



TULSI AYURVEDIC AND YOGA CENTRE

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D-833, SARASWATI VIHAR,
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AMENDMENT SHEET

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1. GENERAL REQUIREMENTS

Specifications of the theatre:

- 1.Size: basti room. with attached toilet and bathroom.
- 2.Floor: Mat finished tiles.
- 3.Exhaust fans
- 4.Sufficient light and ventilation
- 5.Hot water facility.

Requirements:

- 1.Droni: 6.5ft. X 3ft.
- 2.Appropriate stand to fix droni: 2.5ft.height.
- 3.Footsteps
- 4.Stool-1
- 5.Chair-1
- 6.Heaters
- 7.Shirodhara stand
- 8.Stethoscope-1
- 9.Sphygmomanometer-1
- 10.Thermometer-1
- 11.Hot water-bath
- 12.Steam Generator/Cooker-1
- 13.Small pillows covered with rexin sheet-1
- 14.Induction Plate-1
- 15.Disposable aprons, gloves and masks- Q.S.
- 16.Knife and scissor- 1 each
- 17.Disposable Towels- Q.S.
- 18.Cotton- Q.S.
- 19.Liquid soap- Q.S.
- 20.Clock-1
- 21.Patient Gown-1

Note: Special requirements for each procedure are mentioned in concerned topics.

General regimen:

- 1.Vital Data should be noted before and after the procedure.
- 2.Easily digestible food should be preferred before 2 hour.
3. After panchkarma diet should be semisolid and easily digestable.
4. Hot water should be used for all purposes.
5. Day sleep should be avoided.
- 6 Take proper sleep at night.
- 7 Avoid exposure to breeze, sunlight and cold atmosphere.

SHAMANADI CHEKSHA

Shaman Chikitsa or Pacifying therapy, is milder than shodan methods including panchakarma. Shaman is required when the person is not fit for shodan or slightly harsh body purification methods. Other reasons to resort of Shaman (saman) can be lack of time or apprehensions of the person about Ayurvedic deep cleansing methods (panchakarma).

Unlike in Shodhan chikitsa, shaman doesn't try to eliminate vitiated dosha from the system. Shaman tries to put the doshic state in balance by medication. Here the aggravated dosha is balanced by either addition of subtraction of dosha elements.

DETOXIFICATION PANCHKARMA TREATMENT

Panchakarma, which literally means 'five detox processes' in Sanskrit, is a transformative ayurvedic therapy to remove toxins and to restore the natural constitution of body.

Duration: 14 /21 /28 days of Intense Body-Nasya: Cleansing of five Sense Organs and Nervous System through nostrils.

Vamana: Cleansing of Digestive System, by medically induced vomiting.

Virechana: Cleansing of intestines in stomach, through medically induced purgation.

Basti: Cleansing of colon, enema by inducing ayurvedic herbal oils/decoctions.

Rakta Mochana: Cleansing of Blood, with the help of leeches.

Please note all five processes are not necessary for every individual. Based on your age, medical condition, doshic imbalance.

POORVAKARMA

DEEPAN and PACHAN

1. **Deepan** : Deepan literally means illumination. Here it means empowering agni (digestive fire) to create appetite. Deepan includes administering medicated ghee and spicy and fat rich food to subside aggravated dosha or increase subsided dosha to achieve a balanced state.

2. Pachan: Pachan includes the methods of digesting toxic wastes called ama. There are different herbal combinations that help in digesting undigested toxins.

Other Poorva Karmas Are:-

3. Kshudha Nigrah: Kshuda nigraha literally means killing of appetite. It is a fasting technique. Total of selective fasting is directed to the person until the balancing of doshas in the body system. To avoid a specific aggravated dosha (say vata), avoid food or lifestyle activities that promote that dosha (here, vata). Ayurvedic principle behind kshudha nigraha is leveraging agni in restoring tridosha balance. This is particularly beneficial for diseases associated with digestive tract.

4. Thrisha Nigraha: Trishna nigraha means killing thirst. It is a method to cure water retention problems of the body. The ama accumulated in kidney and urinary system are digested this way.

5. Vyayam Vyayam: or vyayama means physical exercise. Specific vyayama regimes are prescribed for conditions like obesity, digestive problems, diabetes, etc. It is sometimes combined with medication for optimum results, but mostly without any medicines.

6. Atap Sevan (heat service): it includes sunbathing for skin diseases, rheumatism or arthritis related conditions. This treatment pacifies vata.

7. Marut Sevan (Wind service): it is the therapy that includes the administration of fresh air, mostly to treat asthma, tuberculosis related conditions.

Among the five Pradhana Karmas of Panchakarma, Vamana Karma is especially used in Kaphaj disorders. This theory is preventive, preservative, promotive, curative and rehabilitative. Kapha dosha accumulate and aggravate Hemant Ritu (winter season) and Vasant Ritu (spring season) respectively. Panchakarma is also indicated in healthy states (C.Su. 16/13-16) for Shodhana. According to Ayurvedic texts, after doing Samyak Vamana (proper Vamana) a person experiences lightness of the body, Kantha (throat/voice), and Shirah (head) and weakness.

SNEHAPANA

Snehana stands for lubrication of body systems by the administration of fatty substances internally and externally.

Snehapana (internal administration of sneha) is an important preparatory procedure for Panchakarma. Four types of Snehana dravyas are mentioned in the classics viz. Ghrita (Ghee), Taila (Oil), Vasa (Fat) and Majja (bone marrow). Out of these Ghrita is considered as the best.

Snehana (Oleation) includes:

- Abhyantara Snehana (Internal Oleation)
- Bahya snehana (External Oleation)

Abhyantara snehana is again classified into Achhapana and Vicharana.

Achhapana is the oral intake of medicated or non medicated Sneha (Ghee/ oil) without mixing with food or other medicinal preparations and used for the purpose of softening and lubricating of body tissues prior to the Shodhana therapy.

Snehana Can be given by 24 types mixed with rice , milk , curd, soup , vegetables etc.

According to koshta prakurti mild moderate and high Quantity

Materials required:

- Medicated ghee or oil according to the requirement.
- Measuring glass
- Hot water for drinking (boiled with Shunthi+Dhanyaka).

Medicines commonly used:

- Indukanta Ghrita
- Maha tiktaka Ghrita
- Sukumara Ghrita
- Dhanwantara Taila
- Ksheera Bala Taila etc.

According to disease.

Sanehan matra—

Hraseeyasi matra – test dose – the minimum quantity of fats administered to the patient, just to judge the digestion strength of the patient. After getting to know the time it takes to undergo digestion, the final dose of fat is decided.

Snehapana Kala – duration of fat drinking :

Three days for – persons of soft bowels (Mrudu koshta),

Five days for Madhyama Koshta

Seven days for persons of hard bowels (Krura koshta) or till the symptoms of good oleation appear.

Man Power:

- Ayurvedic Physician 1
- Attendant/ Nurse 1

Procedure for Snehapana:

- Agnibala may be assessed in the patient prior to Snehapana, so as to assess the dose of Sneha dravya (Hina, Madhyama, Uttama, Hrisyasi matra). For the patient with unknown doshas, agni etc. one may start with Hrisyasi matra (which digests within two yamas).

- The patient who is intended to under go Snehapana is to take the Sneha in the early morning (within 15 minutes of sunrise) in the prescribed dose based on his Agnibala (digestive capacity), nature of disease, condition of body etc. The usual dosage is between 50 to 75ml for Ghrita and 30 to 50 ml for Taila on the first day. The dose for the next day should be fixed after assessing the time taken for digestion.
- **Anupana**-- Hot water boiled with a piece of Shunthi (dry ginger) + Dhanyaka (dry coriander seeds) is given in small doses to enhance the digestion (Deepan, Pachana).
- Snehapana may be continued till Samyak Snigdha Lakshanas (symptoms of desired effect) are observed and usually it is obtained within 3 to 7 days.

Usual practice of increasing order of Snehapana dosage:

Days	Quantity	Anupan Quantity	Hours
First day	30ml	3 glass	3 hours approximate time to digest
Second day	60ml	6 glass	5 hours
Third day	90ml	8 glass	6
Fourth day	120ml	10 glass	8
Up to 7 th day	180ml	12 glass	10

Indications :

- Swedya, Samshodhya (Persons undergoing sudation and biocleansing procedures)
- Ruksha Sharira (Roughness in the body)
- Nithyamadya (Alcoholic)
- Krisha (Debility)
- Timira (Premature cataract)

Samayak sanighat lakshna.

Pureesha snigdha – unctuousness of oiliness of the body and body parts

Twak snigdha – unctuousness or oiliness of the body and body parts

Vatanulomana – Vata moving downwards

Adhomarga sneha gamana – the administered sneha (oil or ghee) going through stool

Vatarogas (Neuromuscular disorders)

- Hikka (Hiccough)
- Swarbheda (Hoarseness of voice), etc.
- Kasa (Cough)
- Shwasa (Dyspnoea)

Contraindications:

- Indigestion.
- Sthoola (Obese)
- Kaphaja Vikaras (Kapha disorders)
- Atisara (Diarrhoea)
- Raktapitta (Bleeding disorders) etc.

Regimen during Snehapana:

1. Take only hot water.
2. No milk product
3. Avoid exercises.
4. Avoid sexual indulges.
5. Rest
6. Avoid day sleep
7. Take Rice gruel after feeling hungry (when consumed Sneha is digested).

Complications and management:

- Indigestion
- Vomiting
- Nausea
- Anorexia
- Headache
- Constipation etc.

In such conditions, Snehapana should be discontinued and fasting, Deepana (Stomachic), Pachana (Digestive) drugs may be given based on the patient/ disease condition. Excessive thirst – give mild vaman, give milk (according to vagbhat)

Ati Snigdha Lakshana:

Paleness, heaviness, stiffness, stool indicative of indigestion.

Appearance of pallor – yellowish white discoloration

Snehavyapat Cikitsa – treatment of bad effects :-

If a patient gets thirst , indigestion , the physician should administer vomiting treatment or fasting. Oleation pacifies Vata; lubricates and softens the Doshas. It improves digestion, regularizes bowels, improves the strength and complexion and prevents premature ageing.

Drugs as per mention in deepan pachan .

SNEHAN & SWEDANA

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Snehana (Oleation) includes:

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- Bahya snehana (External Oleation)

Application on body with oil, ghee etc. as per the condition is called as oil massage, generally simple or medicated oils are extensively used, and ghee is occasionally used externally. The other Sneha are rarely used.

poor in blood and semen, suffering from disease of Vata, opthalmia, blindness, and who have difficulty in quick awakening require oleation (oil massage) therapy.

Oil massage should be done regularly in children, weak patient and old aged.

SWEDANA

SWEDANA – many other types of swedan can be done ,

Swedana is a process to induce sweating (sudation) artificially in a patient/volunteer who has already undergone Snehana.

Swedana is of four types –

1. Tapa Sweda
2. Ushma Sweda
3. Upnaha Sweda
4. Drava Sweda

Snehana and Swedana constitute Poorvakarmas. The patient is given Snehapana for 3-7 days depending upon the appearance of fat in stool which is considered as the end point of Snehana. Snehana is followed by Swedana and Swedana in turn is followed by Vamana procedure.

General features of Swedana Dravyas:

The medicines which produce Sweda are generally-

Ushna, Tikshna, Sara, Snigdha, Sukshama, Rooksha, Sthira, Drava, Guru.

Indications of Swedana:

- After Snehana or abhyangam.
- Stiffness of the body
- Pain
- Cold
- Heaviness
- Dryness
- Vatadosha/ Obstruction to Mala, Mutra and Shukra
- Prior to Panchakarma Procedures, as a Poorvakarma.
- Swedana is given to even infants by using warm hands

Contra indications of Swedana:

- Madapeeta (Alcoholic)
- Trishita (Thirsty/dehydrated)
- Nidranasha (Insomnia)
- Chhardi (vomiting)
- Rakta pitta (Bleeding disorders)
- Hridya Rogas (Cardiac Diseases)
- Dagdha (burnt)
- Vishapeeta (Poisoned)

PRADHAN KARM: MAIN PROCESS

VAMAN/ EMESIS

The act or the action of expelling the impurities i.e. vitiated Doshas through the upper channel is known as Vamana (emesis).

Synonyms:

Chhardi, Chhardana, Vami, Ullekhana, Lekhana, Virechana, Vireka, Samshodhana

Placement Of Vamana Karma:

In Panchakarma, before performing any other karma, “Vamana Karma” has to be done first. The reason behind keeping Vamana ahead of Virechana is that, if Virechana is executed without Vamana, it causes the heaviness or might produce Pravahika because the provoked Kapha descends to Grahani and covers it.

Benefits Of Vamana Karma:

- The best line of treatment for the Kaphaja disorders is Vamana Karma which is the first measure amongst Panchakarma.
- Sushruta asserts that just like the flower, fruits and branches, which are destroyed at once as soon as the mother tree is rooted out, the diseases originated due to excessive Kapha are subdued after the elimination of Kapha through the process of Vamana
- To prevent oneself from Kasa (cough), Upalepa (stickiness in the throat), Swarabheda (hoarseness of voice), Atinindra (sleepiness), Tandra, Aasya Daurgandhya (foulsmell in mouth), Kapha Praseka, Visha Upasarga (afflictions produced because of toxins) and Grahani dosha, a person should timely undergo vamana karma.
- Vasantika Vamana (emesis in spring season)
According to Ayurvedic classics, Vamana procedure is specified for the expulsion of Kapha Dosha. Kapha Dosha is exasperated in Vasant Ritu; hence, Vamana is specified in spring season roughly in the month of March and April.

Inclusion Criteria

- Age between 15 and 60 years.
- Individuals suffering from Kapha or Kapha associated with Pitta disorders.

Exclusion Criteria

- Individuals of hypertension, diabetes, renal diseases, peptic Ulcer, jaundice, acute infections, dehydration and other chronic diseases which are contraindicated for Vamana Karma as detected by clinical history and investigations.
- Age group: Less than 15 years and more than 60 years.
- Pregnant and lactating women.

VIRECHAN (THERAPEUTIC PURGATION)

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

Materials and Equipments:

- Attached toilet (lavatory) is a must.
- Towels, Bed sheets etc.

Medicines:

Single drugs:

Any of the following medicines may be selected according to the condition of the patient:

- Trivrit (Operculina turpethum) - root powder – 5gm
- Aragvadha (Cassia fistula) - fruit pulp – 10gm
- Eranda (Castor oil) - oil – 15 to 25 ml

Compound preparations:

Any of the following medicines may be selected according to the condition of the patient:

- Ichhabhedi Rasa - 60-120mg with cold water
- Kalyana guda/ Manibhadra guda - 10-15gm
- Bindu Ghrita - 4-5 drops
- Hingu triguna taila - 15-25ml
- Avipattikara churna - 10-20gms

Man power:

- Ayurvedic Physician (for supervision) : 1
- Attendant : 1

Mode of administration/procedure

Selected patient should undergo first Purvakarma i.e. Snehapana for 3-7 days, then Abhyanga & Swedana for three days. The medicine for purgation is to be given in early morning at 6 AM preferably on empty stomach. Usually the purgation will start after three hours. Warm water may be given in small doses, when the patient feels thirsty or the urge for evacuation is not felt sufficient. Cold water should be used for drinking when the preparation of Jayaphala is used for purgation. When the evacuation of bowel is complete as per the lakshanas

described for Samyak virechana, the patient is advised to take complete rest. Thereafter Samsarjana krama is to be followed as per the directions of the physician. Assessment criteria of virechana procedure are elaborately mentioned in the classics

(Jaghanya- 10 Vegas, Madhyama- 20 Vegas, Pravara- 30 Vegas).

Indications:-

- Gastrointestinal disorders - Constipation, Krimi (Worm infestation), Kamala (Jaundice)
- Dermatological disorders - Eczema, Allergic dermatitis etc.
- Other major conditions - Pakshaghat (Hemiplegia), Jeerna Jwara (Chronic fever), Madhumeha (Diabetes), Arbuda (Tumour), TamakShwasa (Bronchial Asthma), Galganda (Goitre), etc.

Contraindications:-

- Navajwara (Acute fevers)

- Krisha (Emaciated patients)
- Rajayakshma (Tuberculosis)
- Garbhini (Pregnant women)
- Hridroga (Cardiac problems)

Complications:

The complications during Virechana therapy may be in the form of Ayoga / Atiyoga.

Symptoms of Ayoga:

1. Hridya Ashuddhi (Heaviness of Precordium)
2. Udara Ashuddhi (heaviness of abdomen)
3. Aruchi (Anorexia)
4. Kapha-pitta ulklesha.
5. Kandu (itching)
6. Daha (burning sensation)
7. Pitika (eruptions)
8. Peenasa (sinusitis)
9. Obstruction of Vata & Mala

Symptoms of Samyak virechana

The symptoms of Samyak virechana are opposite to that of Ayoga.

Symptoms of Atiyoga

1. Malena
2. Prolapse of rectum
3. Thirst
4. Giddiness
5. Sunken eyes

Scientific observations

This process cleans the channels by the removal of accumulated waste products, undigested material and the toxins mainly from the gut (Gastrointestinal tract). It enhances the appetite, power of digestion and absorption of food.

Benefits of Samshodhana:

Samshodhana (Vamana & Virechana) procedures provide the following benefits:

- * Clarity of the mind
- * Strength to the sense organs
- * Stability to the tissues

- * Improves the digestion
- * Slows down the Ageing process

ANUVASAN AND ASTHAPAN VASTI

Vasti karma is the procedure by which the medicines in suspension form are administered through rectum or genitourinary tract using Vastiyantara. It is the most important procedure among Panchakarma procedures and the most appropriate remedial measure for Vatadosha.

Materials and Equipments:

- Thread, vessels, churner, heating apparatus, Vastiputaka (Bladder or polythene bag approx. 1.5 Lt. capacity) enema pot - 1
- Vasti netra (Nozzle) red rubber catheter 16 no - 1
- Bed -1
- Towel-1
- Disposable sheet-1
- Table/ bench, towel, hot water for bath etc.)

Medicines - usual ingredients:

- Karmavasti - 30 in number (12 Niruha, 18 Anuvasana)
- Kalavasti - 16 in number (6 Niruha, 10 Anuvasana)
- Yogavasti - 8 in number (3 Niruha, 5 Anuvasana).

Commonly used Vasti Yogas:

- Dashmool basti
- Erand mool basti
- Madhutailika vasti
- Bala guduchyadi vasti
- Patolanimbadi vasti
- Vaitarana vasti

Indications:

- Neurological disorders - Hemiplegia, Paraplegia, Sciatica, parkinson's disease etc.
- Rheumatological disorders - Gout, Rheumatoid Arthritis, Lumbago, Osteo Arthritis, Myalgia etc.
- Digestive disorders
- Chronic Fever
- Secondary Amenorrhea, etc.

Contraindications:

- Urakshata (Chest Injuries)
- Krisha (Emaciated body)
- Amatisara (Diarrhoea with mucus)
- Chhardi (Vomiting)
- Kasa (Cough)
- Swasa (Asthma)
- Madhumeha (Diabetes)
- Arsha (Piles)
- Shoona Payu (Inflamed Anus)
- Kritahara (Immediately after taking food)
- Udakodara (Ascitis)

Garbhini (Pregnant woman)

Basti Karma the medicated oil or herbal decoction is administered through the anal route. In modern medicine enemas are most commonly given to clean the lower bowel as a last resort for constipation treatment when, all other methods fail.

It has also been described as Ardha Chikitsa . i.e. half treatment for management of diseases.

Basti have been categorised into various types according to type of ingredients action of Basti & number of Basti. Medicines/ ingredients used in Basti Karma are selected as per the condition of disease & condition of the patient. Basti is commonly used alone or along with Ayurveda medication, in all Vata Vyadhi (neurological disorders)

indicated in various diseases as Anaha (Distended Abdomen), Malavrodh (Constipation), Rajokshay (Amenorrhea), Adhman (Abdominal spasmodic Pain), Vatrakta (Gout), Pleea (splenomegaly) Parshva graham (Slipped Disc), Prishtha graham (Spondylosis), Akshepak (Paralysis) etc. It is also used for increasing weight in emaciated peoples (by Brihan Basti), & for reduce weight in obese (by Lekhan Basti). It can also be used in children as well but with utmost care under physician's supervision.

Basti Karma is broadly divided in two types according to the consistency of the drugs Sneha Basti(Anuvasan) and Niruha Basti (Aasthaapana) .

Niruha basti can be held for 15-20 minutes, or longer if comfortable, up to 48 minutes.

Following the administration of niruha basti, one can have a light meal of easily digestible food.

Anuvasana basti can be periods of time, even up to a full day, as long as it is comfortable for the client, as it continues to provide a supportive effect

Considerations Before Oil Enema .

Time : In Vata & Pitta Dosha; autumn, rainy & summer season – evening time.

In Kapha Dosha; winter & spring season – day time.

After virechana on 9th day.

Immediately after taking food.

Formulation of Basti

Dosha : Vata- 9 or 11, Pitta – 5 or 7, Kapha-1 or 3 Basti.

Dose :

Dose according to age 120 ml and increase to 250 ml . and it should be ¼ th of dose of decoction enema

Procedure of Oil Enema (Anuvasana Basti Vidhi)

Preliminary procedure (Poorvakarma)

Collection of necessary materials : enema syringe, rubber catheter, rock salt, powder, medicated oil or ghee etc as per the disease should be collected, purificatory enema drugs, palliative enema drugs & other medicines for treating the complications are collected in adequate quantity.

Examination of patient : Assessing the patient for whether fit for therapy or not. Examination of 11 factors.

Preparation of patient:

- Massage & sudation
- Light diet having hot property, not too oily & not too dry Walking for 100 steps & then excreting the urine, stool etc.

Preparation of enema : Take required quantity of medicated oil/ghee & add rock salt (3 to 9 gm) and prescribed powder (6 to 12 gm), triturate till mixture becomes homogeneous. Then it should be oil, it is filled into the enema syringe connected with rubber catheter.

Main procedure (pradhna karma)

Immediately after walking (within 5 minutes after taking the meal), patient is brought to the Basti room. Then procedure of administration is same as decoction enema except some changes, which are as follows-

- After giving Basti, gluteal region should be struck with palm Both lower limbs

should be lifted for three times

- Massage of sole & palm
- Oil massage over the painful area.
- Post-Operative Procedure .

Return of Basti (Basti Pratyagamana): The returning time of oil enema (Sneha Basti) is 9 hours. If the given oil enema comes immediately then it does not serve its purpose, because it should remain inside for at least 3 to 12 hrs for desired therapeutic action. In such condition another enema should be given. Advise the not retain voluntarily expell forcefully.

Diet & planning of other Basti :

- Hot water or medicated water prepared with coriander & ginger for drinking.
- If severe aggravation of Vata, then oil enema should be given on the same day evening.
- If moderate aggravation of Vata, oil enema should be given on alternate days. If case of aggravation of Kapha, on 3rd or 5th day oil enema should be given.
- If decoction enema is to be given, then on the next day it should be given.
- Symptoms of adequate, inadequate and excess effect of oil enema Symptoms of adequate oil enema:
 - Return of Sneha with stool and flatus Clarity of intellect
 - & senses Purification of blood
- Sleep
- Lightness
- Strength
- Complication of Sneha Basti may be produced due to obstruction (Avarana) of Sneha due to Vata, Pitta, Kapha or by excess of Mala or food and when given to a person on an empty stomach.

NASYAM

The nose is the door to consciousness and the pathway to our inner pharmacy. Medications that are administered via the nasal passages affect the mind, prana vata, tarpaka kapha, sadhaka pitta, and majja dhatu

Etymology

The word Nasya is derived from 'Nasa' Dhatu.

The literary meaning of the word Nasya is being in the nose or the things beneficial to the nose. Vacaspathyam derives word 'Nastaha' which means beneficial for the nose.

Definition

Nasya karma is a therapeutic procedure, in which the medicated oil, decoction, juice, powder etc. are administered through nose to eliminate the vitiated bio-humors situated in head.

Synonym

Shirovirechana, Shirovireka, moordhavirechana, Nastah karma, Navana are the synonym of Nasya karma.

Classification of Nasya:-

- **According to the mode of administration :** navana, Avapeedana, Pradhamana, Dhooma, Pratimarsha
- **According to mode of action :** recana, Tarpana, Shamana

Brief Description of Different types of Nasya

- Navana Nasya
- Navana is one of the important and well applicable therapies of Nasya Karma.

Method : Navana is administered by instilling the drops of a medicated oil or ghee into the nose.

Instrument : Dropper, steamer,

Types : It can be mainly subclassified into Snehana and Shodhana Nasya.

Snehan Nasya : As the word Sneha suggests, Snehana Nasya gives strength to all the tissues.

Dose : The following is the dosage pattern for Sneha Nasya.

Type of dose

- Dose
- Low dose 8 drops in each nostril.
- Medium dose 16 drops in each nostril
- High dose 32 drops in each nostril.

Note : But in practice maximum 16 drops in each nostril is used.

Benefits of Sneha Nasya

- Who practices Nasya at the proper time will keep his sight, smell & hearing unimpaired.
- Beard & hair will not turn grey or thin.
- Hair will not fall but will grow in abundance.
- Rigidity of neck, headache, facial paralysis, trismus, rhinitis, hemicrania & tremors of the head will be alleviated.
- The vessels, joints, sinus & tendons of his cranium will be well nourished by the nasya & will acquire great strength.
- The face will become cheerful & plump, the voice will become mellow, firm & stentorian. All the sense organs will be clarified & greatly strengthened.

Indications of Sneha Nasya

- Headache due to Vata Dosha
- Tension headache
- Hair fall
- Premature wrinkles on skin
- Premature greying of hair
- Falling of moustache
- Falling of teeth
- Intense ear ache
- Refractive error
- Diseases of nose
- Dryness of mouth
- Frozen shoulder
- Difficulty in awakening
- Diseases of mouth due to Vata & Pitta

Shodhana Nasya : Sushruta's Shirovirechana type is included in Shodhana type of Navana Nasya. It eliminates the vitiated bio-humors.

Drugs : in this type of Nasya, oil prepared by Shirovirechana drugs like piper longum (pippali), Moringa olifera (Shigru) etc. should be selected .

Dose : according to Sushruta, It can be given in following dosage Schedule

Type of dose

- Dose
- Low dose 4 drops
- Medium dose 6 drops
- High dose 8 drops

Indications

- Head filled with kapha
- Anorexia
- Heaviness of head
- Pain
- Rhinitis
- Hemicrania
- Worms in head
- Rhinitis
- Epilepsy
- anosmia

Other diseases of head & ENT

Time of Navana

S.No.	Season	Time of Nasya administration
1	Winter	Noon
2	Autumn & spring	Morning
3	Summer	Evening
4	Rainy	Sunny day

S.No.	Disease	Time of day
1	Kapha	Fore noon
2	Pitta Roga	Noon
3	Vata Roga	After noon

Avapeedana Nasya : It is a type of Shodhana Nasya.

Definition : The word Avapeedana means it is expressed juice of leaves or paste (kalka) of required medicine.

Method : For this purpose first paste of the required medicine is prepared which is placed in white & clean cloth & is squeezed to obtain the required quantity of juice, directly in the nostril of the patient.

The administration of the drug in this way is known as Avapeedana Nasya.

It may also be given by dipping the cotton swab (Picu) into the decoction or cold infusion, juice of fresh herbs of the required drug.

Types :

It is mainly of two types.

- Stambhana Nasya
- shodhana nasya.

Thus both the texts have no difference of opinion.

Drugs : For shodhana purpose paste of potent drugs like Saindhava, Pippli etc. have been mentioned as Avapeedana Nasya and for Stambhana purpose (Stambhana) drugs have been described.

Conscious stimulating Nasya (Sajna prabodhana) is another type of Shodhana Nasya, which used to stimulate the consciousness of patient in semi or unconsciousness.

Dose : Like Shirovirechana, Avapeedana nasya should be given in the following dose -

Type of dose

- Dose

- Low dose - 4 drops
- Medium dose -6 drops
- High dose -8 drops

Indications :

- Mental disorders
- Epilepsy
- Headache
- Delusion
- Altered concentration
- Fainting
- Coma
- Fear
- Anger
- Tender
- Thin
- Female
- Bleeding disorders
- Poisoning
- Trauma
- tetanus

Pradhamana or Dhmapana Nasya : Dhmapana or Pradhamana is a specific Shodhana Nasya.

Definition : This type of Nasya is instilled with powder specifically for Shirovirechana.

Method : In pradhamana Nasya, fine powder of drugs is forcedly blown into the nostril with the help of 4 inch pipe/straw. The fine powder of prescribed drug is kept at one end of pipe and air is blown from the other end, so that the medicine could enter into the nostrils.¹³

Dose : According to videha the dose of Pradhamana Nasya is 3 pinch (3 Muchyuti).

Drug : Generally potent/strong drugs like – Rock salt, garlic, Commiphora mukul, piper longum, embelia ribes, etc. are used

Indications : Its indications are as follows.

- Mental disorders
- Coma
- Poisoning
- Warms in the head
- Excessive aggravation of bio-humors

Dhooma Nasya : Dhooma Nasya is defined as medicated fume inhaled through nose and exhaled through oral route. The inhalation & exhalation of smoke through mouth is known as smoking (Dhoomapana) and is not included in Nasya. Inhalation of dhuma through mouth & exhalation through nose is prohibited in the classics as it is harmful to eye sight.

14 Types : Dhooma Nasya are of the following types :

Prayogika

Snihika

Vairechanika

Instrument : Charaka has mentioned special smoking pipe to errhine smoke. It should be of 24 Angula (finger breadth) length and breadth of measuring one's own finger for eliminative (Vairechanika) type, 32 Angula for oleative/unctuous (Snaihika) Dhooma and 36 Angula for regular/habitual (Prayogika) Dhooma is advocated.¹⁵

Dose : During the prescribed time, a wise person should smoke twice for habitual type of smoking, once for unctuous type and three to four times for the eliminative type of smoking.

Drugs : For habitual type of smoking drugs like Callicarpa macrophylla (Priyangu), Vetiveria zizanioidis (Ushira) etc. should be used.

For unctuous type ghee, muscle fat etc.

For eliminative type, drugs like Clitoria ternatus (Aparajita), Achyranthes aspera (Apamarga) etc. Should be used.

Indication : Dhooma Nasya is indicated in diseases of head, nose & eye.

Marsha – Pratimarsha Nasya : Marsha and Pratimarsha both consists of instillation of oil into the nostrils. It is well tolerated and is very easy procedure.

Pratimarsha and Marsha are same in principle, but the main difference between them is of dose. In pratimarsha Nasya 2 drops are given while in Marsha Nasya the dose is 6 to 10 drops.

Marsha : According to Vagbhata dropping/instillation of Sneha into the nostrils from 6 to 10 drops is known as Marsha. According to Vagbhata Marsha Nasya gives quick result and more effective than pratimarsha nasya but has complication.

Pratimarsha Nasya : pratimarsha Nasya could be given daily and even in all the seasons in morning and evening.

Method : it is given by dipping the finger in the required oil and then dropping it in the nostrils. The patient Should be advised not to sniff the oil.

Dose : two drops morning and evening. The sneha Should at least reach from nose to fullet, but it should be too much in quantity that can produce secretion in throat.

Indications : Pratimarsha could be given in Any age, Any season, even in unsuitable time & season i.e. in rainy & bad weather day.

It is used as preventive, pramotive & curative purpose in the following consition.

- Child
- Elder
- Fearful
- Tender person
- Weak patients
- Injured
- Thirstiness
- Dryness of mouth
- Wrinkles on skin

- Greyness of hair

Contra – indications :

- Acute sinusitis
- Chronic sinusitis
- Alcoholic
- Deafness
- Excess of Dosha
- Exited Dosha

It is contraindicated in such persons because the dose of sneha is incapable to eliminate bio-humors or destroy the warms (Krumi); and already aggravated bio-humors may get vitiated further.

Sushruta and Sharangdhara have described 14 suitable times for pratimarsha Nasya, while vagbhata has mentioned.

- Time for Pratimarsha Nasya
- After getuping from the bed
- After cleaning the teeth
- Before going outside
- After exercise
- After sexual intercourse
- After walking
- After urination
- After passing flatus
- Gargaling
- After applying collyrium (Anjana)
- After meal
- After sneezing
- After sleeping in the noon
- At evening
- After vomiting
- After head massage
- After defaecation
- After laughing

Time shodule in diiferent seasons should be as below-

Season

Time of nasya

- Summer - Morning
- Winter- Noon Rainy Day Should be clear.

According to Sushruta in normal conditions Nasya should be given in empty stomach, at the time when the person usually takes his meal. Time schedule in different diseases is as below-

Disease

Time of Nasya

- Kapha diseases - Morning
- Pitta diseases - Noon
- Vata diseases - Evening

Nasya should be given daily in morning and evening in vata type of head disease, hiccough, stiffness of neck and hoarseness of voice.³¹

Duration of Nasya Karma

Nasya Karma may be given for seven consecutive day. In conditions like Vata diseases of head, hiccough, torticollis, loss of voice etc. it may be done twice a day (in morning and evening).³²

Nasya should be given for 3 days, 5 days, 7 days & 8 days or till occurrence of symptoms of adequate Nasya as stated in Ashtanga Samgraha.³³

Dose of Nasya Karma

Sushruta and Vagbhata have mentioned the dose in the form of drops (Bindu), here one Bindu means the drop which is formed after dipping the two phalanges of index finger.³⁴ Table showing the dose of Nasya Karma No.

Type of Nasya

- Drops in each Nostril
- Low dose
- Medium dose
- High dose

Snehana Nasya 16 32	8	2 Shodhana nasya 4 6 8	3 Marsha Nasya 6 8 10	4 Avapeedana Nasya (Kalka Nasya) 4 6 8
5. Pratimarsha Nasya 2 2 2				

Procedure of Errhine Therapy (Nasya Karma)

The procedure of Nasya therapy can be divided into the following three headings

Preparatory procedure

Main procedure

Post-operative procedure

Preparatory Procedure (Poorva Karma)

Collection of necessary materials : Before giving Nasya, arrangement of the material and equipments should be done. There should be a special room called Nasya room free from atmospheric effects like direct air and duct, etc. and with appropriate light arrangement. Following articles should be collected

before Nasya :-

A table for lying.

Medicines for Nasya

For Snehana, Avapeedana, marsha and Pratimarsha Nasya, there should be a dropper. For pradhmana Nasya straw and smoking machine (Dhooma yantra) for Dhoom Nasya are required. Besides these one needs efficient assistant, oil, steamer, spitting pots, bowl, napkins, and towels also.

Selection of the patient : The patient should be selected according to the indications and contraindications of Nasya described in classics.

Preparation of patient : Patient should have passed natural urges like urine & stool.

Then the patient is advised to lie down on Nasya table. Before Nasya, gentle massage should be done on scalp, forehead, face, and neck for 3 to 5 minutes by medicated oil like Bala Taila followed by mild sudation.

Main procedure (Pradhana Karma)

It includes following-

Administration of Nasya Yoga

Observation of adequate, inadequate and excess symptoms

Administration of Nasya Yoga:35

- Patient should lie down in supine position with ease symptoms. Head should be extended backwards so that the angle should be 45°.
- Head should not be excessively flexed or extended.
- If the head is not lowered, the nasal medication may not reach to the desired target and if it is lowered too much, there may be the danger of medication to be lodged in brain.
- After covering the eyes with clean cotton cloth, the physician should raise the tip of the patient's nose with his left thumb and with the right hand the luke warm medicine should be dropped in both the nostrils not too fast or not too slow in proper way.
- The drug should be neither less nor more in the dose i.e. it should be in the proper quantity.
- It should also be neither very hot nor very cold. i.e. it should be luke warm.
- After instilling the medicine, patient is told to sniff, so that medicine will enter quickly and then spreads uniformly.
- Patient is advised to remain in same posture for a minutes.
- The patient is advised to remain relaxed while taking Nasya.
- Patient should avoid speech, anger, sneezing, laughing and head shaking during Nasya Karma.

Observation of adequate and excess symptoms :

Symptoms of adequate Nasya :

- Lightness of chest
- Lightness of head
- Lightness of eye
- Clarity of channels

- Clarity of voice
- Clarity of mouth
- Clarity of sense organs
- Increase of vision
- Clarity of mind
- Pacification of disease
- Good sleep & easy awakening
- Comfortable breathing

Symptoms of inadequate Nasya : if nasya is not given in proper way

or the dose is less, features of inadequate Nasya occur which are as shown in the table-

Heaviness of head & body

- Coating of throat
- Expectoration
- Itching
- Coating of throat
- Dryness
- Abnormality of Vata
- Secretion from channels
- Dryness of nose
- Dryness of mouth
- Symptoms of excess Nasya : 38
- Heaviness of head
- Entiness in head
- Headache
- Pain in eye
- Pain in temporal region
- Pricking pain
- Impaired function of sense organs
- Discharge of brain Vata
- Itching
- Salivation
- Rhinitis
- Anorexia
- Post – Operative Procedure
- It includes following-
- Immediate measures after Nasya administration
- Medicated smoking & gargling
- Restrictions

Complications & their management:

Immediate measures after Nasya administration : After administration of nasya patient should lie supine for about 2 minutes. After administration of Nasya feet, shoulders, palms, and ears should be massaged. 39 The head, cheek, and neck could be again subjected to sudation.

The patient should be advised to avoid swallowing of medicine (nasya aushadhi) & Kapha etc biohumors.

The oil that has been dropped in the nose may be repeatedly drained out together with the morbid biohumors, especially Kapha; should be spit out by the patient slowly.

Patient should be instructed to spit out the excessive medicine which has come into the oropharynx.

Mediated smoking & gargling : these are advocated to expel out the remnant Kapha lodged in throat and Shringataka marma. Restrictions

Patient is advised to stay at windless place and take light meal and luke warm water.

One should avoid dust, smoke, sunlight, alcohol, riding, anger, excess fat and liquid diet. Day sleep and cold water for any purpose like drinking, washing etc. should be avoided after Nasya Karma.

Complications & their management : The patient after taking the Nasya Karma if does not follow the regimen given above, causes aggravation of Dosha leading to many complications which are known as Vyapad.

Complication of Nasya karma may occur due to :-

Administration of Nasya in contraindicated diseases & persons

Due to technical error.

Anu Taila : it is the most commonly used medicated oil for Nasya both for preventive and curative purposes.

Shand bindu oil.

Panchgun oil.

Durva swaras.

Lashun payajka ras. Chandan ras

Nari dhugdh

Gud and shunthi

Gud and shunthi pipali sendhav.in tandra, murcha.

Bhibhitaki `nasyam .

PASHCHAT KARMA-SAMSARJANKRAMA

It is vital to follow a special diet for several days after treatment to recandle the agni (digestive fire). After successful virechan, patient is kept on samsarjan karma to gradually improve his digestive fire.

Charak has mentioned the importance of samsarjan karma as follows यथाऽणुरग्निस्तृणगोमयाद्यै संधुक्ष्यमाणोभवतिकमेण। महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिरन्तरग्निः ॥ च०सि०1/12

Samsarjan karma improves the digestive fire of patient. In this therapy patient is advised to take peya, vilepi and mamsaras in sequence for four to eight days.

पेयाविलेपीमकृतकृतं च यूशरसं त्रिद्विरथैकशश्च । क्रमेणसेवेतविशुद्धकायः प्रधानमध्यावरशुद्धिशुद्धः ॥ च०सि०

	प्रधान शुद्धि	मध्यम शुद्धि	अवर शुद्धि	
प्रथम दिन-सायंकाल	प्रथम अन्नकाल	पेया	पेया	पेया
द्वितीयदिन	द्वितीय अन्नकाल	पेया	पेया	विलेपी

	तृतीय अन्नकाल	पेया	विलेपी	अकृत मांसरस
तृतीयदिन	चतुर्थ अन्नकाल	विलेपी	विलेपी	कृत मांसरस
	पंचम अन्नकाल	विलेपी	अकृत मांसरस	
चतुर्थदिन	षष्ठ अन्नकाल	विलेपी	अकृत मांसरस	
	सप्तम अन्नकाल	अकृत मांसरस	कृत मांसरस	
पंचमदिन	अष्टम अन्नकाल	अकृत मांसरस	कृत मांसरस	
	नवम् अन्नकाल	अकृत मांसरस		
षष्ठदिन	दशम् अन्नकाल	कृत मांसरस		
	एकादश अन्नकाल	कृत मांसरस		
सप्तमदिन	द्वादश अन्नकाल	कृत मांसरस		

RASAYANA CHIKITSA

The word Rasayana is derived from Sanskrit language which means the path of essence, rasa – Essence and ayana – Path. Rasayana Chikitsa in Ayurveda is a rejuvenation program that maintains and also retains the vitality and youthful health to its fullest. As it is mainly aimed at restoration of the well-being of the mind and body, this treatment is done in two steps – conservation and transmutation of energy. Rasayana Chikitsa in Ayurveda is one of the prominent branches in Ayurveda that ensures the normal functioning of overall organs, nerves, bones, and mind through various therapies. This rejuvenation and revitalization therapy has deep and prolonged effects. The benefits of Rasayana Chikitsa are listed below:

1. Rasayana Chikitsa in Ayurveda is the only treatment that boosts the vital force of life (the ojus) and the immune system. It helps a person to maintain good health or to establish impaired or lost physical or mental health. Ojus gives a bright look, sharp memory, high performance, and every expected pleasure.
2. Rasayana Chikitsa is supposed to nourish the blood, lymph, flesh, adipose tissue, and semen, and thus prevent freedom from chronic degenerative disorders like Arthritis and disease of senility.
3. Rasayana is to improve metabolic processes which result in best possible biotransformation and produce the best quality bodily tissue and delay senility and prevent other diseases of old age.

4. Rasayana which has a marked action on sexual organs are called Vrishya as Shukra Dhatu is best nourished by it.
5. Rasayana builds natural resistance against infection.
6. Rasayana drugs invigorate the body in general by sustaining the required balance between anabolism and Catabolism.
7. Rasayana drugs which may act as Antioxidants, as well as Immunomodulator, may also act as antiaging.

SARVANG ABHYANGA

Abhyanga can be defined as the procedure of application of Sneha Dravya over the body with mild pressure. Thus taila/ghrita/vasa, etc. are rubbed over the body in directions comfortable to the patient. It improves strength and alleviates Vata. Abhyanga is a type of Bahya Snehana. It can be performed as therapeutic procedure as well as preventive procedure.

Materials and Equipments:

- Abhyanga table - 1
- Medicated oil - 100 to 150ml
- Vessel - 200ml. capacity
- Tissue paper/soft towel
- Green gram powder/ Medicated Snana Churna/ Medicated soap

Oils commonly used in the Abhyanga:

- Masha taila
- Narayana taila
- Dhanvantara taila
- Karpasasthyadi taila
- Ksheera bala taila etc.

Man power:

- Ayurvedic Physician : 1
- Masseur : 2

Procedure:

- The patient is made to sit on the Abhyanga table with leg extended. The oil is to be heated to at 38 degree temperature.
- Oil applied over the middle of head four finger away from forehead. massage on head and forehead for 5 minutes.
- Oil is applied in ears, and soles of feet, hands and nabhi,

- Then the oil should be applied uniformly with mild pressure over the body from up to downward direction .so it increases blood circulation.
- On joints like knee,elbow,ankle joint, massage should be done in circular direction.
- Massage can be done according to organ and insertion of muscles,and hair follicles .

On each extremities 5 minits massage can be done.

- 1 . leg to foot in left leg,and marma points janu marma, talhirdya marma , kshipra marma ,
Knee joint circular direction , janu marma, 5 mints
 2. Thigh to foot in right leg, and marma points janu marma, tal hirdya marma , kshipra marma
Knee joint circular direction , janu marma and points 5mints.
 3. abdomen in anticlock wise direction for 3 mints
 4. hands to abdomen right hand -- all hands point like kshrip marma, tal hridya marma, manibhand marma , 3mints. It helps to move aggravated dosha from extremities to abdomen .
 - 5 hands to abdomen left- hand – similar way for 3mints.
 - 6.neck and face massage 3mints,
- Ask the patient to turns towards left on abdomen
7. Massage on left leg on upword direction so veins can carry blood towards heart for 5 mints.
– points – talhridya marma, center of foot , inderbasti marma, 4finger below the knee joint.urvi marma 4 finger below thigh give 3 points at the distance of 2 fingers each.
 8. Massage on right leg on upword direction so veins can carry blood towards heart for 5 .
Same as left leg.
 9. massage on back and cervical and lumbar points. 1 finger distance on each vertibras. 5 mints.
 10. massage on hand to back left arm . 3 mints
 11. massage on hand to back right arm . 3 mints.

Another type -

Abhyanga should be done in seven postion -sitting, supine, right lateral and left lateral positions and prone position.

At the end of the procedure the oil on the body is wiped off with tissue paper or towels.

Duration:

- Usually 45 to 50 minutes.
- Post operative procedure
- Patient should take complete rest for half to one hour in a comfortable manner. Bath can be taken with hot water and medicated powder (Snana churna) or soap may be used to remove the oil and to clean the body. Light semisolid digestible diet may be advised after bath.

Indications:

- Neuromuscular disorders - Pakshavadha (Hemiplegia), Shaishaveeya- vata (Poliomyelitis), Pangu (paraplegia) and Gridhrasi (Sciatica) etc.
- Rheumatological problems- Arthritis, Lumbago etc.
- Vriddhavastha (Old age)
- Shirahshula (Headache)
- Angamarda (Bodyache)
- Rejuvenation of the body

Contraindications:

Aamdosha

- Navajwara (Acute fevers)
- Ajeerna (Indigestion)
- Raktapitta (Hemorrhagic disorders)
- Atisara (Diarrhoea)
- Immediately after Panchakarma

Actions:

- It provides smoothness and improves luster of the skin.
- It takes care of body-exhaustion
- It controls Vata (Neurological disorders)
- It improves vision
- It induces sound sleep
- It strengthens the body and gives longevity

Scientific explanation:

The Abhyanga with oils provides stimulation to the nerves. It improves the sensory motor integration. It also gives passive exercise to the muscles thereby strengthening them. The gentle pressure used during massage relaxes the muscles.

Abhyanga also removes skin dryness and improves skin lustre.

SARVANG SWEDA

This is a kind of sudation by which medicated steam is applied to the patient's body for a certain period of time to get perspiration. It removes stiffness, heaviness and coldness from the body. For this purpose Bashpa Sweda Yantra (A steam-bath chamber) is required. Medicinal herbs /decoction is kept boiling in the Bashpa Sweda Yantra from where the steam is generated and applied all over the body or any specific part through a tube or pipe. The patient is advised to lie down inside

the steam chamber after massage with warm oil (20⁰-22⁰C). for 5 to 10 mints till swedan lakshna appear. A thick cotton sheet may be used to cover the body to get proper perspiration.

Materials and Equipments:

- Medicated kwathas (Decoction)
- Suitable oil for massage (Mahanarayana Taila, Dhanwantara Taila etc.)
- Bashpa Sweda Yantra/ Steam Chamber
- Bed-sheet
- Cloth
- Towel etc

Medicated kwathas (Decoction):

- Usually Dashamoola is used:
 - Bilwa (*Aegle marmelos*)
 - Agnimadha (*Premna integrifolia*)
 - Shyonaka (*Oroxylum indicum*)
 - Patala (*Ptereospermum suaveolens*)
 - Gambhari (*Gmelina arborea*)
 - Brihati (*Solanum indicum*)
 - Kantakari (*Solanum xanthocarpum*)
 - Gokshura (*Tribulus terrestris*)
 - Shaliparni (*Desmodium gangeticum*)
 - Prishniparni (*Uraria picta*)
- Tulasi (*Ocimum sanctum*)
- Nirgundi (Moola / patra) (*Vitex negundo*)
- Eranda Moola (*Ricinus communis*), may also be used.

Oils for massage:

- Mahanarayana Taila
- Rasnadi taila,
- Nirgundi taila,
- Dhanwantara taila etc.(as indicated by physician)

Man power:

- Ayurvedic Physician : 1
- Masseur : 1

Mode of administration/ procedure:

Patients are to be massaged properly with suitable oil for 30-45 minutes all over the body. Then the patient is advised to lie down inside the Bashpa Sweda Yantra and cover the body with a blanket. Patient is to remain inside the yantra for 15-20 minutes or till he gets proper perspiration (Samyakswinna Lakshana¹⁶). Prior to Virechana it is recommended for 3 days and for Vamana one day. At the end of the procedure, patient may come out of the chamber and the sweat is wiped off with a towel.

Bath is advised with luke warm water .

Indications:

Neuro muscular disorders	- Hemiplegia, Para plegia, sciatica etc
Rheumatological problems	- Rheumatoid arthritis, Osteoarthritis, Post fracture stiffness of joints, etc.

Rejuvenation therapy

not to be given in

- | | |
|---------------------|---------------------|
| • Visarpa | - Erysipelas |
| • Timira | - Cataract |
| • Madhumeha | - Diabetes Mellitus |
| • Raktapitta | - Bleeding |
| • Disorders Atisara | - Diarrhoea |

Precautions after savidhan chikitsa don't

1. Take bath with luke warm water
2. Take rest for half an hour .
3. Don't expose your body too cold climate

samyak lakshna

Shuloparama – pacification of pain

Stambha nigraha – reduction of stiffness (catches) or tightness in the body parts

Gaurava nigraha – reduction of the 'feeling of heaviness in body parts'

Maardava (mridutva) – smoothness of the body or body parts (feel as if the body parts have become smooth)

Sweda praadurbhaava – sweating of body or parts of the body which have been subjected to swedana or sudation

Asnigdha lakshana

Hard and dry stool, derangement of Vayu, weak digestion power, roughness and dryness of the skin

Ati Snigdha Lakshana:

Paleness, heaviness, stiffness, stool indicative of indigestion.

Appearance of pallor – yellowish white discoloration

Complications and management:

Fainting – Sprinkle cold water on the face, apply suitable oil, Drakshadi kwatha internally can be given.

Burns– Apply Madhu (Honey), Ghrita (Ghee), Ghritakumari (Aloe vera) and other suitable treatment.

Dietary regimen:

Light (liquid or semisolid) diet is advised throughout the procedure.

Scientific explanation:

Swedana liquefies the Doshas and facilitate to bring them to Koshta, where they can be expelled out by subsequent Panchakarma procedures.

STHANIK ABHYANGA

A person's Prakriti and depend upon disease local masage can be advice with the selection of the suitable oil, . For different disorders, the type of massage depends on the involved body parts. For blood disorders, gentle massage should be used. Massage with deep pressure is recommended for muscle disorders. Kneading massage is best for ligament and tendon disorders, and circular massage is used for joint disorders. The duration of massage is generally longer in people with Vata Prakriti and shorter for people with Kapha Prakriti. Children and elderly persons may require massage therapy daily as body tissues are developing and degenerating, respectively.

Time Duration : 15 to 30 Min.

Benefits :

- Getting rid of toxins accumulated in the body's tissues.
- Improve mobility and flexibility in the neck and shoulders.
- Improve blood circulation lymphatic flow.
- Fight insomnia, headaches,
- Migraines, sinusitis and give relief to strained eyes.

NADI SWEDA

Nadi Swedana is usually a local sudation, limited to a part of the body like a painful joint, back, shoulder or neck. Thus, when swedana is to be done for a limited part of the body, Nadi Sweda is preferred. Application of oil to the body part that is to be subjected to sudation(sweating) treatment,

followed by passing the steam to the same part with help of a tubular pipe is the procedure of nadi swedan.

Drugs for nadi swedan. – Shigru , erand, punarnava, dashmool, erk patra, bhanga patra, amal kanji etc I

Processure -

After having administered Snehana or Abhyanga, the patient should be made to sit in a room devoid of breeze, facing North or East, the afflicted part to be applied with steaming covered with thin layer of cloth. Care should be taken to see that the nadi is neither too close nor too far away from the afflicted part. If it is too close to the body part there will be chance of excessive heat being provided to the afflicted region and also over-burning.

Duration — Nadi Swedana should be provided for 30-60 minutes (or as needed). Sweda can be done continuously for 7-21 days or according to the condition.

Benefits of Nadi Swedana

- Relieves pain.
- Relieveoedema.
- Brings softness to the body.
- Reduces the stiffness of the joints and keeps them mobile.
- Improves the process of blood circulation.
- It helps in removing the mala of the body.
- It removes muscular stiffness.

Indications:

- Sandhi vata (osteo arthritis)
- Pakshaghata (paralysis)
- Bala pakshaghata (polio myelitis) All vata
- related disorders Shwasa (asthma)
- Kasa (cough)
- Ardita (facial paralysis) Gridhrasi
- (sciatica) Manyashula
- (spondylitis) Katishula (back ache)

UDHVARTHANA (POWDER MASSAGE)

Definition: Ubbing The Body With Powdered Medicine Is Called As Udvathana.

Classification: udvartana can be classified as two types :

- 1) Udgharshana
- 2) Utsadana

1. Udgharshana): Rubbing the body with powdered medicine without mixing oil or any liquid is called as "Udgharshana"

Benefits : Pacifies Vata, itching and eruption.

2. Utsadana): reinforced rubbing of body with drugs containing Sneha or medicine mixed with oil or other drugs in the form of paste is called as appearance, cleanliness, and increases beauty.

3. Quantity of powder required: 300 gm to 400gm per day

procedure of Udvaratana

- The best time for Udvaratana is in the early morning between 9 am-12. Before doing Udvaratana, bladder and bowel should be emptied.
- Udvaratana is started from legs, arms, chest, abdomen, back and gluteal region and is done in upward direction.
- Generally duration is 30 to 45 minutes.
- After Udvaratana, patient should take rest for 5 to 10 minutes.
- After relaxation, either powder bolus sudation or steam chamber sudation or hot water bath is advised.
- Mild purgatives such as Triphala Kashaya, Gandharvahastadi Kashaya, patoladi Kashaya (20-30ml) should be prescribed at bed time for better results.

Therapeutic actions of Udvaratana

- Destroys bad odor
- Destroys heaviness
- Destroys stupor
- Relieves itching
- Removes waste
- Pacifies Vata
- Liquefies Kapha
- Liquefies fat
- Sturdiness of parts
- Cleanses the skin
- Reduces Kapha
- Reduces fat
- Softens skin

Drugs used for Udvartana in obesity

General: Triphala, Horse gram (Kulattha), green gram (Mudga), Yava.

Dry skin & prone for rashes : First Abhyanga with Taila. Then powder massage with powders of green gram 50%+horse gram 50%

Very soft, sensitive : Kolakulatthadi Churna + green gram powder make paste with decoction of Triphala, then massage with paste.

Oily & normal skin : Triphala (50%) + Kolakulatthadi Churna (50%)

Diseases	Formulations
Neurological conditions	Kolakulatthadi Churna
Skin diseases and obesity	Triphala Churna
Eczema, dadru, pama, Diabetes Mellitus associated with itching.	Nalpamaradi Churna
Skin diseases	Nimbadi Churna
Excess sweating	Ushira, Candana, Musta, Padma
Skin diseases	Powders of Nimba, Khadira, Guduchi, Aragvadha, Karanja

Indications

- Obesity
- Diabetes mellitus associated with obesity
- Initial stage of MND, Parkinsonism, muscular dystrophy, multiple sclerosis, cerebral palsy etc.
- Skin diseases having Kapha & Pitta predominant Dosha

SHIRODHARA

Shirodhara is a type of Murdha taila (Application of oil to the Head/ scalp), in which prescribed medicated oil/ liquid is continuously poured over the forehead and then allowed to flow over

the scalp from a specific height for a certain period of time.

Materials and Equipments:

- Shirodhara device 1
- Dhara table 1
- Suitable liquids for Shirodhara – 3 litres

Medicines:

Any of the following:

Oils:

- Karpasasthyadi taila
- Ksheera bala taila
- Chandadi taila
- Dhanvantara taila • Narayana taila.

Other liquids:

- Buttermilk prepared with Amalaki (*Emblica officinalis*).
- Decoction of Yashtimadhu (*Glycyrrhiza glabra*)
- Milk
- Coconut water

Man Power:

- Ayurvedic Physician : 1
- Attendant : 2

Mode of administration/procedure:

The patient is to be massaged on the head with suitable oil. In certain cases whole body massage is also done before Shirodhara. Patient should lie in supine position on the Droni with a pillow under the neck and the Shirodhara device is placed over the head. Its height is fixed in such a way that suitably warm oil/ medicated liquids should fall from a height of 8 to 10 cm in a continuous stream of the thickness of a little finger over the forehead. The oil/ liquid poured is recollected and reheated just above the body temperature and again poured in the Dhara Patram. The attendant should move the vessel to both sides of the forehead so that the flow of liquid reaches both sides properly. After this process, the oil is to be wiped off and the patient is advised to take bath with medicated warm water after half an hour.

Duration:

It may be done for 7, 14 or 21 days as per the severity of the disease.

Indications:

- Cerebrovascular disorders - Hemiplegia
- Cerebral palsy
- Facial palsy
- Headache
- Insomnia
- Cervical Spondylitis
- Anxiety Neurosis
- Other psychological disorders
- Eye diseases of neurological origin etc.

Contraindications:

- Space occupying lesion in the brain
- Glaucoma
- Fever
- Conjunctivitis
- Inflammatory conditions of head

Dietary regimen:

- Light diet, preferably semisolids and liquids.
- Scientific explanation:
- Constant flow of liquid in a specified manner relaxes the mind, calms and tranquillizes the patients. It pacifies Vata.

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- Coconut water
- JM Kwath
- Dasamoola Kwath

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Constant flow of liquid in a specified manner relaxes the mind, calms and tranquillizes the patients. It pacifies Vata.

TAKRADHARA

Takra means buttermilk Dhara means Pouring in stream In Takradhara treatment, buttermilk processed with medicinal herbs is used in the form of an external remedy, in the form of a thin stream .

Benefits:

- It helps to relieve mental and physical stress.
- It helps to maintain natural hair colour.
- It helps to maintain the equilibrium of all the three doshas.
- It is also useful to improve immunity.

Prepare Buttermilk for Takradhara:

Amalaki Churna (Coarse powder of Amla – *Emblica officinalis*) – 950 grams)

Takra (sour buttermilk) – 450 grams)

Jalam:

Water – ,2500 grams)

Rasnadi Churnam for Talam (for application on the crown of the scalp after the treatment) Preparation of the medicine (medicated buttermilk for dhara):

The powder of Amalaki and water are taken in the mentioned proportions They are heated on moderate fire on the stove until 1/6th of water remain.

The contents are filtered To this equal quantity of sour buttermilk – 450 grams is added The medicine for Takra Dhara is ready for use

Processure-

1. For treatment vital parameters should be examined viz pulse reading, BP recording, conjunctiva, temperature etc.
2. The patient shall be made to lie on the Dhara table with his head resting on the elevation at the head end. A small pillow is placed as a neck support beneath the neck of the patient. Shiro Abhyanga (Head massage) can be given with Vata alleviating oils like Ksheerabala Taila Massage with medicated oils can be given to the whole body (optional) before Dhara.
3. Cotton pads are placed on the eyes of the patient to avoid the medicaments entering the eyes. The pads can also be tied lightly in position around the eyes as an alternative.
4. The doctor conducting the treatment or the chief attendant should stand or be seated at the head end. One more attendant should be seated near the collecting vessel.
5. The Dhara stand should be placed vertically near the head end, Roop of stand height should 2 feet above the midpoint of the centre of the patient's forehead The Dhara vessel should be filled with the medicine (medicated Takra or buttermilk) should fall from a height of at least 4-6 inches.
6. The temperature of Takra shall be cold in Pitta condition and lukewarm in Vata and Kapha association
7. Time . 45 mints . To 60mints Head injuries and infections, fever etc.
8. Takra Dhara is done for a period of 7 to 14 days or as recommended by the physician.
9. Early hours of the morning (preferably between 6 am and 10am) The patient's scalp is wiped with a sterile cloth .

Indication

- Loss of memory / Alzheimer's disease
- Hair loss and hair fall
- Dandruff - Diabetic neuropathy
- Paralysis insomnia, chronic headaches like migraine, ear-nose diseases, neuropathy and spondylitis.

Contra indication Head injuries and infections, fever etc.

KSHEER DHARA

1536 ml of cow's milk is diluted with 6144 ml of water and to this put 48 Gms each of the roots of Sida Cordifolia and tubers of Asperagus Recemosus (all well washed, crushed and packed loose in a muslin bag and tied up)and boiled over a gentle fire till the quantity is reduced to that of the milk originally taken. When cool enough to handle, the bundle of drags is taken, squeezed, and removed leaving the milk ready for use. This is now allowed to cool, care being taken not to allow cream to be formed on the top. For this the milk is occasionally stirred till completely cooled. It is then diluted with an equal quantity of the fresh tender coconut water and the material for Dhara is ready. Here also, the head as well as the body of the patient should be anointed with medicated oil specially prepared for him, before Dhara is done.

There are variations in the preparations of the material for Dhara; some times the milk is used without being diluted with coconut water, some-times the medicines cooked with the milk may differ etc. these variations are based on the nature of the disease to be treated.

This is generally used in cases of insanity, epilepsy, sleeplessness, burning sensation of the head and certain types of headache.

Ksheera Dhara with Human Breast Milk

This variety of Dhara is especially suited for typhoid fever instead of ice generally used in allopathic practitioners for bringing down the temperature.

Human breast milk (about 384 ml to 1536 ml) is mixed with a little powdered camphor prior to application, care being taken that the milk is used as soon as it is obtained so that there will be no chance of fermentation. It should also be quite cold. Unlike other Dhara, the patient in this case should not be anointed with any medicated oil either on the head or on the body. After performing the Dhara for 1 or 2 hours according to the particular case, the head of the patient is well wiped, the wetness is removed with a clean dry piece of cloth. Then Rasnadi powder is to be rubbed on the vertex of head to prevent increase of Kapha. Then the patient is allowed to rest. This treatment is good for delirium in typhoid fevers as well.

Period for Changing the Liquid in Shirodhara therapy : when milk is used, it should be changed daily. When Dhanyamla is used, it can be used up to 3 days. Oil also should be changed after 3 days.

Note :Semi-automatic and automatic Shirodhara machines are available in the market. These have the temperature and time control. Before ordering these machines make sure that, it should not produce more sound.

SHIRO PICHU

Shiropichu is a procedure in which a piece of cloth or gauze is folded and dipped in specific oil and kept on the anterior frontenalle.

Materials required

- Suitable sneha-50-100ml. (just above body temperature.)
- Cotton – Q.S.
- Hot waterbath-Q.S.
- Gauze (60cm)-1
- Vessel (200ml)-1

- Rasnadi Churna-5g
- Soft towel -1
- Attendant -1
- Armed chair-1

Preparation of patient : Do Abhyanga over head, neck and shoulders.

Procedure : The patient is made to sit comfortably in an armed chair. Tie a band of cloth around his forehead above the ears to prevent the tickling of oil into eyes. Place piece of cloth or cotton pad having length and breadth of 16 cm each on the vertex. Then keep cloth pieces of same size one over the other to reach a height of about 2 cms. Pour the luke warm oil at the center till the cloth is soaked completely. Generally Pichu is kept for 30 to 90 minutes. Then remove the pichu and wipe the head completely. Rasnadi Churna should be applied. Bathing can be done after 1 hour.

Indications :

- Hairfall,
- Itching,
- Cracking of the skin,
- Burning sensation,
- Netra stambha
- Diseases of the head etc.
- Paralysis
- Facial palsy
- Cerebellar dysfunction
- Diseases of the eyes
- Insomnia

Formulations

Diseases	Oils used
Stroke	KB taila, MN taila, Himasagar Taila
Facial paralysis	Karpasasthyadi Taila
Epistaxis	Balaguduchyadi Taila, Padmakadi Taila,
Dandruff	Durdurapatradi taila
Eye diseases	Baladhatryadi taila

Complications and management : Rhinitis – Stop the procedure and treat accordingly.

SHIRO VASTI

The word “Basti” is used here to indicate, “to hold or to retain”. Thus Shirobasti is the procedure wherein, oil is made to stay or retain on the head for a prescribed time. Shirobasti has a wide range of indication in numbness of the head, facial paralysis, insomnia, etc.

Materials required :

1. Rixin/leather (75cm X 20cm)-1
2. Black gram four -200 Gms
3. Cotton ribbon (120cm X 10cm)-2strips, moderately tough, clean and dry
4. Spoon-1
5. Vessel (2 litre)-1
6. Large vessel -1
7. Soft towel-2
8. Hot waterbath-1
9. Armed chair of knee-height-1
10. Therapist-2
11. Taila,takra,milk or decoction – 1.5 litres
12. Rasnadi Churna – 5 Gms
13. Oil for Abhyanga – 100 ml

Preparation of Patient : Shave the head completely. Do whole body massage, plug the ears with cotton to prevent the entry of oil in to the ear. Bowel and bladder should be emptied.

Subject should be purified by purgation therapy. Shirobasti is often done without adopting the purgation therapy. It is certain that the treatment will given better result if the patient has been previously subjected to the preliminary purification, which aims at detoxification.

Procedure : Leather strap and black gram paste for applying to leather strap and 2 stripes of cloths should be collected.

Then patient is advised to sit erect on knee height chair; one strip of cloth, smeared with black gram paste is wrapped around the head, above the ear. Then leather sheet of about 12 finger breadth (9 inch), applied with black gram paste at the bottom of the inner surface of if is tied around the head, so that the lower part of the leather sheet is attached to the strip of the cloth. The two ends of the leather sheet are attached together by using black gram paste. Another strip to cloth pasted with black gram paste is on the bottom of leather sheet. Now the Basti apparatus (Shirobasti Yantra) is

ready.

Then the suitable medicated oil warmed by keeping in hot water is poured slowly and carefully on the head. The quantity of oil should be 2 finger breadth (1 inch) above the scalp. Care must be taken to keep the temperature of oil constant.

The procedure should be continued till the appearance of symptoms such as watering in mouth, moistening of nasal mucosa. But in case of diseased, the time should be fixed according to the predominance of bio-humor. It is as follows-

In Vata predominant diseases 53 minutes

In Pitta predominant diseases 41 minutes

In Kapha predominant diseases 31

minutes In Svastha persons 6 minutes

After the prescribed time, the oil should be removed. Then leather strap & cloth should also be removed. After removing the oil and Basti yantra, gentle massage is done over the head and shoulder area.

Time : Evening is the best time to conduct Shirobasti.

Duration : Maximum duration of shirobasti is considered as 7 consecutive days.

Formulations

Formulations	Indication
KB taila, dhanvantaram taila	Facial paralysis, Headache
Dhanvantaram taila	Parkinsonism
Himasagara taila+Brahmi taila	Insomnia, HTN, Stress, Psychiatric disorders

Precautions

1. Ensure that there are no gaps in the junction of the cap before pouring to check leakage of oil.
2. Check the temperature of oil.
3. Should not heat oil over direct fire.
4. Advise the patient not to sleep.
5. Advise the patient to avoid cold food items, cold breeze exposure.
6. Avoid very hot and cold conditions.
7. Avoid head bath if the disease is contra indicated for the same such as facial paralysis.

Complications and management :

1. **Sneezing and rhinitis** – Talam with Rasnadi Churna and Jambeeraswarasa, dhoomapana with Haridra dhooma varti
2. **Heaviness of head** – Stop the procedure and treat accordingly

STHANIC PICHU

Pichu means padding or sponging. It is a unique therapy falls in the category of Bahya Snehana

Indications of Sthanika Pichu

- Kati Pichu (oil padding done in low back region) in
- Low back pain (lumbago)
- Lumbar spondylosis
- Sciatica
- Sacro-iliac joint pain
- Coccydynia (tail bone pain)
- Intervertebral disc prolapse (IVDP)
- Sprains and strains

Prishta Pichu (oil padding done over the entire vertebral column or backbone) in –

- Pain in or along the entire spine
- Spine pain due to postural changes
- Sprains and muscle strains
- Sandhi Pichu in Sandhigata Vata (oil padding done on sore and stiff joints in osteoarthritis) –
- Osteoarthritis of Knee joint (Janu Sandhi Pichu)
- Hip joint osteoarthritis (Vankshana Sandhi Pichu)

- Osteoarthritis of joints of the extremities (Shaka gata sandhi pichu)
- Sandhi Pichu in Sandhi Shula (vedana) (oil padding done on painful joints and bones –
- Ankle pain (Gulpha Pichu)
- Shoulder pain (Kaksha Sandhi Pichu)
- Elbow pain (Kurpara Sandhi Pichu)
- Wrist joint pain (Manibandha Sandhi Pichu)
- Calcaneal pain (Padamula Pichu)
- Shiro pichu- oil padding of crown of head

Procedure

Method of doing Sthanika Pichu

As any treatment in Ayurveda, Sthanika Pichu too should be handled in 3 stages i.e.

1. Purva Karma (pre-treatment arrangements and procedures)

- examination

- selection of patient

Materials needed

- Sterile Cotton Pads
- Bandaging clothes
- Pan for heating oil
- Medicated oils / ghee
- Small bowls and spoons for collecting and dispensing oils
- Materials needed for Rukshana and Swedana

2. Pradhana Karma – main procedure:

The medicated oil or ghee selected for the treatment is indirectly heated. The required amount of oil is taken in a small bowl. This small bowl consisting of oil is placed in a vessel having hot water. The temperature of the oil is checked. When it gets warm (care should be taken that it is not hot enough so as to burn the skin), the oil bowl is removed.

A sterile cotton pad of the dimension of the joint over which the procedure is intended to be done is selected. A longer pad might be needed in case the whole spine (back bone) is the point of treatment. Alternatively 3-4 pads can be vertically padded over the spine from top to bottom.

The cotton pad is dipped in the oil. The pad is squeezed to remove excessive dripping of oil.

The pad dipped in oil is kept over the painful joint / body part.

If the oil is dripping from the sides of the pad, it should be regularly wiped.

To keep the temperature of the pad constantly warm, warm oil is continuously poured over the pad.

Alternatively the pad which loses the temperature shall be replaced with another pad dipped in warm oil.

A bandage cloth is taken and tied around the joint with pad in position. This is done to avoid the pad from falling

off from its position. This is done in case the patient needs to be discharged or if the patient is doing the treatment by self at home, while attending the office or work simultaneously or when maintenance of temperature over the afflicted area is not intended.

The padding is done for 45 minutes to 1.5 hours at a stretch. In chronic conditions the pad shall be left in place overnight or from morning to evening according to the convenience of the patient.

3. Paschat Karma

Removal of Padding – After the stipulated time, the padding is removed. The oil is wiped off.

Complication and management

Burns - apply madhu , ghrita,aloeVera and other suitable treatments

KATI VASTI

Kativasti is a procedure in which comfortably hot medicated oil is kept over the lumbosacral area or any adjacent part for a certain period of time with the help of a cap like hollow structure.

Materials and Equipments:

- Panchakarma table -1
- Vessels -3
- Spoon -1
- Cotton QS
- Hot water for bath -1
- Medicated oil -1Lt.
- Black gram powder -1.
- Dashamula Kwatha for NadiSweda

Medicines:

Any of the following Medicated oils can be used:

- Karpasasthyadi taila
- Sahacharadi taila
- Masha taila
- Dhanvantarataila
- Kottumchukkadi taila.
- Mahanarayana taila
- Vatex oil

Mode of administration/ procedures:

Black gram powder is to be mixed with sufficient quantity of water to make a thick paste (dough). It is then rolled into a flat slab like structure having length of about 45 to 60 cm, thickness of 2-3 cm and height 5 cm. Selected patient should undergo Abhyanga (massage) all over the body and then Nadi sweda (Medicated steam) on the low back & legs. Patient is advised to lie down in prone position. The prepared dough is to be fixed on the lumbosacral area in a circular shape, taking care not to cause any leakage of oil.

The oil should be heated up to warmth over the water bath and poured slowly inside the ring. Its uniform temperature must be maintained throughout the process by replacing warm oil. The oil is to be kept for 30 minutes. After the prescribed time, oil is to be removed by dipping cotton and squeezing in a container. Dough can be removed afterwards, and the area is to be wiped off followed by cleaning with lukewarm water. Thereafter the patient is advised to take rest. Oil used once may be filtered and reused for next two days. 4th day the oil to be used should be fresh.

Man power:

- Ayurvedic physician- 1
- Attendants- 1

Time and duration:

30 minutes daily.

The course of treatment may be continued for 7 days or 21 sessions.

Indications:

- Lumbosacral pain
- Neuromuscular disorders
- Lumbar spondylosis, PIVD etc.
- Gridhrasi (Sciatica), Katishula

Contraindications:

- Acute fever
- Acute stage of Rheumatoid arthritis
- Inflammatory or infective conditions
- Haemorrhagic disease
- Kidney disease

Dietary regimen:

Normal diet

Scientific explanation:

Keeping the medicated oil for specific period of time on the affected area may nourish the nerves, muscles and joints in the particular region. The heat of the oil also gives passive fomentation. It gives

relief from symptoms.

GREEVA VASTI

Greeva Basti is from Sanskrit. The word Greeva refers to neck and Basti stands for container or retaining some thing inside.

It is the process in which oil is retained in the back of neck region in a circular tank made by black gram paste.

Materials required

- Black gram flour
- Medicated oil
- Spoon
- Cotton
- Hot water
- bath Therapist

Procedure : Make thick dough with black gram powder by mixing with adequate quantity of warm water. Using the thick dough make a rim/ring and fix it firmly on the upper back region where the pain is located. The inner & outer junctions of dough rim should be sealed with dough. Then fix the steel ring on this to increase the depth of circular tank. Take the specified oil, warm it, check the temperature and pour it into the inner surface of dough rim taking care not to spill out. When the oil becomes cool, it should be removed and the warm oil is put. The temperature should be maintained uniformly throughout the procedure. Time and duration of the procedure varies according to the clinical condition.

Usually Greeva Basti is done for 30 – 45 minutes. After the prescribed time remove the oil by cotton or spoon. Then remove the dough ring. Do gentle massage over the affected area.

Course: 8 Days .

Such 2-3 courses may be required depending on the severity.

Indication –

- Cervical spondylosis,
- cervical spondylitis,
- Vertigo
- Tingling, numbness of the hands Compression fractures

- Chronic pain in neck region Frozen shoulder

Benefits: Relieves the burden of stress and congestion in nerves , bones and muscles of neck and shoulder sand thus relaxing and rejuvenating them Improves the flexibility and brings smooth movement Improves circulation around the neck and shoulder region.

Precautions--

- Leakage is to be prevented by pasting the dough firmly over the area
- Adequate temperature should be maintained through out the procedure
- Be cautious about the temperature of the oil while reheating to avoid burns

PRISHTHA VASTI

Prishth Vasti means a treatment in which medicated oils are poured and pooled for a fixed duration of time in a compartment or a cabin constructed over the whole back area using wet flour of blackgram, covering the Spine.

As the name implies, it is the process in which oil is retained in the low back region in a circular tank made by blackgram paste.

Note : Procedure is same as Kati Vasti

JANU VASTI

Retaining the oil over the knee joint is called as Janu Basti

In Sanskrit, 'Janu' means knee and 'Basti' means to retain. Janu Basti. JanuBasti addresses the pain, stiffness.

Indication:

- Osteoarthritis.
- Subluxation of knee joint.
- Rheumatism.
- Knee pain.
- Ligament tear.

Benefits

- Relieves pain in the knee joints and legs
- Relieves stiffness in the knee joint
- Relieves swelling and inflammation in the knee joint
- Brings lightness and a sense of health in the knee and legs
- Improves movements of the knee joints and enable us to move and work freely
- Strengthens the knee joints and the related structures

Materials required :

- Prescribed Taila
- Black gram flour
- Cotton
- Disposable Tissues
- Therapist

Procedure : It is same as Kati Basti

Classical method Currently used method

BOLUS SUDATION (PINDASVEDA)

The hot drugs are made into bolus form & then sudation is done by direct contact to the body of patient. This is again 2 types i.e., oily & dry.

Drugs used for bolus type of sudation : In oily type, the bolus made from boiled sesamum, black gram, rice, meat, sour substance etc. It is used in Vata disorder.

Eg. Rice pudding sudation, leaf bolus sudation.

In dry type, the bolus is made from iron piece, stone, sand particles, animal's stool (cow dung) etc. It is used in Kapha predominant diseases, diseases associated with intermediate matter, obesity, RA etc.

Eg. Sand bolus sudation, cloth sudation.

LEPAMA

Applying any medicine on the body is called lep. Take medicated gith Together with Sneha is carried on the body

It is said to be of the following three types

- Pralepa
- Pradeha

- Alep

Pralep

- Avisoshi
- Winter
- Tanu

Predeh

- Avisoshi
- Winter
- thick

Alep

Between both of two

Lepam method of preparation

The Lepam is made by mixing the herbal powders mix with oil, milk, water used to wash rice or a decoction. The paste is applied to the area to be treated.

For pimples, the paste is applied on the face. muscle pain, then the paste is applied to the affected area.

Time -30 minutes to an hour so the paste completely dries up. During this time, the herbs of the paste are absorbed into the skin then with lukewarm water

benefits - Management of the skin condition. pain and inflammation.

Analgesic properties to relieve pain and it also reduces stiffness.

UPNAHA

Upanaha means bandaging. A Type of local sudation, in which warm medicinal paste added with rock salt, medicated oil & sour liquid are applied on the affected part, then the part is bandaged with leather strap or cloth and removed after 12 hours.

Drugs used for Poultice : Yava, sour liquids, Sneha, salt, oil, ghee, muscle fat, bone marrow, meat, molasses & other drugs which pacifies Vata & Kapha.

Materials required :

- Medicinal powders (nagaradi Churna/jatamayadi churnal/kottamchukadi churna etc. according to the dosha presomninance) -50-100g
- Leaves of Eranda, Arka etc. (to cover the area)-Q.S.
- Bandage cloth (15 cm X 2 m)-1
- Sour liquids (Dhanyamla/Takra/Vinegar) – 50 – 100 ml
- Saindhava – 20 Gms
- Oil for upanaha – 50 ml
- Oil for Abhuanga – 30ml
- Therapist- 1

Pre operative procedure : Medicine for Upanaha can be made with or without heating according to disease. Churna, Saindhava, Taila, sour liquid are added in order to make a paste. Then it should be heated in case of Sagni Upanaha up to 39 C- 41C or applied as such in case of niragni Upanaha. Skin sensitivity should be tested before typing.

Procedure : The patient should be allowed to be in a comfortable position, exposing the joint or body part to be tied with Upanaha drugs. The part is cleaned and massage should be done with lukewarm oil. The prepared Upanaha drugs should be pasted on the affected part thickly and uniformly about 1-2 cm thickness and is covered with available Vata pacifying leaves (after slight warming). Then it should covered with available Vata pacifying (after slight warming). Then it should be tied with a bandage cloth. According to region, suitable bandaging techniques should be adopted. It is usually done in the night so that it can be there for about 12 hours. Bandage is not mandatory. Bandage is usually done in local poultice. Apply suitable bandage in a position comfortable for the patient.

Post operative procedure : after removing Upanaha dravya from the body, the part should be washed well with lukewarm water, the process should be done on consecutive days for prescribed period.

Precautions :

1. The bandage should not be too tight or too loose.
2. The upananha dravya must be of suitable consistency, so that it should not fall off from its position.
3. It should not be applied to wounds.
4. Check the sensitivity of the skin before the procedure.
5. It is better to avoid oil for the first 2-3 days.

Indications :

- Sever pain
- Contracure/spasm of body parts
- Stiffness of body parts

MATRA BASTI

The dose of which is equal to low dose of Sneha is called Matra Basti.

It can be given at all times & season without any complications. There is no any restriction during the course of Matra Basti.

Actions of Matra Basti

Matra Basti is strengthening, repleting, allivates Vata diseases and simple to administer

.It causes easy evacuation of stool.

Indications :Matra Basti can be administered at all times and in all seasons.It is recommended for daily use in persons emaciated by over exertion,overwork, weight lifting ,riding, travelling and indulgence in women,in debilitated person as well as in those afflicted with diseases of Vata.

Indication of matra Basti:

- Emaciation due to work
- Child
- Emaciation due to weight lifting
- Old aged
- Emaciation due to walking
- Anxiety
- Emaciation due to exercise
- Female
- Emaciation due to journey
- Emaciation due to coitus
- Tender
- Weak
- Weak digestive fire
- Diseases of Vata

Contraindications: It is mentioned that Matra Basti can be given to all at any time, any age group and any season. No any clear contraindication is mentioned for it.

Vriddha Vagbhata has stated that Matra Basti should not be administered in the persons having indigestion (Ajirna) and who has slept during day time.

Restrictions:The matra Basti does not require any regimen of diet or behavior. However Vriddha Vagbhata has restricted the day sleep after taking Matra Basti.

Dose of Matra Basti: (75ml).

Procedure: Same as Anuvasana Basti.

Retention of Matra Basti : The normal time of Pratyagama of Sneha Basti is 9 hours. As Matra Basti is a type of Sneha Basti its, returning time is also 9 hours. There is no harm if Matra Basti retain in the body because while defining Anuvasana Basti, has explained that it does not harm the body even in the event of its being retained in the body for a whole day. Also the dose of Sneha in Matra Basti is very small which can get easily absorbed in the body without coming out. It is said that Sneha Basti should be retained in the body for enough time. If Basti returns much earlier, it can't produce the desired Sneha effect in the body.

Symptoms of adequate Matra Basti : Same as Anuvasana

NETRA DHARA/AKSHISEKA

Netradhara is a simple eye treatment, extracts of herbs that possess preventive and curative properties are thoroughly inundated to the patient's eyes.

Benefits

A soothing technique to relax strained eyes, Cooling and refreshing, Delays cataract formation Helps in treating chronic Conjunctivitis, Improves eye sight, Makes the eyes sparkle.

Procedure-

patient should lie down on a table. the eyes are washed with a medicated mixture of oils. In this special cleansing technique, liquid herbal preparation is poured in a continuous stream over the eyes for around 30 minutes resting the head in a comfortable position. This treatment involves the washing of the eyes with the Triphala water which cleanses the eyes and also removes various eye related problems. Duration: 30 minutes .

NETRA TARPAN

Netra tarpan .

Netra tarpan Netra Tarpan or "hot oil bath" eyes improve blood flow in the eye capillary.

Due to increased blood circulation the fatigue in eyes is relived.

Benefits.

- Removes Dryness , Watering of the eyes
- Improves Blurred vision Itching in the eyes
- Stiffness of the eyes
- Painful , Swollen eyes
- Darkness in front of the eyes Relieves the eye inflammation for heavy users of Laptops.

Process .-

- Patient should lie down on table in supine position.
- Two containers (Made of dough of urdh) are made around the eyes .
- Oil is filled in these containers from inner canther to outer . Eyes are kept dipped in the pool of oil or ghee .Ghee is a healing agent for tired, stressed, dehydrated eyes and disorderly eyesight.
- The patient is asked to open & close the eye intermittently & steadily.
- The ghee is drained out through a hole made at the bottom of the dough wall, near the outer can thus of the eye, and the eye is irrigated with lukewarm water fomentation. Time -- 30 min

Indication

- Dry eye syndrome
- Nonspecific corneal Disorders
- Allergic conjunctivitis
- All types of glaucoma
- Early cataract Degenerative disorders e.g.
- Age-related macular degeneration Refractive errors
- Diabetic Retinopathy
- Hypertensive Retinopathy
- Optic Neuritis

When a patient sees the darkness in front of eyes Dryness of the eyes Roughness of the eyes Stiffness of eyelids Falling of eyelashes It refresh the optical nerves and remove wrinkles around the eyes.

Contra indication . weather is very hot or very cold, if it rains a lot or if it is a bad day .

cold, cough, asthma, fever, red eyes and severe pain, mucous discharge from the eyes, persistent stools, and sticky eyes are not treated.

KARNAPOORANA

Karan pooran .

Karnapooran is part of Ayurvedic daily routine it should be done on daily basis to prevent number of diseases, it is part of preventive therapy . Ear is place of vata (air) and oiling is best to control vata.

Karnapoorana literally means 'filling the ears'.

Material required

- Medicated oil 5 to 10 ml
- Deoper -1
- Cottan
- Heater or gas
- Bowel 1
- Attendent -1
- Oil
- Bala oil
- Bilwa oil
- Kshar oil
- Seseam oil

Dosage -from 4-10 drops until the ear canal is filled with the oil.

Proccessure --The ear lobes of the patient are first gently massaged and lubricated with oils. The person is made to lie turned towards one side, and a special lukewarm purified mixture is poured into the exposed ear.

Benefit

- reduce dryness or itching in the ears
- prevent ear infections
- reduce tinnitus or ringing in the ears
- reduce tension in the neck and jaw
- diminish TMJ symptoms
- relieve headaches
- assist in reducing vertigo
- reduce congestion from wax or yeast

Indication - injuries and pains, headaches, and stress. It is also effective against dizziness, vertigo and nausea.

Benefits of karanpooran

- It cleanses ear.
- Protect ear from various types of sound pollutions.
- It strengthen and nourish ear structures.
- It helps in treating ear

DHOOMPAAN

The word 'Dhuma' is derived from the root 'Dhu kampe' with suffix 'max'. Theroot 'Dhu' having eaning of shake,remove etc.

Dhumapana

Dhumapana is available in classics. It is also mentioned as part of daily regimen. This is a procedure, which can be used as not only to prevent disease but also to cure different types of diseases, especially head & neck. The systemic diseases are also can be corrected by this procedure e.g. Asthma, Anorexia etc. in the diseases of Kapha – Vata dominancy Dhumapana can be used as an effective procedure.

Types

Caraka divided Dhumapana in three different types by keeping a view of its action.

1. Prayogika: made from hare nuka, priyangu, Candana, Ushira etc.
2. Snaihika: Muscle fat, ghee, honey, etc.
3. Shirovairachanika : Jyotishmati, Hariatal, Manashila, etc. According to Sushruta Dhumapana is of five types.
 1. Prayogika (Regular)
 2. Snaihika (Unctuous)
 3. Vairachanika (evacuative)
 4. Kasaghna (Anti-tussive)
 5. Vamaniya (Emetic)

Prayogika Dhumapana is used regularly. It excites Kapha, eliminates the excess done, pacifies Vata and is similar to unctuous and evacuative types.

Kasaghna is conditional and used in disorders of chest and throat. Vamaniya type is useful in congestion of throat and chest with excited Kapha.

Prayogika Dhumapana drugs like can be used from Eladi Gana except Kushtha and tagara. Commenting on it Dalhana says that due to highly potent nature of the drugs causes secretion of Mastulunga (brain matter).

Fatty fruits and heart wood, Bee-wax, Sarjarasa, Guggulu, etc. are used for Snaihika Dhumapana. Vairachanika Dhumapana is prepared of drugs which are used as Shirovairachana like mareecha, pippali etc. Kasaghna Dhumapana is prepared of anti-tussive drugs such as Brihati, Kanthakari, Trikatu, Kasamarda, Hingu, etc. dried meat, worm etc. and other emetic like Madanaphala etc.

Indications:

- ❑ After Vamana
- ❑ Allergy
- ❑ Anorexia
- ❑ Asthma
- ❑ Congestion
- ❑ Cough
- ❑ Diseases due to Vata & Kapha

- ❑ DiseasesofOralCavity
- ❑ Greyingofhairs
- ❑ Hairfall
- ❑ Halitosis
- ❑ Headache
- ❑ Heavinessofhead
- ❑ Hemicrania
- ❑ Hiccough
- ❑ HoarsenessofVoice
- ❑ IncreasedSleep
- ❑ Itching
- ❑ Lacrimation
- ❑ Lockjaw
- ❑ Otagia
- ❑ Otorrhea
- ❑ Painineye
- ❑ Rhinitis
- ❑ Rhinorrhea
- ❑ Sorethroat
- ❑ Stupor
- ❑ Tonsillitis
- ❑ Toothache
- ❑ Warms

Contra –Indications:

- After intake OF alcohol
- After intake of honey
- After in take of milk
- After in take of Sneha
- Alcoholic
- Amadosha
- Anemia
- Anger
- Bleedingdisorders
- Burningsensation
- Children
- Depression
- Diabetesmellitus
- Diphteria

- Diseasespitta
- Drybody
- Drynessofpalate
- FacialParalysis
- Fainting
- Flatulence
- Impairedsenseorgans
- Injurytohead
- Intoxicated
- LessKaphaDosha
- Oldagedperson
- Patientnotsleptatnight
- Posioning
- Pregnant
- Refractiveerrors
- Stomatitis
- Thirst
- Tired
- Vertigo
- Vomiting
- Weak
- Who is administered with basti

Smoking Nozzle (Dhooma Netra):

The pipe, which is used for the smoking is called as smoking nozzle/pipe. The smoke is to be inhaled by pipe because the structure of pipe provides safe and proper flow of smoke. Due to this smoke will not be inhaled directly and sense organs remain unaffected.

This Nozzle is made up of gold, silver, copper, etc. the length of it is different ,which depends on type of smoking prescribed. Here the length of is described

in the Angula Pramana, according to the opinion of various authors. [Oneangula= 1.95cm]

Type	Charaka	Vagbhata
Vairecanika	24Angula	24Angula
Snaihika	32Angula	32Angula
Prayogika	36Angula	40Angula
Kasaghna		10Angula
Vamaniya		10Angula
Vrinadhupana		8Angula

Preparation of Dhumavarti

A reed of grass or used refill of pen, 12 Angula in length, soaked in water for day and night, should be wrapped in five layers (one over the other) with a ribbon of cloth, smeared with thin paste of drugs, its thickness being that of the middle portion of the thumb. It should be dried in shade and the reed should be removed before use.

Time of Administration

The specific period is mentioned for the Dhumapana, is to avoid complications and obtain better results. These periods vary according to different texts.

In Charaka Samhita, by considering the vitiation of Vata, Pitta, and Kapha, eight periods are prescribed for habitual Dhumapana. One having self control should take Dhumapana after bathing, eating, tongue scraping, sneezing, and brushing the teeth, inhalation of medicated material, application of collyrium and sleep.

Dhumapana performed at these eight periods prevents diseases of head and neck, resulting from vitiation of Kapha and Vata.

Chakrapani commenting on the same says that, eight definite periods have been prescribed for habitual smoking with a view to prevent diseases arising due to the vitiation of Vata and Kapha. The period prescribed for unctuous smoking is the period when Vata gets vitiated, because this variety of smoking is useful for curing the eliminative type of smoking, because this is a prescribed therapy for cure of diseases due to vitiation of Kapha.

Prayogika variety is prescribed for maintenance of positive health.

Dose: The doses are also dependent on the type of Dhumapana being used. Charaka says Dhumapana is to be done thrice; three puffs each time.

Chakrapani commenting on it says, in the process of Dhumapana is to be done thrice; three puffs each time. Chakrapani commenting on it says, in the process of Dhumapana three puffs are to be taken each

time. One should require little interval after smoking once and then repeat Dhumapana for the second require little interval after smoking once and then repeat Dhumapana for the second and third times in the same manner.

Sushruta says, three puffs should be taken each time through mouth and nose in Prayogika type and it is repeated for 3-4 times. Snaihika Dhumapana should be used until tears begin to flow. The Vairecanika one until Dosha appears.

Procedure of Dhumapana:

The patient should sit straight, attentive, with his mouth open and inhale the smoke through each nostril alternatively, closing one nostril while inhaling through the other.

Smoke should be inhaled through the nose first if Dosha located in the nose and head are moving from their sites. If they are not moving but adhering, inhalation should be done first through the mouth to make them move.

Inhalation should be done first by nose and later by mouth, if Dosha are located in the throat.

Sushruta opines that Prayogika Dhumapana should be done through nose, the Snaihika one through mouth and nose and the Vairecanika one through nose.

Dalhana commenting on it says according to Chakrasena, Prayogika Dhumapana should be done

through nose but on certain conditions it is taken through mouth. In diseases of chest, throat etc. it should be taken through nose.

Precaution

The inhaled Dhuma from nose or mouth should be let out only through mouth. If it let out through the nose, this contrary movement may destroy vision.

Features of Samyak Yoga

The signs like lightness of the chest, throat, head and liquefaction of Kapha are the features of proper Dhumapana. Sushruta says proper Dhumapana pacifies disease. Charaka also says clarity of mind, throat, sense organs, lightness of head and elimination of Dosha are features of proper smoking.

Features of Ayoga

According to Charaka, impairment of voice, presence of Kapha in throat and heaviness of the head are the symptoms of insufficient smoking.

Features of Ati-Yoga: Dryness of palate, head and throat and become hot. Feeling of thirstiness and later become unconscious. Due to excessive bleeding, dizziness and fainting occurs.

Complications of Dhumapana : Untimely and excessively done Dhumapana causes complications like deafness, blindness, dumbness, bleeding from different parts of body, thirstiness, fainting, intoxication

and delusion.

Treatment of complications : in the complication of Dhumapana intake of ghee, administration of nasal drops, collyrium, and demulcent drinks are prescribed. These should be prepared with Snigdha Dravya to pacify vitiation of Vata associated with Pitta, with cooling drugs in the case of Raktapitta and Rukdha Dravya invitiation of Kapha and Pitta.

MARMA THERAPY

Marma are the vital areas of the body. The word Marma comes from Sanskrit origin word 'mri' meaning death. The Sanskrit phrase, 'Marayate Iti Marmani', also means death or serious damage to body or health after infliction to the point of their situation. Hence these areas are called Marma. In Siddha system of medicine they are called Varma.

Marma in Sanskrit means hidden or secret. By definition, a Marma point is a junction on body where two or more types of tissue meet, such as muscles, veins, ligaments, bones or joints.

During ancient times, knowledge of Marma was known to kings and warriors. It was applied in battle fields to hit and achieve maximum lethal effect on enemies. This science was used both in warfare and surgery. From common ailments to serious neuromuscular diseases, all can be treated by Marma therapy.

Common ailments like headache, bodyache, faulty spinal alignment, pain in the joints can be rejuvenated through Marma Chikitsa, which involves Swedana, Abhayanga, Pizhichil, and Kizhi (bolus) treatment. Kizhi treatment is a therapy wherein herbs are slightly fried, wrapped in muslin cloth and tied to make a bolus, heated in medicinal oils in a frying pan and placed on the area to be treated. This is followed by specific massage using fingers, heel or palm. The pressure application varies according to the nature of ailment and the point of application.

Sushruta Samhita describes 107 Marma points in body. In Tamil traditions, 108 Marma points are enumerated, and in Kalari tradition of Kerala 365 Marma points are in practice. Major marma points correspond to seven Chakras, or energy centers of the body, while minor points radiate out along the trunk and limbs. The points cover both the front and back of the body, including 22 on the lower extremities, 22 on the arms, 12 on the chest and stomach, 14 on the back, and 37 on the head and neck. (The mind is considered the 108th Marma.) Each has its own name based on their anatomical position.

The human body, needs shodhana (revitalisation) in order to perform its function normally and efficiently. In Ayurvedic system, especially in Kerala, Marma massage is performed as a routine in preventive medicine. A professional therapist isolates Marma points and tones them by increasing blood flow to affected part of the neuro-muscular junction. They also aim to tone the surrounding muscles.

Classification of Marma :-

1. **Sadyah Pranahara Marma** : When a Marma point is injured, due to the spontaneous loss of Prana vayu, death is certain.
2. **Kalantara Pranahara Marma** : These Marmas result in kalanthara (gradual) loss of life (pranahara), after lapse of some time.
3. **Vishalyaghna** : The word shalya refers to a foreign body. When a foreign body pierces these varieties of Marma, the injured person survives as long as the foreign body remains at the place of injury. But on removal, it results in death of the individual.
4. **Vaikalyakara** : These varieties of Marma when subjected to injury, cause deformity of those organs which are dependent on that particular Marma for their energy distribution. The word Vikalya or Vaikalya means deformity.
5. **Rujakara Marma** : These Marmas neither result in deformity nor cause death, but results in excruciating pain (ruja), when injured.

A Gist of Certain Individual Marmas used in treating diseases

1. **Kshipra Marma**: It is totals four in number (two in the hands & two in the legs). In hands, it can be easily felt between index finger and thumb, whereas in foot, it lies between the big and the second toe. The width of this Marma is said to be one centimeter, by Acharya Sushrutha. On analysis, the structures present beneath this Kshipra Marma are supposed to be, a branch of Radial nerve in the hand.
2. **Manibandha Marma**: Are two in number, one for each upper limb. It falls under the category of Sandhi (Joint) Marma. It can be easily located on the ventral aspect of the wrist joint. Beneath this two to three centimeter width of Manibandha Marma, lies the Inter-carpal ligaments and nerves.
3. **Katikatharuna Marma**: Being an Asthi (Bone) Marma, of width of one centimeter, the Katikatharuna lies on either side of the spine in the waist region adjacent to the sacro-iliac joint. The structures beneath it are analysed to be iliac bone, iliac artery & ligaments of the sacro-Iliac joint.

Five Basic Catagories of Marma Points

1. Mamsa Marma(Muscles) 11 Points
2. Asthi Marma (Bones) 8Points
3. Snayu Marma (Tendons &ligamants) 27Points
4. Sandhi Marma(Joints)20Points
5. Shira Marma(Nerves,Veins&Arteries) 41Points

Tradditional Marma Recognises three categories

1. Shakha Marma(Legs&Feet)
2. Madhyamanga Marma(Trunk)
3. Jatrudhara Marma(Neck&Head)

Role of Marma

There are four basic purposes of Marma:

1. It remove blocks in energy channels called shrotas.
2. It pacifies vata dosha, (air and space elements), bringing it to its normal path— especially vyana vata, (a sub-dosha which controls the autonomic nervous system.)
3. It creates physical, mental and emotional flexibility. Because of ama (toxins) and because of vata, human beings after 35 or 40 years of age become rigid — and this happens to animals and plants as well. As vata increases in body, it leads to degeneration. This rigidity means becoming fixed in ideas, emotions and physical movements.
4. This gentle treatment creates an opportunity to experience powerful and dynamic transformation at the physical, mental, emotional and spiritual level by building a positive link with the unconscious mind. Many a times, people are not able to go outside their 'comfort zone'. They think they have absolute limitations. After Marma is done, they can start taking positive risks.

Therapeutic value of Marma

Marma is beneficial for many conditions, including the following:-

1. Muscular and joint pain
2. Frozen joints
3. Muscular strain
4. Respiratory conditions
5. Digestion and elimination problems
6. Nervous system disorders
7. Headaches and migraines
8. General aging problems
9. Glandular tissues
10. Anxiety and depression
11. Stress response, fears and phobias
12. Confusion, memory loss and mental focus
13. Low energy and fatigue
14. Breaking through limited belief systems

Diseases Curable & Manageable By Marma Chikitsa

To name a few diseases in which Marma chikitsa is highly appreciated in giving cure are :

1. Paralysis
2. Sciatic pain
3. Migraine

4. Tremors
5. Diabetic neuropathy
6. Muscular twitching & cramps
7. Trigeminal Neuralgia
8. Facial or Bell's palsy
9. Urinary incontinence
10. Lumbar Spondilitis
11. Lumbar Spondilolisthesis (Disc bulge or prolapse)
12. Cervical Spondilitis
13. Cervical Spondilolisthesis (Disc bulge or prolapse)
14. Frozen shoulder (periarthritits)
15. Carpal tunnel syndrome
16. Muscular and joint pain
17. Frozen joints
18. Muscular strain
19. Respiratory conditions
20. Digestion and elimination problems

107 therapeutic Marma points are recognised by Ayurveda. The injury to some of these lethal Marma points can lead to instant death. Massage is widely applied in the treatment of Marmas.

Marma Massage Today

In summary, stimulating or massaging Marma points give benefits to the area of their location and improves the function of the connecting organs. The Marma massage is approximately of 60 to 90 minutes of duration, followed by steam bath or warm shower. Given above is only a brief outline of Marma massage. Ideally, Marma massage should be performed by experienced therapists, in consultation of a qualified ayurvedic physician. The Marma massage can be used as a part of a rejuvenation therapy or it could be used as preventive measure from unwanted conditions. Either way, Marma massage is really useful to help improve or maintain a healthy balance.

SAUNDARYA VARDHINI

skin plays such an important role in protecting the body, one should keep it as healthy as possible.

Travancore Ayurveda presents the best skin care therapy called Soundarya vardini.

Soundaryavardhini is One of the unique signature relaxation therapy of Travancore Ayurveda and has

been highly appreciated by our patrons.

Benefits -

nourishment and cleansing of tissues which makes for a glowing complexion, maintain good tone and elasticity, melt away facial tension and bodily stress, redirect subtle energies relieving stiffness throughout the body, prevent sagging of the skin; reduce the appearance of wrinkles, remove toxins, revitalize tissues and correct skin conditions.

Facil -

procedure conditions and nourishes the skin. A face pack with a special blend of rare herbs is used to bring a glow to the complexion. This facial opens blocked pores, eliminates toxins, cleanses the face and improves skin texture.

Mukha Soundaryavardhini

Duration: 75 – 90 minutes

A facial beauty treatment to improve colour and complexion of the skin using gentle ayurvedic herbal face packs, face wash and cream. An Ayurvedic facial massage activates deep centres of the brain, reflex points and facial circulation to totally soothe the body. Tensions in the neck, shoulders and face are freed and energy is rebalanced from head to toe. Herbal extracts and essential oils may be added for their additional healing properties and pleasant fragrances.

Mukh lepanam - skin care therapy includes a massage with ayurvedic-medicated oil/gel for 15 minutes followed by an application of a freshly prepared face pack. This treatment helps slow the aging process of skin, reduces wrinkles and gives the skin a better tone.

KSHEERA DHOOM

It is a special Ayurvedic treatment in which warm medicated vapours of milk is used for Swedana.

Indication:

A. **Ardita** – Facial paralysis, Bells palsy, hemiplegia

- B. **Jihva stambha** – stiffness of the tongue
- C. **Manya stambha** – stiffness of the neck, cervical spondylosis
- D. **Visarpa** – herpes, erysipelas
- E. **Kati graham** – lumbago, low back discomfort
- F. **Vatarakta** – Gout
- G. **Kroshtu shirshaka** – swelling of knee joints

Purvakarma (Pre-treatment procedures) –

Examination and Preparation of the patient:

1) The patient is thoroughly examined. The Prakriti (basic constitution) and Vikriti (details of morbidity)

2) preparation of medicine

- Big closed vessel with narrow opening narrow enough for steam to come out in channelised way with uniform velocity
- Big vessel for preparation of balamoola kwatha
- Bandage cloth
- gauze pad
- sterile cloth
- Lotus petals (if available)

Ingredients for kwatha

- Milk 2 litres
- balamoola 500 gram
- water 8 litres

Procedure-

- 500 grams of balamoola is washed and cut to small pieces

- Add 8 lt. Of water- reduce to 2 lt then - filter it with clean cloth

Pre procedures

1. Abhyanga with medicated oils
2. Shiro abhyanga with ksheera bala taila , Chandan Bala lakshadi, Shatavari taila, Brahmi taila etc.

Head massage is given with one of the above said oils. Generally the head, face and neck along with shoulders are massaged gently for 20-30 minutes duration.

3. Amalaki tala dharana (120gm amlaki churna+ 240gm buttermilk-- boil to semi solid consistency- grind to form paste

It is kept in a cool place for cooling.

This paste is used for Tala Dharana. Tala Dharana means applying the paste on the crown of the head

Over this, leaf of a plant having a capacity of alleviating Vata like leaf of Nirgundi (Vitex negundo), Eranda Patra (castor leaf) etc is placed. A bandage cloth is wrapped around the construction and the knot is tied near the ear.

4. Netra Bandhana –

Protection of eyes during the treatment is very essential.

The petals of lotus (natural coolants) are kept on the eyes and tied with a bandage cloth and loosely knotted behind the head. Alternatively if lotus petals are not available, sterile cotton pads are dipped in milk, squeezed and kept on the eyes, tied with a bandage and knotted as said above.

Preparation of Bala sidda ksheera (milk processed in bala decoction) –

- 2 litres of milk is taken in the big vessel (or steam cooker or milk cooker) and is kept to boil
- To this boiling milk the prepared and filtered fresh decoction of Bala mula is added
- The lid is closed and the heat is continued (moderate flame)

Pradhana karma

Providing Ksheera Dhooma –

- The patient who has been given Abhyanga is made to sit comfortably on the chair. The vessel consisting of hot bala ksheera (milk processed with roots of bala) is kept in front of the patient.

He or she is advised to slowly inhale the vapours coming from the narrow opening of the closed vessel through his mouth, keeping his mouth open. It is just like smoking the vapours.

- Alternatively if the pressure cooker or milk cooker fit with tube is being used, the tube is brought near the mouth of the patient and the patient is advised to inhale the vapours coming from the tube through his mouth.
- While Ksheera dhuma is being administered, the rest of the body of the patient is covered with the blanket up to the shoulders.
- The procedure is conducted for 25-30 minutes (may be for more time if the physician thinks so or if the nature of morbidity demands) or until the samyak swinna lakshanas (signs of proper fomentation) are obtained

Paschat karma

Paschat Karma (Post-treatment procedures):

- Cleansing of face** – The face is cleansed with sterile cloth or tissue papers
- Removal of tala** – The amalaki taladharana is removed and the head is cleansed with sterile cloth or cotton pads dipped in warm water
- Rest and restrictions** – The patient is allowed to relax for a while. The patient is not allowed to wash his face or have bath or go out of the treatment room. He is also not allowed to expose himself to the wind or heat.
- Shower** – Patient is advised to take a refreshing hot water bath after going home or after an hour or so if the patient is being handled as in-patient

Duration, Mode of action

Duration of the course –

The number of days of treatment varies from 7-21 days depending on the nature and intensity of the disease

Probable mode of action and benefits of Ksheera Dhuma –

The combination of Bala and milk is highly nutritive. Ksheera dhuma provides strength to facial muscles and nerves in facial paralysis and helps in recovery.

Limitations

Limitations of Ksheera Dhuma –

- It shall be carefully administered or avoided when a person is known to have cardiac diseases or breathlessness of cardiac origin, in patients who panic taking vapours and in unwilling and non-cooperating patients.
- It shall be avoided in known cases of hypertension (high BP), glaucoma (eye diseases occurring due to raised pressure in the eyes), high pitta conditions and people with sensitive skin

Complication and management

- **Fainting** - sprinkle cold water on face , apply suitable oil, drakshadi kwatha can be given internally
- **Burns** - apply Madhu Mita aloe vera and other suitable treatments

KERALA SPECIALITY TREATMENT

KIZHI

IN KIZHI VARIOUS TYPES OF POTALI SWEDAN IS DONE.

NAVARA KIZHI

Shashtika Shali Pinda Sweda (Shashtika means sixty, Shali means rice, Pinda means poultice, Sweda means sweat). The Shashtika Shali is a special type of rice that is harvested in sixty days and used specially for Ayurvedic treatments after being processed with milk and herbal decoctions.

Material required

SL .No.	Requirements	Quantity
1	Droni	1
2	Shashtika shali	300gm
3	Bala moola	200 gm
4	Water	6 litres
5	Milk	1.5 liter
6	Thread	45 cms long
7	Cotton cloth	2 pieces each with the length and breadth of 45cm each
8	Vessels:	Frying pan and spoon
9	Stove	1
10	Plate	1
11	Oil	200 ml
12	Tissue paper	
13	Coconut leaf for Scrapping	
14	Green Gram powder/ medicated snana choorna/ medicated soap	

Oils Used for Navarakizhi

For the head massage, the oils used are Chandanbala Laxadi oil, Shatavari Thailam, Ksheerabala oil, etc.

For Sharira Abhyangam or body massage, some of the oils used are Sahacharadi Taila, Mahanarayana Taila, Dhanwantharam Thailam, Balaswagandhadi Thailam, etc.

Preparation of kizzhi

- Balamoola kashaya is prepared by boiling bala moolam and water and reducing to 3 litres. Divide this kashaya into two parts of 1.5 litre each. In one part of kashaya 750 ml milk is added along with 300gm of shastika shali rice and cooked properly. This rice is tied into 2 pottalis.
- The Other half part of kashya is mixed with 750 ml of milk and used as drava dravya during Procedure.

Purva Karma

The Navarakizhi procedure starts with abhyangam oil massage. As the procedure induces sweat by the application of heat for more than an hour, Amalaki Tala-dharana may be performed to prevent the heat from affecting the brain and the sense organs.

Pradhan Karma

The Pradhan Karma requires four attendants or masseurs who work synchronously with each other. The attendants dip the poultices in the medicated milk that is constantly warmed and rub them on the body of the individual in a rhythmic way. Generally, the strokes are given in a downward direction from the nape of the neck to the lower back, hips and feet while also covering all the joints of the body. As the poultices cool down during the procedure, they are replaced by fresh and warm ones. This continues for the recommended duration without any interruption.

Paschat Karma

Once the Pradhan Karma is over, the poultices are opened and the rice is gently rubbed over the individual's body for a few minutes after which it is cleaned with a tissue or sterile cloth. The Tala-dharana is gently removed and the head is wiped with a sterile cloth. A hot water shower is advised after the procedure to remove the oil from the head and body.

Duration of The Procedure

TIME DURATION

Abhyanga (Poorva Karma) :-10min - Shashtika shali pinda sweda :-35 min - Pashchat Abhyanga :- 5 min - Bath :-10min

Total Time Duration:-1hr

PASHCHAT KARMA

- Scraping of Rice paste from the body
- Oil application
- Hot water Bath
- Rasnadi Application

PRECAUTION:

- During the procedure the rice paste should be frequently wiped out with hand and should not allow the sale to get collected beneath the patient's body so as to prevent the cold and consequent chills.
- Depending on the severity of the condition, the duration of the treatment can last from 7 to 21 days.

Indications

- Joint pain, stiffness, and osteoarthritis
- Muscular pains
- Rheumatoid Arthritis
- Myalgia
- Prolapse of intervertebral disc
- Spondylolisthesis
- Contraindications
- Fever
- Diabetes mellitus
- Hypertension
- Fractures
- Inflammation

- Severe varicosity of veins
- Deep vein thrombosis
- Navarakizhi Benefits
- Improves the circulation of blood and skin complexion
- Provides relief from chronic muscular problems
- Stimulates the nervous system
- Prevents the degeneration of joint tissues and muscles
- Improves the flexibility and movement of joints
- Balances the vitiation of Vata and Pitta dosha
- Energizes and rejuvenates the body.

PIZHICHIL / OIL BATH

Kayaseka or Pizhichil with oil is a modified form of Parisheka Sweda developed as a specialty of Kerala. Pizhichil is the process by which the body is made to perspire by means of pouring warm medicated oil in a specific manner. It is a preparatory procedure of Panchakarma which has the advantage of producing Snehana and Swedana effect at the same moment.

Materials and Equipments:

- Panchakarma Droni(Dharatable)
- Pillow (soft and comfortable)
- Cotton cloth (40X40 cms)
- Vessels 5 liter capacity
- Warm water for bath
- Towel/ tissue paper to wipe the oil from the body
- Heating arrangements (induction etc.)
- Piece of cloth rolled lengthwise, to be tied around the forehead to prevent flow of oil to the eyes.

Medicines:

- Medicated oil as per the prescription of physician.
- Medicated oil for head
- Rasnadi churna
- Gandharvahasthadi kashaya

Man Power:

- | | | |
|-----------------------|---|---|
| • Ayurvedic Physician | : | 1 |
| • Masseurs | : | 1 |
| • Attendant | : | 1 |

Procedure:

The patient should be made to sit on the Droni with legs extended. Cotton swab (Taila Pichu) is to be applied over the scalp after soaking in suitable oil and Karnapurana (application of oil in the ears) is to be done. The rolled cotton cloth has to be tied above the ears around the head at the level of forehead. Ears should be plugged with cotton and oil is to be applied all over the body. Gentle massage is to be performed by two masseurs attending either side of the patient.

The oil for Kayaseka is to be heated by keeping the vessel on a hot water bath. The temperature of oil must be comfortable to the patient. Then piece of cloth is to be dipped in the warm oil and squeezed over body with the right hand. Simultaneously gentle massage is done with left hand. The oil should flow in uniform stream from the thumb facing down wards from a height 12 to 20 cms. or as per the condition of the disease / patient. The process is to be continued in seven positions as given below.

Positions for Kayaseka:

Basically three positions Sitting, Supine and prone are described but practically following seven positions can be followed:

- | | | |
|------------|------------------|-----------------|
| 1. Sitting | 2. Supine | 3. Left lateral |
| 4. Prone | 5. Right lateral | 6. Supine |
| 7. Sitting | | |

Post process measures:

After Kayaseka, the body of the patient is to be massaged gently and oil to be wiped off with clean towel over the scalp and body. Then fresh oil is to be applied all over the body and covered with blanket or cotton cloth. Rest is advised for few minutes followed by hot water bath. Rasnadi Churna is to be applied over the scalp and Gandharva hasthadi kwatha (60 ml) is to be given orally.

Duration:

The duration of the procedure may be 45 to 60 minutes and usually performed for 7, 14 or 21 days according to the condition of the disease/ patient.

Use of Oil:

It is desirable to use fresh medicated oil for Kayaseka every day. But as it is very costly, the same oil may be reheated, filtered and used for further three days. Another quantity of fresh oil is again to be taken and used as before for the next three days. The quantity of oil preserved after 1st and 2nd course of treatment can be used for the 7th day after heating and removing the sediments. Being completed the course of seven days; the residual oil is to be discarded.

Indications:

- Neuromuscular disorders-Hemiplegia, Paraplegia, Peripheral Neuropathy and other Degenerative conditions, Muscular and Ligamentous injuries
- Orthopaedic & Rheumatological problems - Rheumatoid Arthritis Osteoarthritis, other Degenerative joint disorders, Contusion injuries, Post fracture stiffness of joints, Dislocation of joints
- Rejuvenation therapy

Contraindications:

- Painful inflammatory conditions
- Acute stages of fever
- Gastrointestinal problems - Diarrhoea, Digestive disorders etc,
- Respiratory disorders - Cough, Breathing difficulty, Infections etc

Dietary regimen:

Normal diet can be prescribed. For rejuvenation, meat soups can also be given.

Scientific explanation:

This process stimulates neuromuscular system; increases the peripheral circulation, improves the functions of skin, sense organs and provides nourishment.

THALAM

In Ayurveda, the medicated paste applied on the crown or forehead is called Talam. As per the nature of the illness, different kinds of talams are prescribed. Treatments in Panchakarma Therapy like Pizhichil, Navarakkizhi, and Sarvangadhara are preceded by the talam.

BENEFITS OF THALAM TREATMENT

- Mental Relaxation
- Migraines
- Improvement in memory and concentration powers
- Clarity with the nasal passage
- Gives an overall good feeling
- Helps with soothing ear and throat passages

- Helps cure many neurological problems.

Material required

Amalaki churna, butter milk, vessels, stove etc.

Procedure

- Anoint the patient well with suitable taila on head and body.
- apply the mixture of herbs on the vertex about 3-5 cm.thick in diameter .
- massage the body gently while doing the process .
- after completion remove the paste from the head & rub the vertex with dry cloth.

Duration :- 45-60 min.

Indication

- 1.Psychiatric disorders
2. Insomenia
3. Neurological disorders
4. Psychosomatic diseases
- 5.Headache
6. Migraine

Contraindications

1. Cold
2. Actue Bronchial Asthma

Some churna you can used:-

1. Amalki churna
2. Pancagandha churna
3. Eladi churna
4. Kacuradi churna
5. Balamuladi churna

THALAPOTHICHIL

Talapotichil is a herbal massage treatment where a special herbal paste is applied to the patient's scalp. Tala translates to 'head' and poticihil means 'to cover', and this summarises the treatment procedure. The patient usually has to have a shaven head or short hair for this.

Material required - oil 50 ml

- Lepam
- Leves of bannana
- Vessel
- Attendent

Processure -

- The patient is first made to sit comfortably and given a light oil massage on the head. A special herbal paste made of gooseberries, buttermilk and plant derivatives, that is prepared and left overnight, is then applied to the patient's head. It is removed only after 2hour
- The treatment is usually repeated once more, after which a herbal bath is given.

Indication

- stress, hypertension,
- insomnia,
- hair and scalp issues, and Pitta Dosha imbalances.

