

LOGO CENTRE NAME CENTRE ADDRESS	Ref: NABH standard for Panchkarma Clinic	Document No : JSL/19
	PANCHKARMA PROTOCOL POLICY	Date of Issue : 15/7/2021 Issue No. : JSL/I/19 Date of Revision:14/7/2022 Revision No. : 00

PANCHKARMA POLICY

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AMENDMENT SHEET

Sl. No.	Section No & Page No	Details of amendment	Signature of preparatory authority	Signature of approval authority
1.				
2.				
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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- 2
- 4.Sufficient light and ventilation
- 5.Hot water facility.

Requirements:

- 1.Droni: 8ft. X 2.5-3ft.
- 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-1
- 13.Small pillows covered with rexin sheet-2
- 14.Induction Plate-1
- 15.Disposable aprons, gloves and masks- Q.S.
- 16.Knife and scissor- 1 each
- 17.Towels- Q.S.
- 18.Cotton- Q.S.
- 19.Liquid soap- Q.S.
- 20.Clock-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 restricted rice water is preferred.

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4. Hot water should be used for all purposes.
5. Day sleep should be avoided;
- 6 Take proper sleep at night.
6. Avoid exposure to breeze, sunlight and cold atmosphere.

ABHYANGA (MASSAGE)

Abhyanga can be defined as the procedure of application of Sneha Dravya over the body with mild pressure. Abhyanga word is derived from 'Abhi' upsarga and 'anga' dhatu. 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 optimum temperature and applied over the head, ears, and soles of feet. Then the oil should be applied uniformly with mild pressure over the body by two masseurs standing on both sides of the table. Massage is to be started from scalp, head and move down to neck, upper back, shoulders, upper arms, fore arms, hands and then chest, abdomen, low back and lower limbs.

Abhyanga should be done in 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

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tissue paper or towels.

Duration:

Usually 30 - 40 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:

- 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

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strengthening them. The gentle pressure used during massage relaxes the muscles. Abhyanga also removes skin dryness and improves skin lustre.

SNEHANA (OLEATION)

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 best⁵.

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.

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.

Man Power:

- Ayurvedic Physician 1
- Attendant/ Nurse 1

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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 matra⁶ (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. 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 Lakshanas⁷ (symptoms of desired effect) are observed and usually it is obtained within 3 to 7 days⁸.

Usual practice of increasing order of Snehapana dosage:

First day	:	50ml
Second day	:	100ml
Third day	:	150ml
Fourth day	:	200ml
Up to 7 th day	:	350ml

Indications :

- Swedya, Samshodhya (Persons undergoing sudation and biocleansing procedures)
- Ruksha Sharira (Roughness in the body)
- Nithyamadya (Alcoholic)
- Krisha (Debility)
- Timira (Premature cataract)
- Vatarogas (Neuromuscular disorders)
- Kasa (Cough)
- Shwasa (Dyspnoea)
- Hikka (Hiccough)

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- Swarbheda (Hoarseness of voice), etc.

Contraindications:

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

Regimen during Snehapana:

- Rest
- Avoid day sleep
- 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.

Oleation pacifies Vata; lubricates and softens the Doshas. It improves digestion, regularizes bowels, improves the strength and complexion and prevents premature ageing.

N. B. After completing Snehana (oleation), Swedana (sudation) is to be carried out (1-3 days) based on the patient/ disease condition.

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SWEDANA

Swedana is a process to induce sweating (sudation) artificially in a patient/volunteer who has already undergone Snehana. Swedana is of four types¹² –

- (i) Tapa Sweda
- (ii) Ushma Sweda
- (iii) Upnaha Sweda
- (iv) 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.

Types of Swedana (on the basis of induction of heat):

- 1. Thermal (Sagni Sweda)-13
- 2. Non Thermal (Niragni Sweda)-10

Types of Swedana (on the basis of application of heat):

- 1. Local (Ekanga Sweda)
- 2. General (Sarvanga Sweda)

Types of Swedana (on the basis of nature of heat):

- 1. Moist heat (Snigdha Sweda)
- 2. Dry heat (Rooksha Sweda)

Types of Swedana (on the basis of intensity of heat):

- 1. High Sweat (Maha Sweda)
- 2. Medium Sweat (Madhyama Sweda)
- 3. Low Sweat (Durbala Sweda)

General features of Swedana Dravyas:

The medicines which produce Sweda are generally-
Ushna, Tikshna, Sara, Snigdha, Sukshama, Rooksha, Sthira, Drava, Guru.

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Indications of Swedana:

According to Charaka, Swedana relieves:

- Stiffness (Stambha)
- Heaviness (Gourava)
- Cold (Sheeta)

Stambha Gourava Sheetagnam Swedanam Swedakarkam
 Stambhanam Stambhayati yat gatimantam chalam dhruvam

Indications of Swedana:

- Following Snehana
- 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 hands¹⁴.

Contra indications of Swedana:

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

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VASHPA SWEDA (STEAM BATH)

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). 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

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- 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 according to the physician's choice

Indications:

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

Rejuvenation therapy

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

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.

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Dietary regimen:

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

Scientific explanation¹⁹:

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

VAMANA (THERAPEUTIC EMESIS)

Vamana means to induce vomiting; it is a bio-cleansing measure meant for the elimination of doshas (mainly kapha) accumulated in the upper gastro intestinal tract (Amasaya),. Vamana is a treatment of choice in Kaphaja disorder

Materials and Equipments:

- Comfortable seat (Arm chair) (Vamana Peetha) : 1
 - Bucket : 1
 - Vessels : 3
- [Mug Glass, bowl, towels, B.P. Instruments, Weighing Scale, ECG Machine, Thermometer, Measuring Glass etc.]

Vamana Yoga – (Ingredients in approx. quantities):

- Vacha (Acorus calamus) powder : 2 gm
- Madanphala (Randia dumetorum) powder : 4gm
- Rock Salt : 5gm
- Madhu (Honey) : 15ml

Others:

- Medicated oil for application on chest, back abdomen : 100ml
- (Mahanarayan Taila, Ksheerabala Taila, Chandanbala Taila, Lakshadi Taila, Dhanwantara Taila etc. may be used according to Dosha and disease).
- Milk : 1.5 ltr.
 - Madhuyashthi Kwatha : 1.5 ltr.
 - Lavanodaka : 1.5 ltr.

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Man Power:

- | | | | |
|---|---------------------|---|---|
| • | Ayurvedic Physician | : | 1 |
| • | Masseur | : | 1 |
| • | Attendant | : | 2 |

Mode of drug administration/ procedure:

The patient is to be prepared for Vamana by performing purvakarma properly as indicated and prescribed kaphotklesa dravyas like fish, masha (black gram), payasam (rice cooked in milk with ghee) etc. on the previous day of Vamana.

Vamana is to be conducted in the morning preferably between 7 to 8 A.M. If the patient is on empty stomach, Yavagu (specific type of rice preparation made from 1:6 ratio of rice and water) with Ghee are to be given before performing the Vamana²². After Snehan and Swedana, the patient is to be advised to sit comfortably in a chair (Vaman peeth). Afterwards mixture of milk or Madhuyashthi Kwatha (Vamanopaga dravya) is to be given full stomach. Vaca powder with honey is given to lick in between. At the last sip of the decoction Madanphala powder with honey is given to be licked.

The medicines for Vamana should be administered in proper quantity, according to the age, strength, constitution, season etc. Usually, Vamana starts within 10-15 minutes after giving the medicine. While the patient is vomiting, masseur should massage back and chest in upward direction. To stimulate the urge for the bouts of vomiting, warm water mixed with Saindhava (Lavanodaka) or milk should be given repeatedly. Assessment criteria of vamana procedure are elaborately mentioned in the classics. Usually the fluid comes out.

Within 48 minutes. If not vomited out the pharynx may be gently irritated with a finger or Kamalanala.

Vegas (bouts) of Vamana:

According to No. of bouts (Vegas) Vamana may be classified into-

- Jaghanya vamana – 4 vegas (bouts)
- Madhyama vamana – 6
- vegas (bouts)
- Pravara vamana – 8 vegas (bouts)

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Post Vamana regimen:

When Samyak yoga of Vamana is observed the patient should clean his mouth and face with warm water and Dhumapana with the prescribed drugs e.g. Haridra (Curcuma longa), is to be performed. In the evening the patient may be instructed to take hot water bath. When the patient is having good appetite, Samsarjana karma is to be followed. Semi solid diet preferably rice gruel may be given.

Indications:

- Gastric problems - Amlapitta (Acid peptic disorders), indigestion etc.
- Respiratory diseases - Kasa (Cough), Shwasa (bronchial Asthma)
- Other diseases - such as Madhumeha (Diabetes), Unmanda (Schizophrenia),
Peenasa (Sinusitis), Kushtha (Skin diseases), Granthi (Tumour), Shlipada (Filariasis)

Contra indications:

- Acute peptic ulcer
- Atikrisha (Emaciated body)
- Bala (Children)
- Vriddha (Old age)
- Garbhini (Pregnancy)
- Shranta (Exhausted)
- Pipasita (Thirsty)
- Kshudhita (Hungry)
- Hridroga (Cardiac disorders)

Complications of Vamana therapy:

Atiyoga (excessive) of vamana may cause –

- Froth in vomitus
- Hematemesis
- Weakness
- Dryness of throat
- Feeling of darkness
- Giddiness
- Vatarogas
- Fresh bleeding

Scientific observation:

Certain diseases originate due to accumulation/ vitiation of phlegm/ Kapha. The elimination of this dosha will help to prevent and cure the disease.

VIRECHANA (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).

Indications³⁴:

- 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),
Tamak Shwasa (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

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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
-

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

Materials and Equipments:

- Vasti Yantra (thread, vessels, churner, heating apparatus, taVastiputaka (Bladder or polythene bag approx. 1.5 Lt. capacity) - 1
- Vasti netra (Nozzle) - 1
- Lavatory facilities
- Oil/ bath/ 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:

- 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)

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.

Vacaspatyam 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.²

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 Nasya³

Who practices Nasya at the proper time will keep his sight, smell & hearing unimpaired.

Beard & hair will not turn grey or taqny.

Hair will not fall but will grow in abundance.

Rigidity of neck, headache, facial paralysis, trismus, rhinitis, hemicraina & 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 cherful & 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

Prematue greying of hair

Falling of moustache

Falling of teeth

Intense ear ache

Refractive error

Diseases of nose

Dryness of mouth

Frozen shoulder

Difficuly in awakening

Diseses 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 Shriovirechana drugs like piper lingum (pippali), Moringa olifera (Shigru)etc. should be selected .

Dose : according to Sushruta, It can be given in following dosage Schedule⁵

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 Nasya

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 forced 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 getting up 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

classification of Nasya According To The Pharmacological Action

Charaka and Vagbhata have classified nasya into three groups according to their pharmacological action, viz.:-

Rechana (Virechana) means purificatory,
Tarpana (Brimhana) means nourishing and
Shamana means palliative

Eliminative Or Purificatory Errhine (Virechana Nasya)

The Rechana Nasya denotes elimination of vitiated bio-humors (Dosha) from upper part of the body. Powder of the required drug or the Sneha prepared with the Shirovirechana drugs is used for this purpose.

Indications : It is indicated specifically in Kapha type of head diseases (Shiroroga) like stiffness, numbness and heaviness of head.

Sushruta and Vagbhata have given its other indications anorexia, pain, rhinitis, sinusitis etc.

2.Nourishing Errhine (Tarpana Nasya)

The Sneha prepared with Vata-Pitta pacifying drugs should be used and the drugs of sweet class (Madhura Skandha) may also be employed.

According to Vagbhata, Sneha prepared with oily and sweet taste drugs or with the drugs described useful for that particular disease should be used

. Exudations of certain trees, meat soup and blood also may be administered.

Indications : It is specifically used for tension headache, migraine, alopecia, graying of hair, facial paralysis & for promoting the strength and increasing the vision power.

3.Palliative Errhine (Shamana Nasya)

As the name indicates, Shamana Nasya is used for the alleviation of Dosha situated in head.

Indications : it is used to stop bleeding in hemorrhagic disorder. It is also indicated in premature wrinkles of skin, greyness of hair and alopecia, dandruff, blackish discoloration on face.²⁶

General Indications of Nasya

Stiffness of head

Pain in nose
Dysarthria
Rhinitis
Hemicrania
Stiffness of neck
Dysarthria
Facial paralysis
Headache
Tetanus
Neck disease
Tooth ache
Eye pain
Tingling sensation in tooth
Hoarseness of voice
Otagia
Diseases of sclera of eye
Movable tooth
Diseases of eye
Tumor
Tonsillitis
Lock jaw
Refractive errors
Diseases of shoulder
Goiter
Diseases of oral mouth
Pain at scapular region
Disease of eyelid According to Ashtanga Sangraha if the Nasya is to be given as the part of performing the complete Panchakarma then, it should be given after bastikarma.
General Contra- indications of Nasya-
Who has taken meal
Who has undergone oil enema

Indigestion

Pregnant.
Who has drunk oil or ghee.
Acute rhinitis.
Who has taken alcohol
Fasted
Who has taken water.
Who has drunk liquid .
Who wants to take Sneha etc
Suffering from thirstiness
Who want to do head bath
Angry
Having hunger
Child
Tired
Elder
Fainted
Suppressed natural gas
Injured from weapons

Who has undergone bloodletting
Fatigued due to coitus
Post natal period
Fatigued due to exercise

Dyspnoea
Fatigued due to alcohol
Cough
Affected with acute fever
Bad day
Suffering with anxiety
Bad season

Who has undergone virechana

Suitable Time For Administration of Nasya

According to Charaka generally Nasya should be given in period before pre-rainy season (Pravrut), autumn (Sharad) and spring (Vasant). However in emergency it can be given in any season by creating artificial condition of the above mentioned seasons, for example in summer Nasya can be given at cold places and in cold season it can be given at hot places.

Time schedule in different 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, hiccup, stiffness of neck and hoarseness of voice.³¹

Duration of Nasya Karma

Nasya Karma may be given for seven consecutive days. In conditions like Vata diseases of head, hiccup, 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 8 16 32	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.

Mediciness for Nasya

For Snehana, Avapeedana, marsha and Pratimarsha Nasya, there should be a dropper. For pradhana 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 : 36

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 : 37 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 should be again subjected to sudation.

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

The oil that has been dropped in the nose may be repeatedly drained out together with the morbid bio-humors, 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.

Medicated 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.⁴⁴

Complication of Nasya karma may occur due to :-

Administration of Nasya in contraindicated diseases & persons

Due to technical error.

These complications occur either excitation of bio-humors, which should be managed by purificatory & palliative therapies or depletion of bio-humors, which should be managed by repletion therapy.⁴⁵

Critical Notes on Nasya Karma

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

Ingredients :

Jivati – *leptadenia reticulata*

Devadaru – *cedrus deodara*

Twak – Cinnamon Usheera – *vetiveria zizanioides*

Gopi – *Ocimum sanctum*

Daruharidra – *Berberis aristata*

Madhuka – *Glycyrrhiza glabra*

Musta – *Cyperus rotundus*

Agaru – *Aquilaria agallocha*

Shatavari-*Asparagus*

Kamala – Lotus

Bilva – Bael

Utpala – *Nymphaea stellata*

Brihati – *Solanum indicum*

Kantakari- *Solanum xanthocarpum*

Shalaparni- *Desmodium gangeticum*

Preshnapari – *Uraria picta*

Vidanga – Embelia ribes

Patra – Cinnamon

Ela – cardamom

Renuka – Vitex negundo

Taila – Sesame oil

Goat milk

Preparation : Kashaya should be prepared from Jivanti to Renuka by adding 100 parts of Water. Then Taila paka should be done with Kashaya for 10 times. While doing 10th time taila paka, add Goat's milk equal to the quantity of Taila.

Actions :

Pacifies Tridosha

Increases strength of muscles and bone of head and neck

Eye sight, smell & hearing unimpaired.

Beard & hair will not turn grey or tawny.

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.

There will be no sudden occurrence of disease occurring in the upper parts of the body.

Though the man is aging, the effects of senility will be retarded.

Dose :

8-16 Bindu for Marsha Nasya/Snehana Nasya

RAKTAMOKSHNA

Raktamokshana as one among the five purification procedure (Panchakarma). It is the procedure of letting out vitiated blood from the body.

Raktamokshana is that procedure which expels out vitiated blood from the body.

Indications

General indications for Raktmokhsana

Swelling, burning sensation, suppuration, rashes, vatharaktha(Gout),

skin diseases, elephantiasis, toxic conditions of blood,

fibroid, tumor, mastitis, debility, heaviness of body,

conjunctivitis, sinusitis, herpes, liver abscess, spleen abscess,

suppuration and burning sensation in ears, nose, lips, oral cavity, headache, gonorrhea, bleeding disorders.

Contraindications

Contraindications of raktamokshan

Anasarca, emaciated person, pregnancy,

suffering from diseases such as anemia, hemorrhoids, ascites, consumption and dropsy.

Season for Raktamokshana

Season for Raktamokshana Panchakarma therapy:

Sharat rut (Autumn season).

Blood vitiated by vata, pitta and kapha should be removed from the body using Shrunga (horn of animals), Jalauka (leech therapy) and Alabu(pitcher gourd) respectively.

For Vata Dosha vitiated blood, Shrunga – Horn method is used.

For Pitta vitiated blood, leech therapy is used.

For Kapha vitiated blood, pitcher gourd (Alabu) is used.

Leech therapy

Leech therapy is considered easy and convenient blood letting therapy.

Types, method of application

Types of Leech:

12 types :

6 – Poisonous leeches and 6 – Non poisonous leeches

Method of application of leech:

Selected leeches are collected, to bite effected area which is washed priorly with antiseptic solution. Once they start sucking the blood, it is covered with moist cloth. Once it completes sucking the vitiated blood, they leave the site to fall off itself. Then the area is rubbed with turmeric powder which helps to stop the bleeding.

Indications

Indications for leech therapy:

children, old aged, frightful , debilitated, women and persons of tender constitution.

Shrunga

Shrunga (Blood letting using cow's horn)

Selected cow's horn is collected which is open at both end. Superficial multiple small incisions are made over the affected area which is cleaned priorly with antiseptic solution. The larger open end is kept over the incised area and blood is sucked through other end.

Alabu

Alabu (Blood letting through pitcher guard)

Medium sized selected pitcher is opened at the top to remove pulp and seed, dried under sun till it is hard. Affected part is cleaned with antiseptic solution, multiple vertical incisions made over the site. An ignited wick is kept straight over the area and closed with the pitcher guard, the fire extinguishes creating the vacuum inside the pitcher which drains out the blood which gets collected at margins of pitcher.

Prachana

Prachana (Blood letting by puncturing)

A tourniquet is applied slight above the affected area. Using a sharp instrument, multiple incisions are made avoiding vital structures. Incisions are made in upward direction, not very deep nor superficial, not very closely placed, should not be done transversely and made very quickly.

Siravedha

Siravedha (Venepuncture)

Venepuncture is considered superior. Just as bunds of channels in the fields break off, the standing grains are destroyed from its roots completely similarly, this procedure is able to destroy the diseases from its roots completely. In Shalya Tantra, Venepuncture is considered as half complete therapy for numerous diseases, as blood being the pathogenic factor in most of the diseases.

Procedure – A tourniquet is tied above the selected area. The vein is tapped with fingers to make prominent, which is then punctured using sharp instrument. Once the vitiated blood flows out

completely, then the area is tightly bandaged to arrest bleeding.

MATRA VASTI

Matra vasti is the method of administration of medicated oil in small dose, which can be given daily and is totally harm less. It is a type of Sneha Vasti and indications are similar to Snehavasti. It can be indicated irrespective of age and no precautionary measures are required. The usual dosage is 60 ml.

Indications:

- Vyayama (excess physical and mental exertion)
- Madyapana (Alcoholism)
- Dourbhalya (Debility)
- Vataroga (Neurological disorders)
- Bala, Vriddha (Children & Elderly persons) etc.

Complications during Vasti Cikitsa:

The complications of Vasti are dealt in detail in texts There are:

- Doshas (defects) of Netra (nozzle) 38 types
- Doshas of vasti - 8 types
- Doshas of vastidata (technician) – 10 types
- Snehavasti vyapat – 6 types

These may result into various symptoms related with:

- Local anal injury
- GIT symptoms like pain abdomen, vomiting etc.
- Generalized symptoms like murchha, angamarda etc.

Management is done accordingly.

SAMSARJANA KRAMA

Samsarjana Krama: (special dietetic schedule)

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

Generally, in all the patients after Vamana Karma, the Peyadi Samsarjana Krama is advised as dietary regimen as follows with little modification:

On the day of Vamana, thin rice gruel without spices and fat once a day; on second day thick rice gruel without spices and fat twice a day; on third day rice and liquid soup of green gram and rice without spices and fat twice a day in moderate quantity; on fourth day liquid soup of green gram and rice with spices and fat twice a day in moderate quantity and on fifth day onwards normal diet was given.

1. SAMSARJAN KARMA: -

During your stay at MAHC you will learn how your current mind/body make-up affects your health, happiness, moods and behavior. Staying healthy is natural and natural means simple and easy. A simple home program that takes just a few minutes a day, combined with the

personalized knowledge gained during talk at MAHC in reference with Ayurvedic Basic Principles, will allow you to continue to expand your new sense of well-being. You will find that our approach is without strain, yet extremely powerful in its effectiveness.

On completion of Panchkarma a special diet and instructions are prescribed from Maharshi Atreya Health Centre according to Prakruti (Constitution) and Life style. This diet helps the person to fulfill his/her Calories requirement along with maintaining Doshas according to Ayurveda.

PASCHAT KARMA (POST OPERATIVE REGIMEN)

The patient should take complete rest for an equal period of time for which he has undergone the therapeutic procedure. Pashcat Karma is done as the patient requires to regain the strength of Dhatus and to come to normalcy.

Peyadi Samsarjana Karma is to be followed in all cases undergone Panchakarma procedures i. e., liquids, semisolids and solid diet is given successively. The patient should use hot water for all purposes and should observe Brahmacharya (Celibacy) during Pashcat Karma. Sleeping in day time is to be avoided and proper sleep in the night is to be maintained. Natural urges should not be controlled forcibly. The patient should be free from physical and mental exertion and should not be exposed to smoke, excess cold, sun rays, wind etc. Traveling, sitting idle for a long time and talking in a high voice are to be avoided. Soft and low pillows are to be used. Gandharva Hastadi Kwatha is usually given for Vatanulomana during the course of therapy. Rasayana Chikitsa may be administered to the patient after this period.

Some of the important Rasayanas (10-15gm twice daily) used are:

- Chayavanprasha
- Agastya Haritaki
- Sukumar Rasayana
- Brahma Rasayana
- Naarsimha Rasayana

Single Rasayana/ Vajikarana drugs:

- Vardhman Pippali
- Lashuna Kalpa
- Shilajatu
- Ashwagandha
- Masha Atmagupta Rasayana
- Musali etc.

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 fore head 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.

SHIRO PICHU

(Shiro=Head, Pichu=Keeping a cotton pad dipped in oil) Shiro Pichu is a procedure in which a sterile cotton pad dipped in herbal oil is kept over the head (vertex or crown or entire scalp) and tied with a bandage cloth. The Pichu is kept in place for a fixed duration of time (usually 1-2 hours to ¼ to ½ a day)

SHIROVASTI

Shirovasti is a type of Murdha taila, in which the medicated oil is kept over the head with the help of a cap fixed for a prescribed period of time.

Materials & equipments required:

- Rexene/ leather cap (75cm X 25cm) - 1
- Black gram flour - 250gms
- Medicated oil - 1.5 litres
- Cotton cloth (5cm X 60cm) - 2
- Gas Stove - 1
- Hot water bath - 1
- Vessels - 3
- Rasnadi churna (Pluchea lanceolata) - 5gm

- Arm chair - 1

Medicated oils commonly used :

- Dhanwantara taila
- Narayana taila
- Balataila
- Ksheerabala taila
- Chandanadi taila
- Karpasasthyadi taila

Method of administration & Procedure:

The patient is made to sit comfortably in a armed chair .The strip of cloth smeared with paste of black gram powder should be wound around the head 2 cm above the eye brows. It must be tight enough to prevent leaking of oil, but not causing any discomfort. Then the cap is to be fixed over the strip and the junctions are to be sealed with black gram paste. To seal the junctions leak free, another layer of cloth smeared with the paste is also applied over the cap.

The medicated oil heated just above the body temperature is to be slowly poured inside the cap over the head without any discomfort to the patient .The oil is to be filled up to a height of 5 cm above the scalp. Temperature of the oil (warmness) is to be maintained by replacing with warm oil at regular intervals. The process is to be continued for 45 minutes.

At the end of the procedure, the oil is to be taken out by dipping cotton piece and squeezing in a container so as to recollect the oil. After this the cap is removed and head Wash is done. After wiping off the oil with clean and dry towel, Rasnadi Churna is applied. Gentle massage is performed on shoulder, neck forehead and back.

Man Power:

- Ayurvedic Physician : 1
- Attendant : 1

Duration and time:

The usual course of therapy is 7 days and is usually done in the afternoon or evening (between 3 and 5 PM) for an average time of 45 minutes.

Indications:

- Neurological disorders such as Hemiplegia, Facial palsy
- Numbness
- Sleeplessness
- Dryness of mouth and nose
- Eye diseases
- Severe /chronic diseases of head

Contraindications:

- Acute inflammatory conditions
- Infections

Dietary regimen:

Light diet, liquids and semisolids are preferable.

Scientific observations:

- Treatment for Vata vikaras of head
- Useful in neurological complaints, chronic diseases, etc.
- Strengthens the organs in the head and soothes the mind

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 Kg.
- Dashamula Kwatha for Nadi Sweda

Medicines:

Any of the following Medicated oils can be used:

- Karpasasthyadi taila
- Sahacharadi taila
- Masha taila
- Dhanvantara taila
- Kottumchukkadi taila.
- Mahanarayana taila

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 30-40 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 2

Time and duration:

30-40 minutes daily.

The course of treatment may be continued for 7 days or 14 days.

Indications:

- Lumbo sacral pain - Lumbar spondylosis, PIVD etc.
- Neuro muscular disorders - 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.

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.

AGNI KARMA

Agnikarma (therapeutic heat burn) is one which gives instant relief from pain by balancing local Vata and Kapha Dosha without any untoward effects.

These are different materials subjected to heat and used for therapy in different conditions. The specificity of tools of cauterization depends on the disease status concerned. For superficial conditions, materials used are of minimum latent heat, whereas in deeper tissues used objects are with maximum latent heat. On this concept, in classics, for the diseases of skin surfaces the materials used for Agnikarma are Pippali (Piper longum), Aja Shakrit (feces of Goat), Godanta (Teeth of Cow), Shara (Arrow), Shalaka (Probes), Varti(Wicks), Suryakanta (Variety of stone) etc. Likewise, for the diseases of muscles Loha (Iron), Swarna (Gold), Tamra (Copper) and Kamsya (bronze) are used. In deeper and strong tissues like bones, ligaments, tendons, vessels etc., Madhu (Honey), Guda (Jaggery), Vasa(Fat), Ghrita(Ghee), Taila(Oil), Madhucchishta(Beewax) are used.

‘Pancha dhatu shalaka’ has been used on a regular basis for the purpose of Agnikarma irrespective of the structure involved or level of the pathology. The Pancha dhatu shalaka is made up of Copper, Brass, Bronze, Lead and Tin (in equal quantity)
Painful conditions of bones and joints.

- > Joint stiffness
- > Muscle spasm
- > Tennis elbow

> Calcaneal spur

> Plantar fasciitis

> Osteoarthritis

> Headache

> Sciatica

> Early stages of Hernia

> To remove the wart

> To excise the corn from the heel

> To excise the external piles

> Disc prolapse

> Low back ache

> Trigger thumb

> To remove the mucocoele of lip, tongue etc

> To excise some extra growths of skin and muscle

Contraindication --Persons of Pitta prakruti, emaciated, children, old aged, sensitive, pregnant, multiple ulcers in the body, anemic, obese, indigestion, alcoholic, poison affected, low immunity etc are not recommended for this therapy.

ALABU (CUPPING)

Cupping therapy is an ancient form of alternative medicine in which a therapist puts special cups on your skin for a few minutes to create suction. People get it for many purposes, including to help with pain, inflammation, blood flow, relaxation and well-being, and as a type of deep-tissue massage.

Types

There are different methods of cupping, including:

Dry

Wet

During both types of cupping, your therapist will put a flammable substance such as alcohol, herbs, or paper in a cup and set it on fire. As the fire goes out, they put the

cup upside down on your skin.

the air inside the cup cools, it creates a vacuum. This causes your skin to rise and redden as your blood FC vessels expand. The cup is generally left in place for up to 3 minutes.

A more modern version of cupping uses a rubber pump instead of fire to create the vacuum inside the cup. Sometimes therapists use silicone cups, which they can move from place to place on your skin for a massage-like effect.

Wet cupping creates a mild suction by leaving a cup in place for about 3 minutes. The therapist then removes the cup and uses a small scalpel to make light, tiny cuts on your skin. Next, they do a second suction to draw out a small quantity 3-5 cups in your first session. It's rare to get more than 5-7 cups.

Afterward, you may get an antibiotic ointment and bandage to prevent infection. Your skin should look normal again within 10 days.

VIDDHA KARMA

Viddhakarma is the ancient Indian practice of inserting needles in specific points on the body to free avarodhit Vata & Rakta thus help in reducing the pain.

Viddha is a sterile procedure of puncturing or piercing selected points with special hollow viddha needles. The immune system response this treatment by releasing endorphin that helps to reduce pain.

Indication - throbbing pain in toothache, eye ache or a colic pain which comes in spasm as in renal calculi, gnawing pain in abdominal discomfort, muscular pain as in sprain, sports injury, joint pain due to swelling and many more; and our answer to this is a pain killer which on frequent usage also kills our resistance power.

OIL PARISHEKA

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 (Dhara table) - 1
- Pillow (soft and comfortable) - 1
- Cotton cloth (40X40 cms) - 4 pieces
- Vessels 5 liter capacity - 4 no.
- Warm water for bath

- Towel/ tissue paper to wipe the oil from the body
- Heating arrangements (stove etc.) 50
- 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. - 5 to 6 liters
- Medicated oil for head - 10ml
- Rasnadi churna - 5gms
- Gandharva hasthadi kashaya - 60ml

Man Power:

- | | | |
|-----------------------|---|---|
| • Ayurvedic Physician | : | 1 |
| • Masseurs | : | 2 |
| • Attendant | ; | 2 |

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
- Gastro intestinal 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.

PATRA POTTALI PINDA SWEDA

Patra Pinda Sweda refers to the Swedana (sudation) performed by specially prepared bolus of medicinal leaves⁶². In this process leaves of Vatahara drugs are cut into pieces and fried with rock salt and suitable medicated oil. This hot mixture is tied in cotton cloth as boluses for application over the body.

Materials and Equipments:

- Panchakarma Droni - 1
- Frying pan - 1
- Vessels for heating - QS
- Gas stove - 1

Ingredients:

- Leaves of various herbs (chopped into pieces) - 1 kg
- Grated coconut - 100 gms
- Rock salt - 15 gms
- Lemons - 2
- Medicated oil - 100ml

The leaves commonly used:

- Eranda (*Ricinus communis*)
- Amlika (*Tamarindus indica*)
- Karanja (*Pongamia glabra*)
- Shigru (*Moringa oleifera*)
- Dhatura (*Datura metel*)
- Arka (*Calatropis procera*)
- Nirgundi (*Vitex Negundo*)

The Medicated Kwatha:

- Gandharva Hastadi Kwatha – 60 ml. (orally)

Commonly used oils:

- Karpasasthyadi taila
- Kottamchukkadi taila
- Balaashwagandhadi taila
- Dhanwantara taila etc.

Man power:

- Ayurvedic Physician : 1
- Masseur : 2

Mode of administration/ procedure:

The leaves and lemon are cut into very small pieces and fried with medicated oil and rock salt in a frying pan by giving proper heat. The mixture so prepared is put into a small piece of cloth and tied up into two boluses. The bolus (pottali) should be gently applied in synchronized manner. This bolus is applied hot to the skin already smeared with warm medicated oil. To maintain its temperature, the bolus is intermittently kept warm by heating on the frying pan.

Post operative procedure:

At the end of the procedure body should be wiped off with dry soft towel. Gandharva Hastadi Kwatha is to be given orally. The patient should take complete rest for at least an hour and then allowed to take bath with warm water.

Indications:

- Neuro muscular disorders - Pakshavadha (Hemiplegia), Gridhrasi (Sciatica)
- Rheumatological conditions - Arthritis due to various reasons-Amavata, Sandhivata, Katishula, Avabahuka etc.

Contraindications:

- Taruna Jwara (Acute fever)
- Atisara (Diarrhoea)
- Raktapitta (Hemorrhagic disorders)
- Twak Vikara (Infective eczema, Psoriasis etc.)

Dietary regimen:

Light diet preferably liquids and semisolids.

Scientific explanation:

It is a kind of Swedana (sudation) where heat, pressure and oil are applied simultaneously with some Vatahara drugs. So this may stimulate and strengthen neuromuscular system resulting in reduction of pain and inflammation.

Churna Sweda is a kind of Swedana (sudation) given by powder of various herbs made as pottalis (bolus) and application of these pottalis over the body after heating.

Materials and Equipments:

- Medicinal powder : 200-400gm
- Lemon : 2-4 pieces
- Rock Salt : 15-30 grams
- Oil : 25-50 ml
- Gas stove 1
- Others - Cotton cloth, thread, Panchakarma Droni, frying pan, big spoon

Medicines:

Any of the following

- Kola Kulutthadi churna
- Jatamayadi churna

- Tilamashadi churna

The Medicated Kwatha:

- Gandharva Hastadi Kwatha – 60 ml. (orally)

Commonly used oils:

- Karpasasthyadi taila
- Kottamchukkadi taila
- Balaashwagandhadi taila
- Dhanwantara taila etc.

Man Power

- Ayurvedic Physician : 1
- Masseur : 2

Mode of administration/ procedure:

Powder of medicinal plants/ seeds, lemon, rock salt are mixed together and fried with medicated oil. This mixture is tied up in a cotton cloth to prepare a bolus.. This bolus is heated in oil and applied with mild pressure over the body after gentle massage.

Post operative procedure:

At the end of the procedure body should be wiped off with dry soft towel. Gandharva Hastadi Kwatha is to be given orally. The patient should take complete rest for at least an hour and then allowed to take bath with warm water.

Indications:

- Neuro muscular disorders - Myalgia, Gridhrasi (Sciatica) etc
- Rheumatological conditions- Arthritis due to various causes
- Cervical spondylitis

Contraindications:

- Acute inflammatory conditions
- Acute fevers
- Haemorrhagic disorders
- Pregnancy

Dietary regimen:

Light food preferably liquids and semisolids

Scientific explanation:

It is a kind of fomentation that stimulates nerve endings, relaxes muscles and relieves pain.

SHASHTIKA SHALI PINDA SWEDA (NAVARAKIZHI)

Shashtikashali pinda sweda also known as Navarakizhi is a Kerala specialty of treatment in which the whole body or any specific part is made to perspire by the application of heated medicinal rice (Navara) puddings externally in the form of boluses tied up in a cotton cloth.

Materials and Equipments:

- Panchakarma Droni - 1
- Gas Stove - 1
- Vessels - 2 or 3
- Cotton pieces (1ft x 1 ft) - 4 no.
- Cotton thread - 2mtrs
- Palm leaves - 8-10 in No.
- Towel
- Hot water for bath

Medicated oils commonly used for Abhyanga:

- Mahamasha taila
- Dhanwantara taila
- Ksheera bala taila
- Karpasasthyadi taila
- Ashvagandha Bala taila

Quantity required: approx.100ml

Medicated kwatha:

- Dashmoola Kwatha/ Balamoola Kwatha – 3 litres
- Gandharva Hastadi Kwatha – 60ml (orally)

Amalaki Kalka (paste of Emblica officinalis):

- Paste prepared after boiling in butter milk – 100gm

Others:

- Cows milk – 3 litres

- Shastika shali (Special variety of rice) – 300 to 500gm

Man power:

- Ayurvedic Physician : 1
- Masseur : 2
- Attendant : 2

Mode of administration/ procedure:

300 to 500gm of Shashtika shali (specific variety of rice, which is yielded after 60 days) is cooked with 1.5 liters of milk and decoction of Balamoola (root of *Sida cordifolia*) or Dashamoola. This mixture is to be kept in four pieces of cloth to make 4 boluses. Another portion of decoction and milk of the same quantity should be mixed and heated in low temperature to dip the above boluses for warming the Pottali (Kizhi).

The patient should be properly massaged with suitable warm oil all over the body and head. The paste of Amalaki Kalka should be applied on the scalp. The warm Pottalis (kizhi) should be gently applied in synchronized manner by two masseurs on two sides of droni. They should ensure that the heat of the boluses is bearable to the patient by touching them over the dorsum of their hand. The temperature of the boluses should be maintained throughout the procedure by continuous use of four boluses. The process should be continued till the patient gets Samyak Swinna Lakshana⁵⁹. This process is also done in seven positions as in Kayaseka or as per the requirement.

Post operative procedure:

At the end of the procedure, the paste of medicine remaining over the body should be scrapped off with palm leaves or in similar way and the body should be wiped off with dry soft towels. Then Taila swab is to be removed and Rasnadi churna is applied over the scalp. Medicated oil should be applied over the body and Gandharva hasthadi kwatha is given orally. The patient should take complete rest for at least half an hour and then take a bath with warm water.

Duration:

The total duration of the procedure may be 45 to 60 minutes. The procedure is usually performed for 7, 14 or 21 days according to the requirement.

Indications:

- Neuromuscular disorders - Hemiplegia, Paraplegia, Muscular wasting
- Diseases of joints -Osteoarthritis and other degenerative conditions
- Rejuvenation therapy

Contraindications:

- Acute fever
- Inflammatory and painful conditions, Myalgia
- Gastro intestinal problems like Diarrhoea, digestive disorders etc,
- Respiratory disorders - Cough, Breathing difficulty, Infections etc

Dietary regimen:

Light vegetarian diets consisting of liquids or semisolids are usually prescribed during the course of the treatment.

Scientific explanation:

By performing this procedure, massage, heat and pressure are provided to the body simultaneously with nourishment to the muscles and nerve endings.