



A Comparative Study of *Ayurvediya* and *Keraliya* *Panchakarma* Therapy: A Review

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ABSTRACT

The unique methodology exhibits in *Ayurveda* is *Panchakarma* with specifically intended five procedures of internal purification of the body through the nearest potential route. *Panchakarma* has a full therapy role as a promotive, preventive, rehabilitative & curative procedure. *Ayurvedic Panchakarma* includes five major *Ayurvedic* procedures with many allied procedures which intend to cleanse the body along with suitable internal medication that can provide good enhancement in quality of life. Based on *Ayurvedic* principles and own experiences, the *Ayurvedic* scholars or practitioners in South India have modified certain techniques and found them quite effective. Afterwards, these procedures got promoted as *Keraliya* specialties of *Panchakarma*. *Dharaakalpam*, *Pindasweda*, *Annalepanam*, *Kayasekam* and *Sirosekam* are some of these practices. These procedures are specialized varieties of *Snehana* and *Swedana* which have more nutritive/nourishing effect than bio-cleansing or depleting effect.

Key Words: *Ayurveda*, *Panchakarma*, *Keraliya Panchakarma*, *Snehana*, *Swedana*, *Abhyanga*

INTRODUCTION

Keraliya Panchakarma therapies are the modified & innovative external *Snehana* & *Swedana*

Therapies. These therapies achieved global acknowledgment due to their extreme therapeutic efficacy in healthy & diseased body.

Keraliya Panchakarma therapies includes *Dharaakalpam* (pouring medicated oil on head), *Pindasweda* (sudation using medicated cloth bag), *Annalepanam* (application of medicated rice paste on body), *Kayasekam* (medicated oil massage by squeezing oil from cloth) and *Sirosekam* (pouring medicated oil on head).

MATERIALS AND METHODS

Collection, exploration, and interpretation of subjective matter.

1. ***Dharakalpam*** –*Dharakalpam* is a form of *Shirodhara* or *Murdhataila* (Application of oil to the Head/scalp), in which advised medicated oil or liquid is constantly poured over the forehead and then let the oil flow over the scalp from a particular height for a definite period of time¹.

Medicines used for this procedure are-
Ksheerabalataila, *Chandaditaila*,
Karpasasthyaditaila, *Dhanvantarataila*,
Narayanataila. Other are Buttermilk prepared



with *Amalaki (Emblica officinalis)*, Decoction of *Yashtimadhu (Glycyrrhizaglabra)*, Milk, Coconut water.

Materials and Equipments – *Shirodhara* device – 1, *Dhara* table – 1, Suitable liquids for *Shirodhara* – 3 litres.

Procedure of *Dharakalpam* -The suitable oil or liquid is to be massaged on the head of patient. In some situations complete body massage is also done before the procedure. The patient must lie in the supine position with the support of pillow under the neck and place the *Dharakalpam* device over the head. The device 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 (*Dhara*) over the forehead. The medicated oil/ *Kwath* used is recollected and reheated and again poured in the *Dhara Patram*. The attendant should shuffle the vessel to both sides of the forehead so that the flow of liquid covers both sides properly. After completion of this procedure, the oil is to be cleaned off and the patient is advised to take bath with medicated lukewarm water after half an hour. It can be done for 7, 14 or 21 days as per the severity of the disease.

Indications -Cerebrovascular disorders – Cerebral palsy, Hemiplegia, Facial palsy, Headache, Anxiety, Insomnia, Cervical Spondylitis, Neurosis, Eye diseases due to neurological origin etc.

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

Scientific explanation -Continuous flow of liquid in a specified manner eases the mind, calms and tranquillizes the patients. It helps to alleviate *Vata dosha*.

❖ In *Ashtanga Hridya Sutra Sthana 2*, there are 4 types of ways for applying medicated oil on head from which *Shiro Parisheka* can be correlated to *Dharakalpam*².

2. *Pindasweda*–*Shashtikashali* *Pindasweda* also known as *Navarakizhi* is a Kerala specialty of treatment. It gives heat, massage and pressure are provided which nourishes muscles and stimulate nerve endings. This is the common method of *Swedana* used in paediatric patients in which particular part or whole body made to sweat by the use of heated *Shashtikashali* (a variety of rice) in the form of *Pottalis* (boluses tied in a cotton cloth). **Medicines used for this procedure are** -Cow milk – 3 litres, *Shastikashali* (Special variety of rice) – 300 to 500gm.

Materials and Equipment's -*Droni (Dhara table)* – 1, Gas Stove – 1, Vessels - 2 or 3, Cotton pieces - 4 no., Cotton thread - 2mtrs, Palm leaves -8-10 in No., Towel, Hot water for bath.

Procedure of *Pindasweda* - 300-500gm of *Shashtikashali* (certain variety of rice, which is yielded after 60 days) is prepared with 1.5 liters of milk. This mixture is divided into four pieces of cloth to make 4 portions. Mix another portion of milk and heat it in low temperature to immerse the above boluses for heating the *Pottali (Kizhi)*. The patient should be suitably massaged with warm medicine all over the body and head. The warm



Pottalis (Kizhi) should be mildly applied in synchronized manner by two masseurs on two both sides. They should ensure that the heat of the boluses is tolerable to the patient by touching them over the dorsum part of their hand. The temperature of the boluses should be constant throughout the procedure by continuous use of four boluses. The procedure should be non-stop till the patient gets *Samyak Swinna Lakshana*. This process is also done in seven positions as in *Kayaseka* or as per the requirement.

Indications- Rejuvenation therapy, Hemiplegia, Paraplegia, Osteoarthritis and more degenerative conditions, Muscular wasting, etc.

Contraindications -Infections, Acute fever, Diarrhoea, digestive upsets, Cough, Respiratory problems, Inflammatory and painful conditions, Myalgia, etc.

❖ As described in *Charaka Samhita Sutra Sthana* 14/41, the procedure of *Sankara Sweda* can be co-related with *Pinda Sweda*. Therefore, this procedure is helpful in *Vata- Kaphaja* diseases³.

3. Kayasekam– *Kayaseka* or *Pizhichil* with medicated oil is an advanced form of *Parisheka Sweda* developed as a specialty of Kerala. *Pizhichil* is the process by which the body is made to sweat by means of pouring lukewarm medicated oil in a particular manner. It is a preparative procedure of *Panchakarma* which has the advantage of generating *Snehana* and *Swedana* effect at the same moment.

Medicines used for this procedure are - Medicated oil - 5 to 6 liters, Medicated oil for head - 10ml, *Rasnadichurna* - 5gms, *Gandharvahasthadi Kashaya* - 60ml.

Equipments -*Panchakarma Droni (Dhara table)* – 1, Cotton cloth - 4 pieces, Pillow – 1, Vessels 5 liters capacity - 4 in no., Towel to clean the oil, Heating arrangements (stove etc.), Warm water for bath, Piece of cloth rolled lengthwise, to be tied around the forehead to prevent flow of oil to the eyes.

Procedure for *Kaya Sekam* - The patient should sit on the *Droni (Dhara table)* with legs drawn-out. Cotton swab (*Taila Pichu*) is directed over the scalp and *Karnapurana* (use of oil in the ears) after soaking in appropriate oil. Tie the cotton cloth above the ears around the head at the level of forehead. Use cotton to plug the Ears and apply the oil all over the body. Massage the patient gently with the help of two masseurs for both sides. The oil for *Kayaseka* is to be heated properly and 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. Simultaneously gentle massage is done. The oil should flow in uniform stream from the thumb facing downwards from a height 12 to 20 cm. Or as per the condition of the disease/patient. The process is to be continued in seven positions as given are - 1. Sitting 2. Supine 3. Left lateral 4. Prone 5. Right lateral 6. Supine 7. Sitting.

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. The patient should rest for few minutes followed by hot water bath. Apply the *Rasnadi Churna* over the scalp and *Gandharvahasthadi Kwatha* (60 ml) should be given orally. The procedure can be done from 45 - 60 minutes and generally done for 7, 14 or 21 days as per condition of the disease/patient.

Indications - Rejuvenation therapy, Dislocation of joints, Rheumatoid arthritis, Osteoarthritis, Ligament and Muscular injuries, other Degenerative joint disorders, Post fracture stiffness of joints, Hemiplegia, Paraplegia, Contusion injuries, Peripheral Neuropathy and other Degenerative conditions.

Contraindications - Diarrhea, Digestive disorders, Cough, Respiratory difficulty, Infections, Painful inflammatory conditions, acute stages of fever, etc.

Scientific explanation -This method stimulates neuromuscular system which increases the peripheral circulation, improves the functions of skin, sense organs and provides nourishment.

❖ As described in *Charaka Samhita Sutra Sthana* 14/44, the procedure of *Parisheka Sweda* and in *Ashtanga Hridaya Sutra Sthana* 17/10, *Dravya Sweda* can be co- related with *Kayaseka*.

❖ This procedure is helpful in *Vata Rogas* and *Dhatu Vridhhi*.

❖ According to *Ashtanga Hridaya Sutra Sthana* 21/24, *Parisheka Sweda* is done with *Vatanashaka Dravyas* in *Vata Vyadhi*.

4. Annalepanam -In *Annalepana* paste (*Kalka*) of *Shashtikashali* (a variety of rice) is

applied all over the body. It is same as *Shashtikashali Pindaswedan*, the only difference is that instead of *Pottalis*, the paste or *Payas (Kheer)* is directly applied on the skin. It is similar as *Pradeha* or *Upanaha Swedan* which are described in *Ayurvedic* texts. In this process the *Shashtikashali* is used with *Bala Mool Kwath*.

Procedure for Annalepana – The patient should be massage properly from head to whole body with oil first, then the patient should lie down on the *Droni (Dhara table)*. Two masseurs should stand on both sides who massage the patient with warm *Shashtikashali* paste or *Payas* in clockwise direction.

Be careful for temperature of paste/*Payas* while applying it on body and massage the patient gently with appropriate pressure so that he must be comfortable. This is how the full procedure should be done. The procedure can be done from 60 to 90 minutes. After *Annalepana*, clean the body of the patient with towel. And again massage the patient with oil. The patient is advised to rest for few minutes and that take hot water bath.

Indications - Hemiplegia, Paraplegia, Rheumatoid Arthritis, Osteoarthritis, Muscular and Ligamentous injuries, other Degenerative joint disorders, Gout.

Contraindications - Diarrhoea, digestive disorders, Cough, Breathing difficulty, Infections, Acute fever, Inflammatory and painful conditions, Myalgia, etc.

❖ In *Suhruta Chikitsa Sthana* 32/12, *Upanaha Sweda* can be co-related with *Annalepana*⁴.



❖ According to *Ashtanga Hridya Sutra Sthana* 17/2-3, *Upanaha* should be used according to category of *Vata*, *Pitta* and *Kapha* diseases respectively.

5. **Shirolepam**–*Shirolepana* is a method of appliance of paste of medicines over the head for a particular period of time.

Materials Required - *Mustaka* (*Cyperus Rotundus*) 10-20gm, Dried *Dhatrighala/Amalki* (*Emblica Officinalis*) - 250 gm, *Takra* (Butter milk) - 500 ml, *Taila* (Suitable oil) - 20 ml, Lotus leaves, *Rasnadi Choorna* (*Pluchea Lanceolata*).

Procedure of Shirolepana - Boil milk with *Musta* (*Cyperus Rotundus*). Curd is made from this boiled and cooled milk. *Takra* is prepared from this curd and *Amalaki* (*Emblica Officinalis*) is to be soaked in *Takra* for overnight. The next day with the help of mixture the paste is prepared. The head of the patient is to be shaved and medicated oil applied over the scalp and body. Patient has to sit comfortably in a chair and *Varti* is to be tied around his head. After that the medicated paste should be applied on his head with a thickness of 3 inches. At the center, a dip (trench) is made and *Taila* is poured into it. Lotus leaves are to be covered on the applied paste and tied around the head. One hour later, remove the lotus leaves and the paste. Wash the head afterwards and *Rasnadi Choorna* is to be applied. The procedure should be done daily in the Morning, between 8 AM to 10 AM for one hour. The course of treatment might be continued for 7 days or 14 days.

Indications - *Shirahshula* (Headache), *Nidranasa* (Sleeplessness), *Pitta –Raktaja Shirorogas*, *Twak Rogas* (Psoriasis, Eczema etc.).

Contraindications -Cold, Fever, Sinusitis and other inflammatory conditions.

Scientific observation - It is found very helpful in loss of memory, mental retardation, and in psychiatric problems. It provides tranquility to the head and brain, calms the mind and nurtures the brain cells.

❖ As described in *Charaka Samhita Sutra Sthana* 26/159, the *Pralepa* and *Upanaha* mentioned in *Vata-Raktaja* diseases can be co-related with *Shirolepana*.

Mode of Action of the Keraliye Panchakarma

All above *Keraliya Panchakarma* therapies are the modified & innovative form of external *Snehana* and *Swedana* Therapies, so the Mode of Action will be same as External *Snehana* and *Swedana*.

Snehana -

स्नेहस्वेदप्रचलितारसैःस्निग्धैरुदीरिताः।

दोषाःकोष्ठगताजन्तोःसुखाहर्तुविशोधनैः ||(*Su.Chi.33/47*)

Vitiated *Doshas* in a person are easily removed by evacuative drugs when they reach to the bowels after being moved by oleation and sudation, further excited by unctuous *Rasas* (substances).

स्नेहोऽनिलंहन्तिमृदूकरोतिदेहंमलानांविनिहन्तिसङ्गम्||(*Ch.Si.1/7*)

Oleation therapy alleviates aggravated *Vayu*, softens the body and break down the adhered morbid material [in the channels of circulation]⁵.

Abhyanga –



Abhyanga is done on whole body with simple or medicated oil preferably during both morning and evening.

Abhyanga has been considered as important part of the external *Snehana*. In the classics *Snehana* means oleation. Its literal meaning is love or tenderness. *Acharya Charaka* says that whatever causes unctuousness, fluidity, softness and moistness in the body is *Snehana* or oleation therapy (*Cha. Su.* 22/11). The word ‘*Snehana*’ is derived from the root ‘*Snih*’ with ‘*Lyut*’ *Prataya*⁶. *Snehana* also means *Abhyanga* with *Tail* etc. (*Vacaspatyam*). The fatty substances used in this therapy are for the purpose of producing lubrication, anointing or oleating effect on the internal as well as external organs. This treatment has qualities like restfulness, strength, invigoration and cognition. This is mainly done with substances like *Tila–Taila* and *Ghrita*. The *Vasa* and *Majja* are rarely used now the days.

***Snehana* Drug:**

The drug having properties like *Drava* (liquid), *Suksma* (Subtle), *Sara* (fluid), *Snigdha* (unctuous), *Picchil* (Slimy), *Guru* (heavy), *Sitala*(cold), *Manda* (sluggish) and *Mrdu* (soft) is called the *Snehana* drug (*Cha. Su.* 23/15, *A.H. Su.* 16/1).

Types of External *Snehana* -

Charaka etc. *Acharyas* have not described the types of external *Snehana* but they have described the various methods for the external *Snehana*. On the basis of these types, many authors have described the following types of external oleation⁷.

Types of external *Snehana*-

- | | |
|----------------------|------------------------|
| 1) <i>Abhyanga</i> | 8) <i>Gandusa</i> |
| 2) <i>Udvardana</i> | 9) <i>Murdha</i> |
| <i>Taila</i> | |
| 3) <i>Lepa</i> | 10) <i>Aksi</i> |
| <i>Tarpana</i> | |
| 4) <i>Mardana</i> | 11) <i>NasaTarpana</i> |
| 5) <i>Padaghata</i> | 12) <i>Karna</i> |
| <i>Purana</i> | |
| 6) <i>Pariseka</i> | 13) <i>Mastiskya</i> |
| 7) <i>Samvahana</i> | 14) |
| <i>Snehavagahana</i> | |

***Abhyanga*-**

The largest organ of our body is our skin. It is also the highly significant and rich source of healing substances. *Abhyanga* is one type of external oleation therapy. The word *Abhyanga* derived from “*Ang*” *Dhatu*, which is used for the meaning of motion and “*Abhi*” *Upasarga* in it. Its literary meaning is to produce some motions. Rubbing or stroking after applying *Ghrita*, *Taila*, etc. on the skin, helps in their absorption⁸.

Importance -

A person should resort to *Abhyanga* every day if he wants to keep himself healthy. In classics, *Abhyanga* has been mentioned as the part of *Dinacharya* i.e. daily routine (*Cha. Su.* 5/89, *A.H. Su.* 2/8). It is very useful before performing physical exercise.

The importance of *Abhyanga* has been shown by the way of different metaphoric illustrations. As a pitcher or a dry leather or an axis of a wheel become strong and resistant to wear and tear by



the application of oil. Similarly by the *Abhyanga* of oil, human body becomes strong and smooth – skinned; it becomes unsusceptible to the disease of *Vata* and resistant to exhaustions and exertions⁹ (*Cha. Su.* 5/85, 86). The body is compared to the tree. If the root of tree is given water regularly, then it lives for a long time. Similarly, on the above analogy, if the body of an individual is oiled properly through *Abhyanga*, then he lives for a long time, without any decay of disease.

Purpose of *Abhyanga* therapy -

Abhyanga can be done to a person for two different purposes.

1. It can be done regularly to a person for the prevention of various diseases and for the maintenance along with promotion of positive health.
2. It can be used as a special therapy as well for a limited period. This special massage therapy is generally carried out for the purposes of,
 - a. Rejuvenating the body to prevent and arrest the ageing process; and
 - b. Curing several tenacious and otherwise incurable diseases.

Apart from the above mentioned purposes, *Abhyanga* therapy along with fomentation is also given before administering several categories of elimination therapies like *Vamana*, *Virechana*, *Basti* and *Nasya*.

Method of *Abhyanga* -

Abhyanga should be done with Luke-warm medicated oil or ghee, prepared with aromatic and *Dosaghna* drugs suitable to the season, *Prakrti*,

disease, *Dosa* etc. It should be applied slowly, gently and in the direction of hair. *Abhyanga* is done particularly on head, leg and ear daily¹⁰ (*A.H. Su.* 2/9). For the *Abhyanga* on head cold or Luke-warm oil may be used, because head is the place of all senses and it is considered as the most vital part, hence, it should be protected from heat. *Abhyanga* on limbs should be applied with warm oil. In this way *Abhyanga* may be administered with warm oil in cold season and with cold oil in hot season. *Abhyanga* may be applied in the direction of hairs on relatively broad and large organs. It should be done in round pattern on joints like elbow, shoulder, knee, ankle and lumbar joints. The *Abhyanga* must be done in the subsequent seven positions:

1. Sitting position
- Supine position – lying on back
2. Left lateral lying position
3. Again supine position
4. Right lateral lying position
5. Supine position
6. Sitting position

Effect on *Dhatu* -

According to the commentator of *Sushruta*, *Dalhana* has explained the effect of *Abhyanga* as the duration of it is done, the oil used in *Abhyanga* reaches to the root of hair of the skin if *Abhyanga* is performed up to 300 *Matras* i.e. approximately 65 seconds. It reaches in the skin in 400 *Matras* (133 sec.), in the *Rakta* in 500 *Matras* (160 sec.), reaches up to *Mamsa* in 600 *Matras* (190 sec.), in *Meda* in 700 *Matras* (228 sec.), in the *Asthi* in 800 *Matras* (240 sec.) and it reaches to the *Majja* if



Abhyanga performed up to 900 *Matras* – approximately 285 seconds (*Dalhana* on *Su. Chi.* 24/30). Thus *Abhyanga* should be applied at least 5 minutes in each position if one wants to get its effect in deeper tissues like *Majja*.

Mode of Action of *Abhyanga*-

Dalhana has explained in detail about the absorption of *Sneha* used in *Abhyanga* procedure, accordingly the oil used in *Abhyanga* can reach up to the different *Dhatus* if it is applied for the sufficient time¹¹. Therefore, it is obvious that the drug used in the *Abhyanga* gets absorbed by the skin. *Dalhana* also describe that when *Snehana* drug reaches to the specific *Dhatu* and subsides or cures the diseases related to particular *Dhatu*. *Charaka* has also described that *Vayu* dominates in the *Sparshanendriya* i.e. tactile sensory organ, and this sensory organ is lodged in the skin. The *Abhyanga* is extra ordinarily advantageous to the skin, some should practice it regularly (*Cha.Su.5/87*). *Indriyas* resides in close contact of mind. Hence, if *Indriyas* remain healthy mind automatically remains healthy. Thus, *Abhyanga* keeps body and mind healthy.

The drugs used in *Abhyanga* have the *Sneha* property. They acts as their properties, are apposite to the properties of *Vata*. The mode of action of *Abhyanga* can be seen by the properties of *Snehana* drugs in the subsequent way:

1. *Snigdha Guna* – This is the main property of *Snehana* drug. *Snigdha Guna* acts through its *Vatahara*, *Kaphakara* and *Vrsya* properties. At

cellular level of the body, it function like *Snehana*, *Kledana* and *Visyandana*.

2. *Guru Guna*– It increases *Kapha* and the bodily strength. According to *Hemadri*, it is nutritious for body. As per *Bhavaprakash*, the properties of *Guru Guna* are like *Vatahara*, *Kaphakara* and *Pustikara*. Due to these properties it alleviates the *Vata dosha*, increases the decreased *Kapha* and nourishes the body.

3. *Sita Guna* –It increases the pleasure and enthusiasm which keeps the mind healthy. It prevents fainting, decrease the perspiration. It stabilizes the muscles and organs.

4. *Mirdu Guna* – *Mirdu* means soft. This is the opposite attribute of *Kathina* i.e. hard. By this property *Abhyanga* reduces the stiffness.

5. *Drava Guna* – *Drava* means liquid, which causes humidity. By this *Snehana* drug propagates swiftly all over the body. It liquefies the *Dosas* and mobilizes them by increasing their flowing capacity.

6. *Picchil Guna* – *Picchil* means slimy. It causes longevity, increases body strength and maintains the structure at molecular level. It increases *Kapha* and produces heaviness.

7. *Sara Guna* – The common meaning of *Sara* is to slip or mobility. It mobilizes the *Dosas* and *Malas* i.e. waste products by this property.

8. *Manda Guna* – It is indicative of sluggishness. The *Snehana* drug diffuses slowly by this and it remains in the contact of *Dosas*, *Dhatus* and *Malas* for long time.



Suksma Guna – *Suksma* means subtle and it helps the drug to enter in the fine channels.

In this way *Abhyanga* acts through the above properties of *Sneha*. Since all the properties are contrary to the *Vata*, *Abhyanga* is valuable treatment in the diseases occurred by provoked *Vata*.

Benefits of *Abhyanga* -

1. *Jarahara*– It inhibits and modifies ageing process. Nourishing of the *Dhatus* and increment in their strength is done by *Abhyanga*.
2. *Sramahara*– It helps to overcome fatigue, because of routine hard work.
3. *Vatahara* – It prevents and improves disorders which has been affected by affliction of the *Vata*. The advancement and control of the proper function of *Vata* is done with the help of *Abhyanga*.
4. *Drusti* – *Prasadakara*– It boosts eyesight. In the diseases of the eye like *Timira* and other diseases, which are affected due to ageing could be prevented and treated by *Abhyanga*.
5. *Pustikara*–The nourishment of the body is done by it. It nourishes all the seven *Dhatus* of the body.
6. *Ayusyakara* – It promotes longevity of a person. It improves the functions of the vital organs and tissues and promotes life span through *Abhyanga* therapy.
7. *Svapanakara* – It helps the individual to get sleep. The *Abhyanga* is very useful to overcome sleeplessness and other mental ailments.

8. *Tvak* – *Dardhyakara* – It promotes sturdiness of an individual. Those who cannot able to perform active physical exercise because of debility and old age, it provides a passive form of exercise. Similarly for a normal healthy person, it provides sturdiness of the body, which keeps him healthy and happy.

9. *Klesa* – *Sahatva* – By the sturdiness due to *Abhyanga*, body becomes capable to tolerate the stress and strains of life.

10. *Abhighat* – *Sahatva* – In the persons who always use *Abhyanga* therapy, trauma cannot causes as much trouble as in other individuals.

11. *Kapha* – *Vata Nirodhana* – According to *Sushruta*, *Abhyanga* prevents both *Vata* and *Kapha*. (*Su.S. Chi.24/30*).

12. *Varna* – *Balaprada* – *Abhyanga* improves the colour of the skin and gives the strength to a person.

***Swedana* -**

स्तम्भगौरवशीतघ्नंस्वेदनंस्वेदकारकम्॥११॥(*Ch. Su.22/11*)

The procedure that alleviates the stiffness of the body, cures feeling of cold and relieves sense of heaviness is called as *Swedana*.

Mode of action of *Swedana*-

The qualities of *Swedana* drugs are *Ushna*, *Tikshna*, *Sara*, *Snigdha*, *Ruksha*, *Sukshma*, *Drava*, *Sthira* and *Guru* (*Ch.Su.22/16*).

Klinna doshas which are present either in *Kostha*, *Dhatu*, *Srotas*, *Shakhas* & *Asthi* (includes *Madhyama Roga Marga*) are liquefied by *Swedana* & brought to *Kostha*, there by eliminated through *Shodhana Karma*. By *Swedana* there is



dilatation of various *Srotasa* and the flow is resumed which helps in eliminating vitiated *Doshas*. *Vagbhata* and *Dalahana* say that with the help of *Snehana* and *Swedana* *Doshas* are being liquefied and they dissolve in *Sneha* and make the path for excretion by bringing them to *Kostha*. *Swedana* alleviates the *Vata dosha*, which causes rigidity, contracture due to its *Ruksha* and *Sheeta guna*. On the contrary, *Swedana* removes it by its *Ushana guna*. It also increases *Agni*, thus digesting *Ama* and clearing the path for excretion of *Dosha*. *Swedana* drugs also possesses *Drava* and *Sara* properties which adds itself in mobility of sluggish *Dosha*.

Acharyas have explained the dual nature of *Snehana* and *Swedana* as *Purvakarma* by giving following examples.

In the case of cleansing the dirty cloth, we first use the detergent and water in the same way for removing the *Dosha* of body we can use *Snehana* and *Swedana*. The wood which is not properly oiled and fomented destroys if we try to bend it, in the same way our body (*Dhatu* - tissue) destroys by *Shodhana* procedure if not properly oiled and fomented.

DISCUSSION *Keraliya Panchakarma* therapies are the improved & advanced external *Snehana* & *Swedana* therapies due to this they had high therapeutic efficacy in healthy & diseased body. It includes *Dharaakalpam*, *Pindasweda*, *Annalepanam*, *Kayasekam* and *Sirosekam*.

All above *Keraliya Panchakarma* therapies are the modified & innovative form of external *Snehana* and *Swedana* therapies. So, the mode of action which were described are same as external *snehana* and *swedana*.

CONCLUSION

Panchakarma comprises all three phase of preventive, nutritive and curative treatment. Critical comparison between the two traditions is essential to understand the true worth of their therapeutic aspects. Thus, this review is written with a view to impart simple and basic knowledge of these procedures.



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