It can be considered as a type of *nāḍī-sveda*.²²¹

It is procedure where in the equal part of milk and the decoction of *balā-mūla* are boiled in a closed vessel with a narrow tubular outlet and the emerging vapours are inhaled through widely opened mouth, protruding out the tongue.²²² The emerging vapours can

²²⁰ p. 43, Pañcakarmam athavā śodhana cikitsā;

MANAKKOḌAM K. KEŚAVAN VAIDYAN CHERTALA; 2nd ed., 1993

²²¹ ग्राम्यान्पौदकं मांसं पयो बस्तशिरस्तथा । [...]

इत्येतानि समुत्क्राथ्य नाडीस्वेदं प्रयोजयेत् । C.S.Ū. 14.29

grāmyānūpaudakaṃ māṃsaṃ payobastaśirastathā.

[...] ityetāni samutkvāthya nāḍīsvedaṃ prayojayet.

²²² बलामूलकषायेणसमक्षीरेण मुन्मये ।

also be directed over the other parts of the body as necessitated by the diseased condition.

But in general the *kṣīra-dhūma* is referred to the inhalation of the vapours.

PROCEDURE

Abhyāṅga should be performed in the regions above the shoulder including head utilizing appropriate unctuous substances. The patient is made to sit comfortably; the eyes are covered with the petals of lotus and are tied with strap of cloth. The area upto the shoulders should be covered with a thick blanket. The patient is subjected to sudation. Sufficient precautions should be taken to prevent direct contact of the vapours. The patient is advised to inhale the vapours through gaped mouth. When the symptoms of proper sudation appear, the procedure is stopped.²²³

INDICATIONS OF KṢĪRA-DHŪMA IN VARIOUS DISEASES

In the initial stages of *ardita*, *kṣīra-dhūma* is indicated.²²⁴ *Kṣīra-dhūma* is also indicated in *jihvā-*

पात्रे पावकतप्तने बाष्पं नाल्या च तौ नयेत् ॥

balāmūlakaṣāyeṇasamakṣīreṇa mṛṇmaye.

pātre pāvakataptena bāṣpaṃ nālyā ca tau nayet. ĀKD

²²³ p.44, MANAKKOḌAM K. KEŚAVAN VAIDYAN.

²²⁴ നീർട്ടാതേളുന്നാൽപാല്യകഭജേത്[...]

യോഗാശ്ശതം..൪൪.൧

nīrtaṭṭāteḷunnāl pālpukabhajet [...]

Y. 40.1

stambha.²²⁵ *Kṣīra-dhūma* indicated to other parts of the body: in *kroṣṭuka-śīrṣa*, *kṣīra-dhūma* is applied to the affected part after anointing with *eraṇḍa-taila* mixed with rock-salt.²²⁶ In the *kaṭī-graha*, sudation with the vapours of either of *pañcāmla*, paddy decoction, or milk is beneficial²²⁷; *kṣīra-dhūma* is also indicated in *visarpa*²²⁸.

²²⁵ നാക്കൊഞ്ഞിച്ചുരിയാടുവാനിടുകിൽസ്തിശേഷംഭജേൽപാൽപുകാം
യോഗാമൃതം.൪൯.൫൧

nākkoññiccariyāḍuvāniḍarukil snigdho bhajet pālpukām.

Y. 40.5I

²²⁶ एरण्डतैलसिन्धूत्थमिश्रैः क्रोष्टुकशीर्षकम् ।
लिम्पेत् स्विन्नं बलामूलकषायक्षीरजोष्मभिः।

*eraṇḍatailasindhūtthamiśraiḥ kroṣṭukaśīrṣakam
limpet svinnaṃ balāmūlakaṣāyaksīrajoṣmabhiḥ.*

Y. 17.111

²²⁷ पञ्चाम्लशृततोयस्य बाष्पं वागेत्र लंपयेत् ।
व्रीहिबाष्पं पयोबाष्पमथवा तत्प्रशान्तये ।

*pañcāmla śṛtatoyasya bāṣpaṃ vāṃgetra lampayet,
vrīhibāṣpaṃ payobāṣpamathavā tatpraśāntaye,*

Y. 17.80

²²⁸ പാവീൻനീർപുകയേൽക്കുപാൽപുകയുമാം

യോഗാമൃതം.൩൫.൧൯

pāvinnīr pukayelkka pālpukayumām...

Y. 35.10

॥ धान्याम्लधारा ॥

DHĀNYĀMLA-DHĀRĀ

Dhānyāmla is the fermented liquid, prepared out of various types of grains. It is also known as *kāñjika*.²²⁹ Parameśvara defines *dhānyāmla* as fermented liquid prepared out of dehusked grains.

Ḍalhaṇa and Aruṇadatta are of opinion that, fermented liquid prepared from broken paddy is *dhānyāmla*; that prepared from husked and dehusked barley (*yava*) are called as *tuṣodaka* and *sauvīraka* respectively. These two fermented products also possess properties similar to that of *dhānyāmla*.²³⁰

Ḍalhaṇa is of the opinion that they are the subtypes of *dhānyāmla*.²³¹

229 धान्याम्लं काञ्जिकम् शालीजूर्णाह्विकोद्रवादिकृतं मद्यम् । ḌALHAṆA
dhānyāmlaṃ kāñjikam śālījūrṇāhvakodravadikṛtaṃ madyam.

धान्याम्लस्य केवलं धान्यजलमेव कारणं तस्य काञ्जिकमिति संज्ञा ।
dhānyāmlasya kevalaṃ dhānyajalameva kāraṇaṃ
tasya kāñjikamiti sañjñā. ŚRIDĀSAPAṆḌITA

धान्याम्लं काञ्जिकम् । *dhānyāmlaṃ kāñjikam.* ARUṆADATTA

काञ्जिकगुणानां धान्याम्लमिति । धान्याम्लं काञ्जिकम् ।
kāñjikaguṇānāḥ dhānyāmlamiti. dhānyāmlaṃ kāñji-
kam. HEMĀDRI

230 धान्याम्लं तण्डुलखण्डनादि कृतम् । ARUṆADATTA
सौवीरकतुषोदके तु वितुषैः सतुषैश्च यवः क्रमात्कृते तद्वद्विद्यात् ।
dhānyāmlaṃ taṇḍulakhaṇḍanādi kṛtam. sauvīrakatuṣo-
dake tu vituṣaiḥ satuṣaiśca yavaḥ kramātkṛte tadvadvidyāt.

231 काञ्जिकभेदावेतौ । *kāñjikabhedāvetau.* ḌALHAṆA

PROPERTIES OF DHĀNYĀMLA²³²

The enlivening property of *dhānyāmla* is owed to its sources of preparation, i.e. grains. It is cold at perception by its nature and hence is ideal for external administration²³³.

Śivadāsasena opines that, though *dhānyāmla* generates *pitta*, it reduces burning sensation due to its quality of cold at perception; while, some attribute

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धान्याम्लं धान्ययोनित्वात् जीवनं दाहनाशनम् ॥

स्पर्शतिपानात्तु पवनकफतृष्णाहरं लघु ।

तैक्षण्याच्च निहरीदाशु कफं गण्डूषधारणात् ॥

मुखवैरस्य दौर्गन्ध्यमलशोषक्लमापहम् ।

दीपनं जरणं भेदि हितमास्थापनेषु च ॥

समुद्रमाश्रितानां च जनानां सात्म्यमुच्यते । S.S. Sū. 45.214-216

dhānyāmlaṃ dhānyayonitvāt jīvanam daḥanāśanam.

sparsāt pānāttu pavanakaphatṛṣṇāharam laghu,

taikṣṇyācca nirharedāśu kapham gaṇḍūśadhāraṇāt.

mukhavairasya daurgandhyamalaśoṣaklamāpaham,

dīpanam jaraṇam bhedi hitamāsthāpaneṣu ca.

samudramāśritānām ca janānām sātmyamucyate,

धान्याम्लं भेदि तीक्ष्णोष्णं पित्तकृत्स्पर्शशीतलम् ।

श्रमक्लमहरं रुच्यं दीपनं बस्तिशूलनुत् ॥

शस्तमास्थापने हृद्यं लघु वातकफापहम् ।

A.H. Sū. 5.79

dhānyāmlaṃ bhedi tikṣṇoṣṇam pittakṛt sparsāśītalam,

śramaklamaharam rucyaṃ dīpanam bastiśūlanut.

śastamāsthāpane hṛdyaṃ laghu vātakaphāpaham,

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स्वभावेनैव स्पर्शशीतलं स्पर्शशीतलत्वाद् बहिः सेचने हितम् ।

svabhāvenaiva sparsāśītalam sparsāśītalatvād bahiḥ

secane hitam.

ŚRIDĀSAPAṆḌITA

this function to *prabhāva* of *dhānyāmla*.²³⁴

On internal administration it is *laghu* (light), *bhedi* (cathartic), *tīkṣṇa*, *uṣṇa*, pacifies *vāta*, *kapha*, and thirst. It generates taste, appetite, is congenial to heart, reduces fatigue (*śrama*) & lassitude (*klama*), and pacifies the *bastiśūla*. Due to its *tīkṣṇa* property it scrapes off the phlegm, on holding in mouth for some time (*gaṇḍūṣa*). It also removes the distaste and bad breath of the mouth. *Dhānyāmla* also reduces wasting, lassitude, and removes the bodily wastes (*mala*). It is ideal when administered in the form of *vasti*. Suśruta says that *dhānyāmla* is wholesome to the people who sail in sea and live at the shores.

MENTION OF DHĀNYĀMLA-DHĀRĀ IN CLASSICS

Drava-sveda is one among the four types of *sveda*. Vāgbhaṭa defines this *sveda* as any liquid, namely unctuous substances; *surā*, *śukta* (fermented liquids); water; milk and other processed or unprocessed liquids, is filled in vessel like *kumbhī* (vessel with greater capacity and less wide mouth); *galantī* (vessel having spout at its lower end, through which the liquid is directed, *kiṇḍī* in Malayālam) or *nāḍī* (vessel with tubu-

²³⁴ पित्तकरस्यापि काञ्जिकस्य दाहशामकत्वं यत् सुश्रुतेनोक्तं तत् स्पर्शनैव ज्ञेयम् । अन्ये तु पित्तकरस्यापि काञ्जिकस्य दाहहरत्वं प्रभावेणैव ज्ञेयमित्याहुः ।

*pittakarasyāpi kāñjikasya dāhaśāmakatvaṃ yat suśruteno-
ktaṃ tat sparśarmaenaiva jñeyam. anye tu pittakarasyāpi
kāñjikasya dāhaharatvaṃ prabhāveṇaiva jñeyamityāhuḥ.*

ŚIVADĀSASENA (D.G.S.)

lar outlet); and the liquid is poured over the required body part, after covering the part with thin cloth.²³⁵

In *drava-dravya-vijñānīyādhyāya*, Vāgbhaṭa describes *dhānyāmla* following *śukta*. Substantiating this Śridāsapaṇḍita explains that *dhānyāmla* is similar to *śukta*, hence its description follows.²³⁶ Thus the *śukta* mentioned under *drava-sveda* also represents *dhānyāmla*. Parameśvara incorporates this idea, while describing *drava-sveda*. He mentions that in diseases of *vāta*, the *drava-sveda* can be performed with *dhānyāmla* or *vātahara-jala*.

The *avagāha* (immersion of the body in a tub filled with liquids) of the same can also be adopted in conditions of *sarvāṅga-vāta*.²³⁷ These references indicate

235 स्नेहवद्भिः सुराशुक्तवारिक्षीरादिसाधितैः ।
कुम्भीगलन्तीर्नाडीर्वा पूरयित्वा रुजार्दितम् ।
वाससाच्छादितं गात्रं स्निग्धं सिञ्चेद्यथासुखम् ॥ A.H. Sū.17
snehavadbhiḥ surāśuktavāriksīrādisādhitaiḥ.
kumbhīgalantīrṇāḍīrvā pūrayitvā rujārditam.
vāsasācchāditaṃ gātraṃ snigdhaṃ siñcedyathā sukham.

236 मद्यसाद्दृश्याच्छुक्तमुक्त्वा पुनः शुक्तसदृशं धान्याम्लमाह ।
madyasādṛśyācchuktamuktvā punaḥ śuktasadr̥śaṃ
dhānyāmlamāha. ŚRIDĀSAPAṆḌITA

237 द्रवे सवाससाच्छाद्य स्निग्धं सिञ्चेद्यथा सुखम् ॥
धान्याम्लैर्वर्तजित् तोयैर्गलन्त्यादिपरिसुतैः ।
तैरेव वा द्रवैः पूर्णं कुण्डं सर्वाङ्गोऽनिले ॥ HṚDAYAPRIYA I-9.54
drave savāsasācchādya snigdhaṃ siñced yathā sukham.
dhānyāmlairvātajitto yairgalantyādiparisṛtaiḥ,
taireva vā dravaiḥ pūrṇaṃ kuṇḍaṃ sarvāṅge’anile.

that amongst the many liquids suggested for *drava-sveda* in the classical text, *dhānyāmla* acquired greater importance, was extensively practised and preserved by physicians of Kerala.

PREPARATION OF DHĀNYĀMLA

The process of preparing the *dhānyāmla* should be started on an auspicious day after determining ideal time and stellar constellation. Materials required for its preparation:

taṇḍula (husked paddy) – 10 *prastha* (7,680g appr. 7kg)

pr̥thuka (paddy flakes) – 10 *prastha* (7,680g appr. 7kg)

kulattha (*Dolichus biflorus* Linn) – 40 *prastha*

lājā (fried paddy) – 40 *prastha* (appr. 30,700g)

kaṅgubīja (*Setaria italic* Beauv Seed)– 4 *prastha* (appr. 3,000g)

kodrava (*Paspalum scrobiculatum* Linn) – 4 *prastha* (appr. 3,000g)

nāgara (*Zingiber officinale* Roscoe) – 2 *prastha* (appr. 1,50g)

danthaśaṭha (*Citrus aurantifolia* (Christm). swingle) – 4 *prastha* (appr. 3,000g)

dīpyaka (*Ptychotus ajowan* DC) – 2 *prastha* (appr. 1,500g)

All these assorted objects should be placed in a large earthen vessel, and to this two hundred *prastha* (1,53,600 ml or appr. 1,500 litres) of hot water is added. In some references it is found that these grains are tied in a clean cloth and added into the vessel. The vessel is covered and heated in sim fire from all around the vessel. This heating is continued for seven

days continuously. On the eighth day this *dhānyāmla* is fetched and used after adding hot water.²³⁸

DHĀNYĀMLA-AVAGĀHA

The patient is anointed with oil and is made to

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अशीति वातरोगेषु धान्याम्लं विनिवेशयेत् ।
 शुभे मुहूर्ते नक्षत्रे सुगृहे कलशं न्यसेत् ॥
 तस्मिन्नेतांश्च सम्भारान् निक्षिपेन्मतिमान् भिषक् ।
 तण्डुलस्य दशप्रस्थं पृथुकस्य तथैव च ॥
 कुलत्थस्य तथा लाजाश्चत्वारिंशन्न्यसेत् पुनः ।
 आढकं कङ्गुबीजानां कोद्रवस्य च तण्डुलात् ।
 चतुष्प्रस्थं क्षिपेत् पश्चाद्द्विप्रस्थं नागरस्य तु ।
 कंसं दन्तशठानां तु दीप्यकात् कुडवाष्टकम् ॥
 उष्णोदकस्य द्विशतप्रस्थं क्षिप्त्वा तिरोदधेत् ।
 ततस्तद्वदनं बध्वा परितोऽग्निं प्रदीपयेत् ॥
 आसप्तदिवसादेवमष्टमे दिवसे पुनः ।
 धान्याम्लमस्मादाकृष्य पुनरुष्णोदकं क्षिपेत् ॥

CIKITSĀMAÑJARI. VĀTAVYĀDHI.3-8

aśīti vātarogeṣu dhānyāmlaṃ viniveśayet,
śubhe muhūrte nakṣatre sugr̥he kalaśaṃ nyaset.
tasminnetāmśca sambhārān niṣipenmatimān bhiṣak,
taṇḍulasya daśapraṣthaṃ pṛthukasya tathaiva ca.
kulatthasya tathā lājāścatvāriṃśannyyaset punaḥ,
āḍhakaṃ kaṅgubījānāṃ kodravasya ca taṇḍulāt.
catusṣraṣthaṃ kṣipet paścād dvipraṣthaṃ nāgarasya tu,
kaṃsaṃ dantaśaṭhānāṃ tu dīpyakāt kuḍavāṣṭakam.
uṣṇodakasya dviśatapraṣthaṃ kṣiptvā tirodadhet,
tatastadvanamaṃ badhvā parito'agniṃ pradīpayet.
āsaptadivasādevamaṣṭame divase punaḥ,
dhānyāmlamasmādākṛṣya punaruṣṇodakaṃ kṣipet.

immerse the whole body in *droṇī* (tub) filled with the hot *dhānyāmla*. The maximum period of immersion is said to be 6 thousand *mātrā-kālas* (48 minutes). Some also opine that it can be done for fifty more *mātrā-kālas*. After the procedure the sweat should be wiped off clearly and the patient is anointed with oil again, and advised to take bath in warm water. He is advised to take slight unctuous food and made to lie down in place devoid of wind. *Dhānyāmla* can be used for three consecutive usages. **On the fourth day fresh *dhānyāmla* should be taken.** In this manner the procedure can be followed for twenty two days, at the end of which *anuvāsana* might be done²³⁹. *Dhārā* with

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तदम्लीभूतधान्याम्लमुष्णं द्रोण्यां विनिक्षिपेत् ।
 आतुरं स्निग्धसर्वाङ्गं तदा तत्रावगाहयेत् ॥
 मात्राणां षट्सहस्राणि परमः काल उच्यते ।
 तदेवाधिकपञ्चाशन्मात्रामाहुर्मनीषिणः ॥
 पुनरेनं समुत्थाप्य स्वेदं वस्त्रेण मारजयेत् ।
 पुनरभ्यक्तसर्वाङ्गं स्नात्वा कोष्णाम्बुना ततः ॥
 ईषत् स्निग्धं मितं भुक्त्वा निवाते शयनं भजेत् ।
 त्र्यहार्द्ध्वं त्यजेदेतत् पुनरन्येद्युराचरेत् ॥
 एवं द्वाविंशतिदिनं पुनस्तमनुवासयेत् ।

CIKITSĀ.MAÑJARI. VĀTAVYĀDHI.9-12

tadamlībhūtadhānyāmlamuṣṇaṃ droṇyāṃ vinikṣipet,
āturaṃ snigdhasarvāṅgaṃ tadā tatrāvagāhayet.
mātrāṅāṃ ṣaṭsahasrāṇi paramaḥ kāla ucyate,
tadevādhikapañcāśanmātrāmāhurmanīṣiṇaḥ.
punarenaṃ samutthāpya svedaṃ vastreṇa mārjayet,
punarabhyaktasarvāṅgaṃ snātvā koṣṇāmbunā tataḥ.

dhānyāmla can also be performed as per the *dhārā* procedure.²⁴⁰

THE EFFECT OF DHĀNYĀMLA-AVAGĀHA

This procedure pacifies the conditions like: *manyā-stambha*, *hanu-stambha*, *vivṛtāsyata*, *jihvā-stambha*, *pārśvaśūla*, *uraḥ-kampa*, *bāhu-śoṣā*, *ciragatamapa-bāhu*, *koṣṭaja-vātaroga*, *tūnī*, *pratitūnī*, *jalakūrma*, *plīha*, *ānāha*, *gulma*, *aṣṭīla*, *pratyāṣṭīla*, *guhvaroga*, *gudaja*, *pāṇḍu*, *śō-pha*, *parīsarpa*, *pāmā*, *kaṭīvaṅkṣaṇa-śūla*, *khañja*, *pakṣa-vadha*, *khūḍa*, *pāda-dāha*, *pāda-harṣa*, *nakha-bheda*, *vipā-dika* and other diseases of *vāta*.²⁴¹

iṣāt snigdham mitam bhuktvā nivāte śayanam bhajet,
tryahādūrdhvam tyajedetat punaranyedyurācaret.

evam dvāvimsatidinaṃ punastamanuvāsayet,

²⁴⁰ द्रवस्वेदस्तु वातहरद्रव्यक्राथपूर्णे कोष्णकटाहे द्रोण्यां वा अवगाहयेत् एवं पयोमांस-
रसयूषतैलधान्याम्लघृतवसामूत्रेष्ववगाहेत एतैरेव सुखोष्णैः कषायैश्च परिषिञ्चेदिति ॥

dravasvedastu vātaharadravyakvāthapūrṇe koṣṇakaṭāhe
dronyām vā avagāhayet evam payo māmsarasa yūṣa taila
dhān yāmla ghr̥ta vasā mūtreṣv avagāheta etaireva
sukhoṣṇaiḥ kaṣāyaisca pariṣiñcediti.

S.S.Ci.

²⁴¹ अतः परं प्रवक्ष्यामि वीर्यं तदवगाहनात् ॥

ataḥ param pravakṣyāmi vīryam tadavagāhanāt.

मन्यास्तम्भं हनुस्तम्भमर्दितं विवृतास्यताम् ।

जिह्वास्तम्भं पार्श्वशूलमुरःकम्पं तथैव च ॥

बाहुशोषं चिरगतमपबाहुं विशेषतः ।

कोष्ठजान् वातजान् रोगान् हन्यादेतन्न संशयः ॥

तूनीं प्रतितूनीं चैव जलकूर्मप्लीहामयौ ।

External administration of *dhānyāmla* pacifies the burning sensation of limbs, head and eyes, giddiness, lassitude and it promotes sound sleep.²⁴²

The clinical conditions where in *dhānyāmla-dhārā* is indicated are:

In *jīrṇa-jvara* where the *doṣas* are located over the skin, *abhyaṅga*, *seka* etc. can be done discriminating the perception, where in, medicine used should be

आनाहं गुल्ममष्ठीलां प्रत्यष्ठीलां तथैव च ॥
 गुह्यरोगाणि सर्वाणि गुदजानि विशेषतः ।
 पाण्डुशोफपरीसर्पपामादीनाशु नाशयेत् ॥
 कटिवङ्कणशूलं च खञ्जं पक्षवधं खुडम् ।
 पाददाहं पादहर्षं नखभेदं त्रिपादिकाम् ॥
 अन्यान् समीरजान् रोगान् क्षिप्रमेतदपोहति ।

*manyāstambhaṃ hanustambhamarditaṃ vivṛtāsyatām,
 jihvāstambhaṃ pārśrvaśūlamuraḥkampaṃ tathaiva ca.
 bāhuśoṣaṃ ciragatamapabāhuṃ viśeṣātaḥ,
 koṣṭhajān vātajān rogān hanyādetanna saṃśayaḥ.
 tūnīṃ pratitūnīṃ caiva jalakūrmaplīhāmayau,
 ānāhaṃ gulmamaṣṭhīlāṃ pratyāṣṭhīlāṃ tathaiva ca.
 guhyarogāṇi sarvāṇi gudajāni viśeṣātaḥ,
 pāṇḍuśophaparīsarpapāmādīnāsu nāśayet.
 kaṭivaṅkṣaṇaśūlaṃ ca khañjaṃ pakṣavadhaṃ khuḍam,
 pādadaḥaṃ pādahaṛṣaṃ nakhabhedaṃ vipādikām.
 anyān samīrajān rogān kṣiprametadapohati,*

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हस्तपादशिरोदाहं तथाक्षणोश्च भ्रमं क्लमम् ।

निहन्ति निद्रां कुरुते धान्याम्लं सेवितं बहिः॥

MAHĀYĀNOKTI

*hastapādaśirodāhaṃ tathākṣṇośca bhramaṃ klamam.
 nihanti nidrāṃ kurute dhānyāmlaṃ sevitaṃ bahiḥ.*

processed with hot or cold potency drugs as congenial to pacify the condition.

Here, in association of *dāha* (burning sensation), *seka* with *śukta*, *āranāla* is advocated²⁴³.

Dhānyāmla-dhārā (*kāṭidhārā* in Malayalam) is indicated in management of: *gulma*, *āntravr̥ddhi*, *udara*²⁴⁴, *vātavyādhi*²⁴⁵, *pakṣāghāta sarvāṅga-vāta*²⁴⁶,

243 यथोपशयसंस्पर्शान् शीतोष्णद्रव्यकल्पितान् ।
 अभ्यङ्गलेपसेकादीन् ज्वरे जीर्णे त्वगाश्रिते ॥
 दाहे [...] तत्काथेन परिषेकमवगाहं च योजयेत् ।
 तथारनालसलिलक्षीरशुक्तघृतादिभिः ॥

yathopasāyasam̐sparśān śītoṣṇadravyakalpitān.
abhyaṅgalepasekādīn̐ jvare jīrṇe tvagāśrite.
dāhe [...]tatkvāthena pariṣekamavagāhaṁ ca yojayet.

tathāranālasalila kṣīraśuktaghṛtādibhiḥ. A.H. Ci. I.127-132

244 വസ്തുവികല്പിതമാ
 പഞ്ചാമൃതസ്തപ്രസവതപ്താകല്പിതയാരയാ
 ചജാരസോദസ്തമുൽമാപഹഃ

vastau kṛti vetuppi vīttuka tathā pañcāmlatassvaṁ
rasaṁ taptvā kalpita dhārayā ca jaṭhara svēda
ssagulmāpahah. Y.30.4

കൊൾകല്പാവ്യക്തസ്മിൻ ഭജനമഥ പുനഃ

കാടീയാരചച്ചിന്ത്യാ യോഗാമൃതംനംഗമന്
koḷkamlākhyakkulampin bhanamatha punaḥ kāṭidhārā ca
cintyā. Y.30.13

കാടീയാരചമോരഃനല്ലോനല്ലോവിരേകക്രിയയൊടുവിവിധസ്യ
ദമപ്യാത്രശുഭേ

kāṭidhārā ca mōrum nallōnnallō virēkakriyayoṭu
vividhasvēdamapyāntrasūlē Y.29.2

കടച്ചിൽവീക്കഞ്ചരജാ ചവായ്ക്കിൽപിടിക്ക
വൃദ്ധാവപികാടിയാരാ യോഗാമൃതംരൻ

*kaṭaccil vikkañca rujā ca vāykkil piṭikka vrddhāvapi
kātidhārām.*

Y.29.7

.....സംസ്വേദയേദാത്രശൃലേകോക്കട്ടിൽകിടത്തിപ്പനരമമ
വാകാടിയാരാഞ്ചെചയ്വു.

യോഗാമൃതംരൻ

*.....saṁsvēdayēdāntrasūlēkōkkaṭṭil kiṭattippunaramum ath-
avā kātidhārāñca ceyvū.*

Y.29.3

പിത്വാചാംബുപ്രണശ്യദന്ദജാരഗദംകാടിയാരാ ചഭ്രയാൽ

യോഗാമൃതംരൻ

*pūtvā cāmbu praṇaśyēdatha jaṭharagadam kātidhārā ca
bhūyāl.*

Y.31.10

ഏകംഭാഗംവശംകെട്ടുഴലികിൽമുഴുവൻകാടിയാരാവിധേയാസാക
ലേനാത്രകാച്ചിടുകപുളിയിലതേങ്ങാവണക്കിനിലാഭി

യോഗാമൃതംരൻ

*ēkaṁ bhāgaṁ vaśaṁ keṭṭuḷalikal muḷuvan kātidhārā
vidhēyā sākalyēnātra kāccīṭuka ...ilatēnnāvaṇakkinnilā-
bhiḥ.*

Y.40.15

അഞ്ചാരേഴുദിനങ്ങൾകാടിസഹിതാൽപഞ്ചാമൃപകാദ്രസാദഞ്ചാതെ

പുകയേറ്റുപക്ഷഹതിയിസ്തിശംവിയർപ്പിക്കുമെ...യോഗാമൃതംരൻ

*añcārēḷudinañṇaḷ kāṭisahitāl pañcāmlapakvādrasādañcāte
pukayērru pakṣahatiyil snigddham viyarppikka mey*

Y.40.16

തട്ടമരൊരുകാടിയാരയിടുവുസർവ്യാംഗവാതേ

യോഗാമൃതംരൻ

tattumaroru kātidhārayiṭuvū sarvvāṁgavātē .

Y.40.36

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कोष्णेन काञ्जिकेनाङ्गं सिञ्चेद् वा स्वन्नतां नयेत् ।

षाष्टिकौदनपिण्डैर्वा कोष्णैरङ्गानि संस्पृशन् ॥

ĀKD. 17.35

koṣṇena kāñjikenāṅgaṁ siñced vā svinnatāṁ nayet.

ṣāṣṭīkaudanapiṇḍairvā koṣṇairāṅgāni saṁspṛśan.

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सर्वाङ्गवाते वातघ्नतैलेनाभ्यज्यसर्वतः ।

सुखोष्णे कालमल्पन्तु धान्याम्ले उपवेशयेत् ॥

*kaṭīprṣṭāsritavāta.*²⁴⁷

In external piles localised *dhārā* relieves pain²⁴⁸; in *mūtrasaṅga*, *dhārā* over *vasti* is suggested²⁴⁹; it is also advised in retention of placenta.²⁵⁰

sarvāṅgavāte vātaghnatailenābhyasarvataḥ.

sukhoṣṇe kālāmalpantu dhānyāmle upaveśayet. ĀKD

²⁴⁷ ധാരാഘ്നതാലൈനാബ്ധിസർവതാഹ്. യോഗാമൃതംരസംരവം

dhārām kāṭijalēnakolḷuka kaṭīprṣṭhāsritē mārutē. Y.40.45

തോന്നാഘ്നാകാടിവിശാഹഘ്നാപിബതുചകരിനുചിരസൈരണ്ഡതൈലം യോഗാമൃതംരസംരവം

tōnnām kāṭivīgāham pibatu ca karinuccir..... Y.40.48

²⁴⁸ പുളിയിലഘ്നികടലാടികാട്ടപ്പതുവകാട്ടുതത്താവുഘ്നവകളിടിച്ചു കറുക്കഘ്നകാടിജലാർ കൊൾകധാരാദുർന്നാമ്നം യോഗാമൃതംരസംരവം

puḷiyila cerikaṭalāṭī kātṭappa tumpa kātṭutṛṭṭāvum̄ iva kaḷiṭiccu kurukkuṁ kāṭijalāl̄ koḷka dhārā durnnāmnām̄.

Y. 17. 5, 18

²⁴⁹ വസ്തുഘ്നകാടിവെതുപ്പിവിഴുക്കപിബേന്തുസ്യസംഗേ[...]
യോഗാമൃതംരസംരവം

vastau kāti vetuppi vīttuka pibēnmūtrasya saṁgē. Y. 23.8

നാദിക്കിഴുടിധാരാമിടുകഘ്നമകരസ്തുത്രധാരാമവാസ്യത യോഗാമൃതംരസംരവം

nābhikkīḷk kātīdhārāmītukasyāt. Y. 23.20

²⁵⁰ മൂക്കിക്കിണ്ടിയിലിണ്ടൽതീർന്നഥപുറഘ്നൈനാനിന്നനായിടിച്ചിട്ടിട്ടുള്ളൊരു കാടിവെള്ളമതിനെക്കൊണ്ടുള്ള ധാരാവിധിഘ്നകോഷ്പുഷ്യതലേ അപി യോഗാമൃതംരവംരവം

mukki kkiṅṅiyiliṅṅal tīrnnatha puram̄ kainārī nannāyīṭicciṭṭiṭṭulloru kātivēllam̄ atine kkoṅṅuḷḷa dhārāvidhim̄ kōṣṭhēprṣṭhatalē api . Y. 47.17

॥ ऊष्मस्वेदः ॥
ŪṢMA-SVEDA

Apart from previously mentioned procedures, other treatment processes which are in vogue at Kerala are: *patra-poṭṭala-sveda*, *jambīra-poṭṭala-sveda*, *dhānya-poṭṭala-sveda* and *cūrṇa-poṭṭala-sveda*. Based on nature, all these can be congregated under the group of *ūṣma-sveda*. *Ūṣma-sveda* is type of sudation where in various means of heating methods are implemented, in accordance to spatio-temporal factors and body elements.²⁵¹

Some of the materials used for *ūṣma-sveda* are:

<i>utkārīkā</i>	– it is a ball like cake prepared out by boiling the grains or pulses and the seeds like <i>atasī</i> , <i>kusumbha</i> etc.
<i>loṣṭa</i>	– earthen lump
<i>kapāla</i>	– brick fragments
<i>upala</i>	– stone
<i>pāṃsu</i>	– sand

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ऊष्मा तूत्कारिकालोष्टकपालोपलपांसुभिः।
पत्रभङ्गेन धान्येन करीषसिकतातुषैः॥
अनेकोपायसन्तसैः प्रयोज्यो देशकालतः।

ūṣmā tūtkārīkāloṣṭakapālopalapāṃsubhiḥ,
patrabhaṅgena dhānyena karīṣasikatātūṣaiḥ.
anekopāyasantaptaiḥ prayojyo deśakālataḥ, A.H. Sū. 17.6

KERALĪYA CIKITSĀ PADDHATI

<i>patrabhaṅga</i>	– chopped leaves
<i>dhānya</i>	– grains and pulses
<i>karīṣa</i>	– dung of cow and other animals
<i>sikatā</i>	– gravels
<i>tuṣa</i>	– husk

In *poṭṭala-sveda* any of the above mentioned materials, or any required material are bound into the form of *poṭṭalī* or a tufted bag, in pieces of cotton cloth as mentioned in the procedure of *piṇḍa-sveda*. After appropriately heating the *poṭṭalī*, it is applied over the anointed affected area. These *poṭṭala-svedas* are usually applied locally.

॥ पत्र-पोट्टल-स्वेद ॥

PATRA-POṬṬALA-SVEDA

The process of sudation using the bolus of chopped leaves is called as *patra-poṭṭala-sveda*.

This procedure is extension of verse of *ūṣmā-sveda* with 'patra-bhaṅga'.²⁵²

Śrīdāsapaṇḍita explains that *patrabhaṅga* refers to the cluster of chopped leaves and sprouts.²⁵³

Direct reference regarding the *patra-poṭṭala-sveda* is available in the Kerala's traditional text, *Ārogya-kalpadruma*, under the context of *vāta-vyādhi-cikitsā*.²⁵⁴

Leaves of the following plants are usually used for this purpose either entirely or selectively as necessary:

एरण्ड *eraṇḍa*

Ricinus communis Linn

अर्क *arka*

Calotropis gigantea R. Br

²⁵² पत्रभङ्गेन छद समूहेन ।

patrabhaṅgena chada samūhena.

ARUṆADATTA

²⁵³ तथा पत्रभङ्गेन पत्राणां भङ्गः समूहः पत्रभङ्गः निकृत्तकिसलय समूहः ।

tathā patrabhaṅgena patrāṅgāṃ bhaṅgaḥ samūhaḥ

patrabhaṅgaḥ nikṛttakisalaya samūhaḥ.

ŚRĪDĀSAPAṆḌITA

²⁵⁴ शिग्रुचिञ्चार्कनिर्गुण्डीवरणैरण्डपल्लवैः ।

अन्यैर्वा तत्समैस्स्विन्नैस्तेलस्विन्नैस्सकेरकैः ॥

कार्पासपिण्डिकाः कृत्वा ताभिस्तप्ताभिरेव वा ।

सस्नेहपात्रे सन्तप्ते निक्षिप्ताभिर्मुहुर्मुहुः ॥

A.K.D. 17.36-37

śigruciñcārkanirguṇḍīvaraṅairāṇḍapallavaiḥ,

anyairvā tatsamaissvinnaistailasvinnaissakerakaiḥ,

kārpāsapiṇḍikāḥ kṛtvā tābhistaptābhirevavā

sasnehapātre santapte nikṣiptābhirmuḥumuḥuḥ.

KERALĪYA CIKITSĀ PADDHATI

धत्तूर	<i>dhattūra</i>	Datura metel. Linn
निर्गुण्डी	<i>nirguṇḍī</i>	Vitex negundo Linn
शिम्रु	<i>śigru</i>	Moringa oleifera Lam
वरण	<i>varaṇa</i>	Crataeva religiosa Forst
वास	<i>vāsa</i>	Adhatoda vasica Nees
करञ्ज	<i>karañja</i>	Pongamia pinnata Linn
वृक्षाम्ल	<i>vrkṣāmla</i>	Tamarindus indica Linn

METHOD OF PREPARATION

Fresh leaves are cut into small pieces and are fried in a pan with grated coconut and suitable medicated oil till it turns brown in colour. In certain cases, powder of suitable drugs may also be added. This mixture is divided into two or four equal parts, added into the cloth pieces and tied in the form of a bolus with a tuft of cloth above it to hold.

PROCEDURE

Suitable medicated oil is added in a pan and heated. The boluses are placed in the pan and are heated over mild flame. These boluses are rubbed over the affected area of the patient, after checking the heat to be under bearable limit. The affected part may or may not be anointed with oil prior to the procedure as needed. The process of massaging may be continued for 15–30 minutes, as the condition demands. When the bolus loses its heat, they are replaced for heating and the heated boluses are procured for the process. After the completion of the procedure the

part may be wiped off or washed. Some of the clinical conditions where *patra-poṭṭala-sveda* are indicated : *patra-poṭṭala-sveda* with castor leaves and coconut gratings is beneficial in painful state of *āntravṛddhi*²⁵⁵; *sveda* with the leaves of tamarind and coconut gratings are indicated in *udāvarta*²⁵⁶; the same *poṭṭala* is also beneficial in *pakṣāghāta* and *sarvāṅga-vāta*²⁵⁷; sudation with the leaves of castor is indicated in *kaṭigraha*²⁵⁸; in *pārśva-śūla*, *poṭṭala-sveda* with *arka-patra* is applied after anointing either with *dhānvan-tara-taila*, *kṣīra-balā-taila* or *vātāśanī-taila*.²⁵⁹

255 Y. 29.12

256 Y. 17.29

257 Y. 40. 14,15; 40.51

258 ĀKD 17.79

259 यद्वा क्षीरबलातैलं धान्वन्तरमथापि वा।
वाताशनीं वा संलिप्य स्वेदयेदर्कपल्लवैः॥

yadvā kṣīrabalātailaṃ dhānvantaramathāpi vā,
vātāśanīm vā saṃlipya svedayedarkapallavaiḥ. ĀKD 17.71

॥ चूर्ण-पोट्टल-स्वेदः॥

CŪRṆA-POṬṬALA-SVEDA

This is also a variant form of *ūṣma-sveda*; where in the powdered forms of drugs are tied into tufted bags and applied as mentioned above. The commonest material used is *kola-kulatthādi-cūrṇa*.²⁶⁰

These drugs are mentioned to be used in the *ut-kārikā* (poultice) form, or for *pradeha* (thick viscid ointment). However, in practice it is been used either in powdered form or in cooked form.

METHOD

Equal parts of all the materials are crushed and boiled in sixteen parts of *amla-kāñjika* (fermented liquid) till the liquid gets evaporated. This is grinded into coarse powder and tied into boluses. Otherwise, there is also a practice of taking the powders of these materials in the form of bolus.

These boluses are heated in a pan with a little quantity of oil, when the bolus gets sufficiently

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कोलकुलत्थाः सुरदारुस्नामाषातसीतैलफलानिकुष्ठम्।

वचाशताह्वा यवचूर्णमम्लमुष्णानि वातामयिनां प्रदेहः॥ C. Sū. 3.18

kolakulatthāḥ suradārurāsnā māṣātasītailaphalānikuṣṭham,
vacāśatahvā yavacūrṇamamlamuṣṇāni vātāmayināṃ pradehaḥ.

कोलकुलत्थामरतरुयवमिसिमाषातसीवचाकुष्ठम्।

रास्ना तैलफलानि च वातजिदुत्कारिकाम्लोष्णा॥

kolakulatthāmarataruyavamisimāṣātasīvacākuṣṭham,

rāsnā tailaphalāni ca vātajidutkārikāmloṣṇā. A.S. Cī. 2.3

heated; it is applied over the respective part of the body. The affected part of the body should be applied with appropriate oil if necessary. In the condition where the application of oil is not advocated, the bolus can be applied after dipping in hot *dhānyāmla* (fermented liquid).

INDICATIONS

It is beneficial in the conditions of *vāta* disorders. *Cūrṇa-poṭṭala-sveda* with powders of black-gram, horse -gram and *methikā* is indicated in *sannipāta-jvara* associated with pain, fatigue and decreased sensation.²⁶¹

²⁶¹ Y. 2.29

॥ धान्य-पोट्टल-स्वेदः॥

DHĀNYA-POṬṬALA-SVEDA

This is also an extension of *ūṣmā-sveda*-‘*dhānyena*’, which is conducted by sudation with the bolus containing the grains or pulses.

METHOD OF PREPARATION

One or two *palas* of dry seeds of *kulattha* (horsegram) is cooked in sixteen parts of water, and after the water part is evaporated, they are crushed into coarse powder. If needed drugs like *śatāhva* (Anethum sowa), *methikā* (Trigonella foenum graecum), *jīraka* (Cuminum cyminum Linn.), *saindhava* (rock-salt) may be added. This is applied in the usual process.

॥ जम्बीर-पिण्ड-स्वेदः॥

JAMBĪRA-PIṆḌA-SVEDA

Sliced lemons (*Citrus aurantifolia*, christm Swingle) with equal quantity of coconut gratings are fried to brownish hue and tied in the form of *poṭṭalī*. In some conditions the bulbs of garlic may also be added, in equal proportion. Powders of suitable grains may also be added, as necessary. This *poṭṭalī* is applied similar to the procedure as mentioned in *patra-poṭṭalī-sveda*.

KĀLAVIDHIḤ (PERIOD)

आषाढे चाश्विने तद्वत् फाल्गुणे च चिकित्सकाः ।
 शिरस्सेकादिमिच्छन्ति त्वरयन्त्वन्यदापि च ॥
 कारयन्त्युषसि प्रज्ञास्त्वमुस्सर्वापि क्रियाः ।
 हेमन्ते शिशिरे चैव पूवह्नि दुस्सहे गदे ॥
 चतुर्दशदिनान्येताः क्रियाः प्रायश्चिकित्सकाः ।
 कारयन्त्याक्षयाद् व्याधेर्विकारविवशात्मनाम् ॥
 बलपुष्ट्यर्थिभिर्मर्त्यैर्जरापलितभीरुभिः ।
 प्रत्यब्दमेताः कर्तव्यावयःस्थितिकराः क्रियाः ॥ śsv

*āṣāḍhe cāśvine tadvat phālguṇe ca cikitsakāḥ,
 śirassekādemicchanti tvarayantvanyadāpi ca.
 kārayantyuṣasi prajñāstvamussarvāpi kriyāḥ,
 hemante śisīre caiva pūrvāhṇe dussahe gade.
 caturddaśadinānyetāḥ kriyāḥ prāyaścikitsakāḥ,
 kārayantyākṣayād vyādhervikārāvivaśāntmanām.
 balapuṣṭyarthibhirmartyairjarāpalitabhīrubhiḥ,
 pratyabdametāḥ kartavyāvayaḥsthitikarāḥ kriyāḥ.*

The procedures of *śirasseka* etc. are usually performed during the months of *āṣāḍha* (corresponding to a part of June and July), *aśvina* (a month in rainy season) or *phālguṇa*.

This refers to the time period when the rain, mist or heat is not extreme. In conditions which demand these treatments, it is judiciously applied by the physicians on other seasons also.²⁶²

These treatments are usually performed early in the morning (*prabhāta*).

In severe disorders which necessitate any of these treatments, the procedures can be performed after four and half hours (six *nāḷikā*) following sunrise, during the seasons of winter and mist (*hemanta*, *śiśira*).

Kuttikrishna Menon reports the Keralite tradition of reckoning **four *ṛtus***, instead of six, based on the *ṛtulakṣaṇas*. Malayāḷam months of *ciṅgaṃ*, *kanni*, and *tulāṃ* correspond to ***śaradṛtu***; *vr̥ścikaṃ*, *dhanu*, and *makaraṃ* to ***hemanta***; *kuṃbhaṃ*, *miṇaṃ*, and *medaṃ* are reckoned as ***grīṣma ṛtu***; *eṭavaṃ*, *mithunaṃ* and *karkaṭakaṃ* is the ***varṣarṛtu***. The period of thirty days extending from half of the month of ***karkaṭaka*** to half of the month of ***tula*** are considered as ***sādhāraṇa-kāla*** and procedures like *kāya-seka* are performed

आषाढे वाश्विने मासे प्रातर्वापि फाल्गुणे ॥

prāyaḥ sādharmaṇe kāle nātivṛṣṭi himātape.

āśāḍhe vāśvine māse prātarvāpi phālguṇe.

उक्तानि पञ्चकर्माणि जरापलितवारणे ।

स्वास्थ्यं संरक्षणार्थं च प्रतिवर्षमनातुरे ॥

यथावस्थं कारयन्ति भिषजोऽपि तथातुरे ।

रोगात्यये तु सहसा कालेऽप्यविहिते तथा ॥

RŚ

prāyaḥ sādharmaṇe kāle nātivṛṣṭi himātape,

āśāḍhe vāśvine māse prātarvāpi phālguṇe.

uktāni pañcakarmāṇi jarāpalitavāraṇe,

svāsthya-saṃrakṣaṇārthaṃ ca prativarṣāmanāture.

yathāvasthaṃ kārayanti bhiṣajo'pi tathāture,

rogātyaye tu sahasā kāle apyavihite tathā.

during this period.²⁶³ These procedures are performed for a period of **fourteen days**, but relying upon the patient's strength, it can be continued till the disease subsides.

For persons who intend to gain strength and who wish to put off senility, these procedures can be performed regularly each year. Raghunātha Śarma mentions that the *pañcakriyā*, mentioned in the text deters senility and graying of hair.²⁶⁴ Here *pañca-kriyā* should not be misconstrued to the classical five purificatory means (*pañcakarma*). Author further clarifies that these procedures refer to the five methods which are extensively practiced, and modified by physicians of Kerala, namely *mūrdha-seka*, *kāya-seka*, *piṇḍa-sveda*, *anna-lepana* and *śiro-lepana*.²⁶⁵

²⁶³ p. 189, Aṣṭāṅgahr̥daya-Raṅginīvyākhyāna; V.M. KUTTIKRISHNA MENON, (Malayaḷam), Second edition, 1999, Dept. of Cultural publications. Govt. of Kerala, Thiruvananthapuram.

²⁶⁴ IBID.

²⁶⁵ मूर्धसेकः कायसेकः पिण्डस्वेदोऽन्नलेपनम् ।
शिरोलेपश्चेति पञ्च केरले प्रतिथाः क्रियाः ॥
अन्यदेशभिषग्भ्योऽपि हिता यासां क्रियाक्रमः ।
यथामति मया प्रोक्तं नातिसंक्षेप विस्तरम् ॥

RŚ

mūrdhasekaḥ kāyasekaḥ piṇḍasvedo annalepanam,
śirolepaśceti pañca keralē pratithāḥ kriyāḥ.
anyadeśabhiṣagbhyo'pi hitā yāsāṃ kriyākramaḥ,
yathāmati mayā proktaṃ nātisaṃkṣepavistaram.

All these five procedures should be administered in the morning after bath or in the noon, and *gandharvahastādi kaṣāya* should be given following the procedure. In the evening the medicine ideal for the diseased condition should be administered.²⁶⁶

यावन्त्यहानि युञ्जीत शिरस्सेकादिकास्त्विमाः ।
तावन्त्यन्यानि चाभ्यङ्गस्तानस्नेहविधी भजेत् ।
सेकादिनां विधिभ्रंशाज्जायेरन् व्याधयो यदि ॥
ततो विहाय सेकादीस्तान्यथास्वमुपाचरेत् । ऽऽSV

yāvantyahāniyuñjīta śirassekādikāstvimāḥ.
tāvantyanyāni cābhyaṅgasnānasnehavidhībhajet.
sekādīnāṃvidhibhramśājāyeran vyādhayo yadi.
tatovihāyasekādīm stānyathāsvamupācaret.

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पञ्चस्वपि क्रियास्वासु प्राहे वा स्नानतः परम् ।
क्वाथो गन्धर्वहस्तादिः सेव्योऽवश्यमितिक्रमः ॥

pañcasvapi kriyāsvāsu prāhne vā snānataḥparam.
kvātho gandharvahastādiḥ sevyo 'vaśyamitikramaḥ.

सायं वा युक्तकालेन्यत् शीलयेत् योग्यमौषधम् ।
दिशानया सर्वमूह्यं यथावस्थं भिषग्वरैः ॥

sāyaṃ vā yuktakālenyat śīlayet yogyamauśadham.
dīśānayā sarvamūhyaṃ yathāvasthaṃ bhiṣagvaraiḥ.

पञ्चस्वपि क्रियास्वासु प्राहे वा स्नानतः परम्
क्वाथो गन्धर्वहस्तादिः सेव्योऽवश्यमितिक्रमः ।

सायं वा युक्तकालेन्यत् शीलयेत् योग्यमौषधम्
दिशानया सर्वमूह्यं यथावस्थं भिषग्वरैः ॥

pañcasvapi kriyāsvāsu prāhne vā snānataḥ param,
kvātho gandharvahastādiḥ sevyo 'vaśyamitikramaḥ.
sāyaṃ vā yuktakāle'nyat śīlayet yogyamauśadham,
dīśānayā sarvamūhyaṃ yatāvasthaṃ bhiṣagvaraiḥ. RŚ

Following the *śirassekādi* procedures the *abhyāṅga* and the regimens of *sneha-vidhi* should be adopted to the period equivalent to the period of treatment performed. If the procedure is inappropriately performed, it might result in many forms of disorders. In such conditions the procedure should be stopped and should be treated accordingly. The above said procedure can be performed after subsidal of the disorder.

Narasimhabhāṣya classifies the *svastha* in to two namely *bhiṣak-paripālitaḥ svasthaḥ* and *yādṛcchika-svasthaḥ*.²⁶⁷ The former is the one who follows the instructions of physician, and is under his strict observation from the time of birth. The temporal effects will not affect the *doṣic* balance of these people as they make use of regimes and food having opposite qualities to counter these effects. In them, *doṣas* will not undergo the regular augmentation and the excitation there after due to temporal changes because of their strict adherence to *ṛtu-sātyama*.²⁶⁸

As there is no accumulation and excitation of

²⁶⁷ कोऽयं यादृच्छिको नाम भिषक्परिपालितादन्यः ।

ko'yaṃ yādṛcchiko nāma bhiṣakparipālītādanyaḥ. NBH.I.2

²⁶⁸ सात्त्यं पथ्यं ऋतौ पथ्यमृतुसात्त्यम्. एवमनेन भिषक्परिपालितः स्वस्थः परिगृहीतः. गर्भात् प्रभृति भिषग्भिः परिपाल्यमानस्य कालनिमित्ताश्च न भवतीति ।

sātmyaṃ pathyaṃ ṛtau pathyam ṛtusātmyam.

evamanena bhiṣakparipālitaḥ svasthaḥ parigrhītaḥ.

garbhāt prabhṛti bhiṣagbhiḥ paripālyamānasya kāla

nimittāśca na bhavatīti.

NBH.I.83

doṣas, all sorts of elimination procedures are contraindicated in this group.²⁶⁹ The later group is healthy despite the fact that they are not sticking to principles of Āyurveda, and are not under the instructions of physicians.²⁷⁰ In these people the temporal changes will cause the accumulation and morbid excitation of *doṣas*. In order to maintain the equipoise of the *doṣas* the therapeutic procedures including that of elimination procedures are recommended for this group.²⁷¹ In short, the first group is advised to have regimes and food opposite to that of spatio-temporal qualities; the

269 स्वस्थे भिषक्परिपालिते च प्रकृतिस्वस्थे च सर्वाः क्रियाः प्रतिषिद्धा एव. उक्तं हि-
समत्वाद् धातुदोषाणां मलानां चाविकारतः।
स्वस्थस्य प्रीतमनसो न क्रियाभिः प्रयोजनम् ॥ NBH. I.83

*svasthe bhiṣakparipālite ca prakṛtisvasthe ca sarvāḥ
kriyāḥ pratiṣiddhā eva. uktaṃ hi –
samatvād dhātudoṣāṇāṃ malānāṃ cāvikārataḥ.
svasthasya prītamano na kriyābhiḥ prayojanam.*

270 कोऽयम् यादृच्छिको नाम भिषक्परिपालितादन्यः । NBH. I.2
ko'yam yādṛcchiko nāma bhiṣakparipālitādanyaḥ.

271 यादृच्छिकस्य खलु स्वस्थस्य यदृच्छया वर्तमानस्य तत्कालगुणोपलम्भाद् दोषाः
सञ्चयमुपगच्छन्ति. तस्यारोग्यसाधनार्थमृतुसन्धिषु क्रियाविधानमुक्तमायुर्वेदेषु ।
*yādṛcchikasya khalu svasthasya yadṛcchayā
vartamānasya tat kālaguṇopalambhād doṣāḥ
sañcayamupagacchanti. tasyā rogyasādhanārtham
ṛtusandhiṣu kriyāvidhānamuktamāyurvedeṣu.* NBH. I.83

विभज्य तु स्नेहादिभिश्च प्रतिकारयेतेति यादृच्छिकस्य दोषसञ्चयव्यदासार्थमिति ।
*vibhajya tu snehādibhiḥca pratikārayeteti yādṛcchikasya
doṣasañcayavyadāsārthamiti.* IBID.

second group is recommended to have purificatory procedures. The application, anointments and massage are recommended for both groups.²⁷²

²⁷² अत्राप्येतद्धितमित्येतद् भिषक्परिपालितस्य स्नेहस्वेदविधिश्चेत्यादिचरितम्
यादृच्छिकस्य पदाहननानुलेपनादि उभयोरविरुद्धमिति ।

IBID.

*atrāpyetaddhitamityetad bhiṣakparipālitasya
snehasveda –vidhiścetyādi caritam yādṛcchikasya
padāhananānulepanādi ubhayoraviruddhamiti.*

APPENDIX – I

॥ षाष्टिका ॥

ṢĀṢṬIKĀ

The recorded use of rice in India dates back to the time of *Vedas*.²⁷³ *Ṣāṣṭikā*, a variety of rice is recorded even from the Pāṇini's *Aṣṭādhyāyī*. (5BC)²⁷⁴

The term *ṣāṣṭikā* is explained as a popular usage specific for the special variety of rice, which matures in sixty days.²⁷⁵ In *Āyurveda* treatises, *ṣāṣṭikā* is in-

273 TAITTARĪYASAMHITĀ 1.8.10. 1,3

274 षाष्टिकाः षष्टिरात्रेण पच्यन्ते । पाणिनीयसूत्रम् – ५.१.९०.
ṣāṣṭikāḥ ṣaṣṭirātreṇa pacyante. PĀṆINĪYASŪTRAM 5.1.90
 यवयवकषाष्टिकात् यत् । पाणिनीयसूत्रम् – ५।२।३।
yavayavakaṣāṣṭikāt yat. PĀṆINĪYASŪTRAM 5.2.3

275 षाष्टिके संज्ञाग्रहणं कर्तव्यम् । मुद्गा अपि हि षाष्टिरात्रेण पच्यन्ते तत्र मा भूदिति ।
ṣāṣṭike sañjñāgrahaṇaṃ karttavayam. mudgā api hi
ṣāṣṭirātreṇa pacyante tatra mā bhūditi. MAHĀBHĀṢYAM
 लोके तु स्वार्थे प्रयुज्यमानानां शब्दानां साधुत्वमात्रमनेन प्रतिपद्यते। न त्वर्थे
 अर्थनियोगः क्रियते ।

loke tu svārthe prayujyamānānāṃ śabdānāṃ sādhutva-
mātramanena pratipadyate. na tvarthe (arthaniyogaḥ) kri-
yate. KAIYAṬABHĀṬṬA

षष्टिरात्रशब्दतृतीयासमर्थात् कान् प्रत्ययो निपात्यते पच्यन्ते इत्येतस्मिन्नर्थेरात्रि-
 शब्दस्य च लपः । षष्टिरात्रेण पच्यन्ते षाष्टिकाः । सञ्ज्ञा एषा धान्यविशेषस्य तेन
 मुद्गादिष्वतिप्रसङ्गे न भवति।

ṣaṣṭirātraśabdattṛtīyāsamarthāt kānpratyayo nipātyate
pa-cyante ityetasminnarthe ratriśabdasya ca lapaḥ.
ṣaṣṭirātreṇa pacyante ṣāṣṭikāḥ. sañjñā eṣā dhānyaviśeṣasya
tena mudgādi-ṣvatiprasaṅge na bhavati. KĀŚIKAVṚṬṬI IBID.

cluded in the group of *vrīhi* under *śūka dhānya*²⁷⁶; some authorities include it under the section of *dhānya-varga*²⁷⁷ and some under *tr̥ṇadhānyas*.²⁷⁸ Considering its importance, a separate group, for *ṣāṣṭika*, have been granted by later authorities.²⁷⁹ *Ñavara* (Malayāḷam name for *ṣāṣṭika*) belongs to the family *Oryza*. It is believed to be a progenitor of Asiatic rice with an unadulterated gene pool.²⁸⁰

Many consider²⁸¹ it as a wild variety of rice exclusive to Kerala but the extensive reference of it in Āyurveda treatises of non-Kerala origin suggest to its pan Indian distribution at least in the past. Unlike the United States, Greece, Spain, and many countries of South America, which consider red variety of rice as weed, *ñavara* or *ṣāṣṭikā* is regarded as a superior variety in India. Morphologically, it is similar to ordinary rice, with

²⁷⁶ CARAKA-SAMHITĀ, SUŚRUTA-SAMHITĀ, AṢṬĀNGAHR̥DAYA, AṢṬĀNGA-SAMGRAHA, ABHIDHĀNA-MAÑJARI.

²⁷⁷ MADANAPĀLA-NIGHANṬU, KAIYADEVA-NIGHANṬU, BHĀVAPRAKĀŚA-NIGHANṬU.

²⁷⁸ PARYĀYAMUKTĀVALĪ

²⁷⁹ षाष्टिको ब्रीहिषु श्रेष्ठो *ṣāṣṭiko vrīhiṣu śreṣṭho*. A.S. Sū. 7.18
अथ धान्यं त्रिधा शालिषाष्टिक-ब्रीहि-भेदतः । RĀJAVALLABHA-NIGHANṬU
atha dhānyam tridhāśāliṣāṣṭika-vrīhi-bhedataḥ.

²⁸⁰ NAIR, S.P. & THOMAS, G. (2001). Njavara collection: A composite but distinct gene pool. International Rice Research Newsletter, 30, 1.

²⁸¹ MENON M.V. (2004). Njavara the healing touch. Science Report, Feb. 28–30.

husk colour varying from golden yellow to brownish black, depending upon the edaphic and climatic conditions. This rice is grown in semi-dry conditions.

SYNONYMS

arddhadhānya, āśocā, garbhapākaṇikāḥ, mahāpathyam, māsadvayodbhavaḥ, pāṭalā, pathyacakārī, prajñavipriyaḥ, śāli, śāṣṭi, śāṣṭihayanaḥ, śaṣṭijaḥ, śāṣṭika, śaṣṭisāliḥ, śāṣṭi-vāsaraja, śāṭīja, snigdhatanḍula, sudhānya, supavi, vrīhi, vrīhidhānya, vrīhikāḥ, vrīhiśreṣṭham

Herman Gundert, the first lexicographer of modern Malayalam language, records two varieties of *ñavara* rice: one which ripens at the end of sixty days; and, the other one at the end of ninety days. Gundert traces the etymology of *ñavara* from *navati* which is suggestive of ninety.²⁸²

VARIETIES

Based on the colour differences of the glume (one pair of dry bracts at the base of, and enclosing the spikelet of grasses) two types of *ñavarā* or *śāṣṭikā* are identified. The **black glumed type** and the **golden yellow glumed type**. Within these two varieties there are two different forms – **one with awn** and **other without awn**. Thus in this variety there exists four morphologically distinguishable strains, but adapted

²⁸² DR. REJITHA T. (2006), Shashtika (*oryza sativa*. L) Post graduate compilation, Dept. of Dravyaguṇa, Govt. Āyurveda College, Tiruvanantapuram.

to some kind of agro-ecological conditions. This variety is highly resistant to drought conditions. It matures in about 60–90 days and reaches about more than 1m height. This variety is generally resistant to diseases. This is preferred in Northern districts of Kerala: Malapuram, Kannur and Kozhikode district, and is deemed as the original and superior type.

In the districts of Thrissur and Palakkad black *ñavara* or *ṣāṣṭikā* is considered as the real one.

In the southern and central parts of the Kerala only golden glumed variety sans awn is grown. Āyurveda classics record various divisions of *ṣāṣṭikā*. Caraka gives two fold divisions: *kr̥ṣṇa* and *gaura*. Suśruta narrates four fold classifications. Hemādri and Kaiyadeva present a threefold classification. Bhāva-prakāśa furnishes a list of five varieties of *ṣāṣṭikā*.

GUṆAS OF ṢĀṢṬIKĀ

Ṣāṣṭikā is the type of *vṛīhi*, and is also designated as the best among them.

Ḍalhaṇa clarifies that *ṣāṣṭikā* is termed as the best as it gets digested quickly than other *vṛīhi*.²⁸³ The properties of *ṣāṣṭikā* rice are: *snigdha* (unctuous), *aguru* (light to digestion), *rāse pāke ca madhuraḥ*

²⁸³ षष्टिको व्रीहिभेद एव षष्टिको व्रीहिषु श्रेष्ठ इत्युक्तत्वात् किन्तु व्रीहिश्चिरपाकी षष्टिकस्तु शीघ्रपाकी ॥

ṣaṣṭiko vṛīhibheda eva ṣaṣṭiko vṛīhiṣu śreṣṭhiko vṛīhiṣu śreṣṭha ityuktatvāt kintu vṛīhiścīrapākī ṣaṣṭikastu śīghrapākī.

(sweet to taste and after transformation), *kaṣāyānurasa* (has astringent as subtaste), according to Caraka's opinion it pacifies all the *doṣās*, while Suśruta attributes *vāta-pitta* pacifying property to it. It imparts *sthairya* (stability) to the body elements and enhances strength²⁸⁴. Śrīdāsa attributes the reason for the utility of *ṣaṣṭika* in the emaciated conditions to its *sthira* property, which acts as *rasā-yana*.²⁸⁵

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शीतः स्निग्धो गुरुः स्वादुस्त्रिदोषघ्नः स्थिरात्मकः ।

षष्टिकः प्रवरो गौरः कृष्णगौरस्ततोऽनु च ॥

C.S. Sū. 27.13

śītaḥ snigdho'guruḥ svādustridoṣaghnaḥ sthīrātmakaḥ.

ṣaṣṭikāḥ pravaro gauraḥ kṛṣṇagaurastato'nu ca.

रसे पाके च मधुराः शमना वातपित्तयोः ।

शालीनां च गुणैस्तुल्या बृंहणाः कफशुक्रला ।

षष्टिकः प्रवरस्तेषां कषायानुरसो लघुः ।

मृदुः स्न्धस्त्रिदोषघ्नः स्थैर्यकृत् बलवर्धनः ॥

विपाके मधुरो ग्राही तुल्यो लोहिशालिभिः ॥

rase pāke ca madhurāḥ śamanā vātapittayoh,

śālīnāṃ ca guṇaistulyā bṛmhaṇāḥ kaphaśukralā,

ṣaṣṭikāḥ pravaraṣṭeṣāṃ kaṣāyānuraso laghuḥ,

mṛduḥ sngdhastridoṣaghnaḥ sthairyakṛt

balavardhanaḥ.

vipāke madhuro grāhī tulyo lohiśālibhiḥ.

S.S. Sū. 46.9

स्निग्धो ग्राही गुरुः स्वादुस्त्रिदोषघ्नो षष्टिक-ब्रीहिषु श्रेष्ठो गौरशासितगौरः ।

snigdho grāhī guruḥ svādustridoṣaghno

ṣaṣṭikavrihiṣu śreṣṭho gaurāśāsitagauraḥ.

A.H. Sū. 6.6

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स्थिर इति शरीर स्थैर्यकरः जराश्रमक्लमग्लानिहरः ।

अत एव रसायनप्रयोगे ज्वरादौ च तत्र तत्र क्षामवपुषामुपदिष्टः ॥

ŚRĪDĀSA

sthira iti śarīra sthairyakaraḥ jarāśramaklamaglāni haraḥ,

PROPERTIES AND COMPOSITION OF ŚĀṢṬIKĀ GRAINS

The cooking time is generally higher in brown rice when compared to that of milled or polished one, as the water penetration is delayed by the presence of thick aleurone layer, and the pericap. The dehusked *śāṣṭikā* grains need a longer period to cook, and the cooked grains will be flaky and slimy due to higher amylose content. This property of *śāṣṭikā* is due to presence of non-starch polysaccharides.

The dehusked *ñavara* rice has relatively high protein, fibre, minerals and vitamins, compared to the two non-medicinal varieties *jyothi* and *IR 64*. High thiamine, and minerals such as potassium, calcium, magnesium, moderately high amylose content and high fibre content are characteristic of *ñavara*. These properties co-uld be responsible for its usage as a vehicle to facilitate the transfer of bioactive compounds from medicinal herbs and also to maintain heat during topical massage of the body in *ñavara* Āyurvedic therapy (*ñavara-kīzhi*).²⁸⁶

*ata eva rasāyanaprayoge jvarādau ca tatra tatra
kṣāmavapuṣām-upadiṣṭaḥ.*

²⁸⁶ G. DEEPA (A), VASUDEVA SINGH (B), K. AKHILENDER NAIDU (a): Nutrient composition and physico-chemical properties of Indian medicinal rice – *ñavara*: (a) Department of Biochemistry and Nutrition, Central Food Technological Research Institute, Mysore 570020, India; (b) Department

Ñavara contains 27–32 % higher thiamine, 4–25 % higher riboflavin and 2–36 % higher niacin as compared to the other two rice varieties (*jyothi* and *IR 64*). It is reported that 0.45 and 7.32 mg per 100g for thiamine and niacin, respectively, in wild rice, which is comparable to that of *ñavara*. The high thiamine content in *ñavara* rice could be useful in treating muscle weakness, neuritis and other symptoms related to deficiency of vitamin B1.

Minerals are essential for normal metabolic functions and are required components in a balanced diet.

Brown-rice is an excellent source of minerals and, the mineral content of *ñavara* were found to be significantly higher than the other two rice varieties. Among the major minerals, phosphorus was found to be highest (354mg per 100g) followed by potassium (304mg per 100g), magnesium (216mg per 100g), sodium (30.8mg per 100g) and calcium (11.6mg per 100g) in *ñavara*. High potassium, calcium and magnesium could be helpful in improving muscle activity in patients suffering from muscle wasting²⁸⁷.

of Grain Science and Technology, Central Food Technological Research Institute, Mysore 570020, India.

²⁸⁷ IBID.

APPENDIX – 2

॥ गन्धर्व-हस्तादि-कषायः ॥

GANDHARVA-HASTĀDI-KAṢĀYA

OR PĀTTĪ-KAṢĀYA

Gandharva-hastādi-kaṣāya is regionally called as 'pāthikaṣāya', as it is administered after the therapeutic procedures. *Pāthī* is the Malayāḷam equivalent for *dronī*.

गन्धर्वहस्तचिरिबिल्वहुताशविश्वपथ्यापुनर्नवयवासकभूमितालैः ।
 क्वाथः ससैन्धवगुडः पवनस्य शान्त्यै वह्नेर्बलाय रुचये मलशोधनाय ॥
gandharvahastaciribilvahutāśaviśva –
pathyāpunarnavayavāsakabhūmitālaiḥ,
kvāthaḥ sasaindhavagudaḥ pavanasya śāntyai
vahnerbalāya ruçaye malaśodhanāya.

Name of the drug		Part to be used
गन्धर्वहस्त	<i>gandharvahasta</i> -	root
चिरिबिल्व	<i>ciribilva</i> -	bark
हुताश	<i>hutāśa</i> -	root
विश्व	<i>viśva</i> -	rhizome
पथ्य	<i>pathyā</i> -	fruit
पुनर्नव	<i>punarnava</i> -	root
यवासक	<i>yavāsaka</i> -	root
भूमितैल	<i>bhūmitāla</i> -	tuber

The decoction of these drugs is prepared and administered with little salt and jaggery.

EFFECTS:

It pacifies *vāta*, enhances the digestive capacity, instills good inclination to relish food and properly evacuates the body wastes.

APPENDIX-3

॥ पञ्चगन्धचूर्णः॥

PAÑCAGANDHA-CŪRṆA

शटीमूलघनास्तुल्यैः चन्दनोशीरवालकैः ।
कर्पूरवासितं चूर्णं स्तन्यपिष्टं शिरोधृतम् ॥
शिरोरुद्धदमूर्च्छादीन् पित्तदाहभ्रमादिकान् ।
निहन्ति निद्रानाशेऽपि पञ्चगन्धमिदं हितम् ॥

*śaṭīmūlaghanāstulyaiḥ candanośīravālakaiḥ,
karpūravāsitaṃ cūrṇaṃ stanyapiṣṭaṃ śirodhr̥taṃ.
śīroruṅmadamūrccādīn pittaḍāha bhramādikān,
nihanti nidrānāśe'api pañcagandhamidaṃ hitam. RŚ*

INGREDIENTS

Hrīberā, *Coleus vettiveroides*. K.C. Jacob; *uśīra*,
Vetiveria Zizinioides Linn. Nash.; *candana*, *Santalum*
album Linn.; *kaccūra*, *Kaempferia galanga* Linn.;
mustā, *Cyperus rotundus* Linn.; *karpūra*, *Cinnamo-*
mum camphora Linn. Nees & Eburm.

EFFECTS

Retention of this medicine over head relieves the head-ache, hilarity, fainting, *doṣic* state dominant of *pitta*, dizziness and insomnia.

APPENDIX- 4

॥ स्नानकषायः ॥

SNĀNA-KAṢĀYA

The water is generally prepared by boiling the leaves of *śigru*, *vāsā*, *vaṃśā*, *arka*, *mālatī*, *dīrghavr̥nta*, *eraṇḍa*, *karañja*, *surasa*, *dhattūra*, *kṣira-vr̥kṣa-tvak* in combination, or with any one of the drugs²⁸⁸.

Following the convention of Bhoja, the herbs are cut in to small pieces, boiled with thirty times water, and reduced to half the original quantity.²⁸⁹

According to the traditional method some part of the decoction is set aside for a day, and a part of the decoction is cooled and used for the head bath.²⁹⁰

Yoga-ratnākara advocates the use of water boiled with *āmalakī* for healthy living²⁹¹.

²⁸⁸ P.68, N.S. Mooss, Ayurvedic Treatments of Kerala, Vaidyasarathy Press Kottayam, 1983.

²⁸⁹ स्नानसलिलकषायं यवागूकषायं वमनकषायं परिषेककषायमुष्णोदककषायं चार्द्धभागावशिष्टमिति ।

snānasalilakaṣāyaṃ yavāgūkaṣāyam vamanakaṣāyam pariṣeka-kaṣāyamuṣṇodakakaṣāyam cārddhabhāgāvaśiṣṭamiti.

स्नानसलिलकषाये द्रव्यात्त्रिंशद्गुणोदकम् । BHOJA; Y.R.S. VOL.I; P. 185
snānasalilakaṣāye dravyāttriṃśadguṇodakam.

²⁹⁰ p. 68, N.S. Mooss, Ayurvedic Treatments of Kerala, Vaidyasarathy Press Kottayam. 1983.

²⁹¹ यः सदा आमलकैः स्नानं करोति स विनिश्चितम् ।

वलीपलितनिर्मुक्तो जीवेत् वर्षशतं नरः ॥ YOGARATNĀKARA 5.76
yaḥ sadā āmalakaiḥ snānaṃ karoti sa viniścitam.

APPENDIX- 5
MEASUREMENTS

Measurements in Indian system and their approximate equivalents in metric system:

(*The Āyurvedic Pharmacopoeia of India: Part-1; Vol. 3*)

1 ratti or guñja	= 125mg	
8 ratti or guñja	= 1 māṣa	= 1g
12 māṣa	= 1 karśa (tola)	= 12g
2 karśas (tola)	= 1 śukti	= 24g
2 śuktis	= 1 pala	= 48g
2 palas	= 1 prasti	= 96g
2 prasti	= 1 kuḍava	= 192g
2 kuḍava	= 1 mānika	= 384g
2 mānikas	= 1 prastha	= 768g
4 prasthas	= 1 āḍhaka	= 3kg 73g
4 āḍhakas	= 1 droṇa	= 12kg 288g
2 droṇas	= 1 sūrpa	= 24kg 576g
2 sūrpas	= 1 droṇī(vāhī)	= 49kg 152g
4 droṇīs	= 1 khari	= 196kg 608g
100 palas	= 1 tulā	= 4kg 800g
20 tulas	= 1 bhara	= 96kg

valīpalitanirmukto jīvet varṣāsatam naraḥ.

Also see the reference 35; p. 50

MEASUREMENT OF LENGTH

Though the measurement of length is not clearly available in Āyurveda, but the terms, *aṅgula*, *vitasti*, *aratni*, *vyāma* etc. are employed in the text. The clear description of these basic units and scales is found in ‘Manuṣyālaya-candrikā’ (Classical literature available on *vāstu-vidyā*).

शिम्बिस्थाष्टतिलैर्यवोदरमिति प्राहुस्तदष्टोन्मितम् ।
मात्राख्याङ्गुलमङ्गुलैरिनमितैः प्रोक्ता वितस्तिस्ततः ॥
तद्वन्द्वं करकिष्करत्निभुजदोर्मुष्ट्यादिसंज्ञं तत
स्त्वेकैकाङ्गुलवृद्धितोऽङ्गुलविशेषादप्यथो भिद्यते ॥

śimbisthāṣṭatilairyavodaramiti prāhustadaṣṭonmitam,
mātrākhyāṅgulam aṅgulairinamitaiḥ proktā vitastistataḥ.
tadvandvaṃ karakiṣkvaratnibhujador muṣṭyādisaṃjñāṃ tata,
stvekaikāṅgulavṛddhito’ṅgulaviśeṣādapyatho bhidyate.

MANUṢYĀLAYA-CANDRIKĀ

In *vāstu-vidyā* two systems of units are used for measurements of length:

1. Based on grain size viz. *yava-māna*, *yava* means barley grain and *māna* means measurement.
2. Based on human figure viz. *manuṣya-māna*, anthropometric measurements.

Being an agricultural community, the units of grains were universally adopted in ancient India as the unit of measurement. Six different grains viz. *yava*, *raktaśāli*, *śveta-śāli*, *mahāśāli*, *saugandhi* and *gamaśāli* were utilised for grain measurements, yet in course of time *yava* was accepted as standard.

The *yava* (*yavodara*) is equal to eight times the width of gingily seed, which is standardised to be 3.75mm.

Eight <i>tila</i>	= 1 <i>yavodara</i>
Eight <i>yava</i>	= 1 <i>aṅgula</i>
12 <i>aṅgula</i>	= 1 <i>vitasti</i>
2 <i>vitasti</i>	= <i>kara, kiṣku, aratni, bhujā, muṣṭi</i> etc.

Two opinions are available regarding the definition of *aṅgulī*: A measure equal to the adjacent placement of eight barley corns corresponds to one *aṅgula*²⁹². **Kauṭilya** also gives another description for *aṅgula*, i.e. an *aṅgula* corresponds to the length of the central phalynx of the middle finger of a moderately built individual.²⁹³

The second opinion is also accepted by **Manu-ṣyālaya candrikā** bhāṣya, which further describes that it is equal to 1/64th of *vyāma*.

Measurement with *yava* is connected to anthropometric system (*manuṣya-pramāṇa*) is as follows:

$$8 \text{ yava} = 1 \text{ aṅgula}$$

²⁹² यवोदरैरङ्गुलमष्टसंख्यैरिति ।

yavodarairāṅgulamaṣṭasaṅkhyairiti. VĀCASPATYAM

यवोदरैरङ्गुलमष्टसङ्ख्यैः

yavodarairāṅgulamaṣṭasaṅkhyaiḥ. LĪLĀVATĪ, ARIBHĀṢĀ-4

²⁹³ अपि च अष्टौ यवमध्या अङ्गुल्यम् । मध्यमस्य पुरुषस्य मध्यमाया अङ्गुल्या मध्यम-प्रकर्षो वा अङ्गुलम् ।

KAUṬILYA

api cāṣṭau yavamadhyā aṅgulyam. madhyamasya puruṣasya madhyamāyā aṅgulyā madhyamaprakarṣo vā aṅgulam.

8 *aṅgula* = 1 *pāda*

8 *pāda* = 1 *vyāma*

The *aṅgula* made up of eight *yava* widths is said to be superior; that which is made by seven and six *yavas* width are said to be medium and small respectively.²⁹⁴ One *yava* corresponds to 3.75mm; thus the superior unit (*uttama-aṅgula*) reckons as 30mm (i.e. 1 inch or 5cm), which is superior; the medium unit (*madhyama-aṅgula*) reckons to 26.25mm (appr. one inch); and the inferior unit or *adhama-aṅgula* corresponds to 22.5mm (i.e. 2.25cm or appr. $\frac{3}{4}$ th of an inch). The *uttamāṅgula* of eight *yava* width is commonly adopted as the standard measure, in *vāstu śāstra* or traditional Indian architecture. However, in the context of Medical science, traditions follow *adhamāṅgula* (inferior unit or appr. $\frac{3}{4}$ th inch).

MEASUREMENT OF TIME

Kauṭilya gives detailed description of time in *Arthaśāstra*:

1 tuṭa	=	= 0.06 second
2 tuṭas	= 1 lava	= 0.12 second
2 lava	= 1 nimeṣa	= 0.24 second

²⁹⁴ यवोदरैरष्टभिरुन्मितं यन्मात्राङ्गुलं तत् कथितं वरिष्ठम् ।

क्रमेण सप्तांशयवोदरिर्यत् तन्मध्यमं चाधमसंज्ञितं च ॥

yavodarairaṣṭabhirunmitaṃ yanmātrāṅgulaṃ tat kathitaṃ variṣṭam, krameṇa saptāṃśayavodariryat tanmadhyamaṃ cādhamasaṃjñitaṃ ca.

5 nimeṣa	= 1 kāṣṭhā	= 1.2 seconds
30 kāṣṭhās	= 1 kalā	= 36 seconds
40 kalās	= 1 nāḍikā	= 24 minutes
2 nāḍikās	= 1 muhūrta	= 48 minutes
(3 ¾ muhūrtas	= 1 yāma	= 3 hours)
15 muhūrtas		= 1 day/night
30 muhūrtas	= 1 ahorātra	= 1 day
15 ahorātras	= 1 pakṣa	= 15 days
2 pakṣas	= 1 māsa	= 1 month
2 māsa	= 1 ṛtu =	
	(2 months/ 1 season/ṛtu)	
3 ṛtus	= 1 ayana	= 6 months
2 ayana	= 1 saṃvatsara	= 1 year
5 saṃvatsara	= 1 yuga	= 5 years

Mātrā is the time period, the duration of which is defined with various illustrations viz. the time taken to: circulate any finger tip of the right hand around right knee joint at a stretch (here either right or left arm can be considered applying *kākākṣi-nyāya*²⁹⁵); for a wink of the eye; clicking of a finger; or the time taken to pronounce one *laghu-akṣara*.²⁹⁶

²⁹⁵ The maxim is used of a word which appears only once in a sentence but which applies to two portions of it; or of persons or things fulfilling a double purpose.

²⁹⁶ यावत् पर्येति हस्ताग्रं दक्षिणं जानुमण्डलं ।

निमेषोन्मेषमात्रेण समं मात्रा तु सा स्मृता ॥

A.H. Sū. 22.33

The *nimeṣa* and *unmeṣa* that time taken for winking of an eye also constitute one *mātrā*. One *nimeṣa-kāla* corresponds to 0.24 seconds. Thus one *mātrā* corresponds to twice that of *nimeṣa* i.e. 0.48 seconds. The author of *dhārā-kalpa* stipulates the time duration connoted by *muhūrta*, as 5789 *mātras*²⁹⁷.

One *muhūrta*, however, corresponds to 48 minutes. Thus deducing *mātrā* from *muhūrta* according to the relation mentioned in *dhārā-kalpa* also corresponds to 0.49 seconds. Thus one *mātrā* can be figured out to 0.48 or 0.49 seconds.

śubham
oṃ tat sat

*yāvat paryeti hastāgraṃ dakṣiṇaṃ jānumaṇḍalam,
nimeṣonmeṣamātreṇa samaṃ mātrā tu sā smṛtā.*

निमेषोन्मेषणं पुंसां स्फोटनं वा तथाङ्गुलेः ।
अक्षरस्य लघोर्वापि मात्रातूच्चारणं स्मृतम् ॥

*nimeṣonmeṣaṇaṃ puṃsāṃ sphaṭanaṃ vā tathāṅguleḥ,
akṣarasya laghorvāpi mātrātūccāraṇaṃ smṛtam.*

²⁹⁷ इषुसिन्धुदिग्रहमिता मात्रा मूहूर्तो भवेत् ।

iṣu, refers to arrows which corresponds to the number five; *sindhu* means sea (*samudra*), which represents the number seven; *dik*, direction are eight; *graha*, are nine in number. The total *mātrās* counted by the adjacent placement of these numbers i.e. 5–7–8–9 that is 5789 *mātras*, which reckons to one *muhūrta*.

DHĀRĀ-KALPA