



Review Article

AN OUTLOOK TO CLINICAL UTILITY OF SWEDANA CHIKITSA IN CHIKTSAMANJARI WITH
RESPECT TO VATAVYADHI

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Article info

Article History:

Received: 19-05-2023

Revised: 01-06-2023

Accepted: 21-06-2023

KEYWORDS:

Chikitsa Manjari,
Vatavyadhi, Sweda
Kriya, Avagaha
Sweda,
Dhanyamlam,
Dhara, Patra
Pottalisweda

ABSTRACT

Chikitsamanjari is a traditional book widely used in Kerala after *Ashtanga Hrudaya*. Kerala Ayurveda physicians use this book as a quick reference for day to day clinical practice. Even though different types of *Swedana* procedures are elaborated in *Brihathrayis*, this book explains several types of *Swedas* using the drugs that are widely available and that can be done easily. The text has explained simple and effective internal and external treatments for *Vataja* diseases. The description of various single drug remedies in the local language is another noticeable feature of this clinical treatise. *Dhara* with milk, *Pottali Sweda* with *Chincha* leaves (*Tamarindus indica*) and coconut scraping are some examples. Some of the unique contributions of *Chikitsamanjari* include, preparation of *Dhanyamlam*, the procedure of *Avagaha Sweda*, its duration and *Samyak Lakshanas*, usage of different medicinal herbs for preparation of *Potali Sweda* in various disease conditions and *Dhara* using *Tila Taila*, milk and different combinations. Management of *Pittadhika Vata* with *Dhara* is one of the contributions of *Chikitsamanjari*. This paper reviews application of various *Swedakriyas* in *Chikitsamanjari* with respect to *Vatavyadhi*.

INTRODUCTION

Many of the traditional texts in Malayalam have contributed to the current Ayurvedic practice in Kerala. One of such texts is *Chikitsamanjari*. The word "*Manjari*" means "bunch of flowers", so *Chikitsamanjari* refers to group of medications and treatment modalities that can be utilised for different diseases. The name of the author is unknown however; it is believed that the author might be one among the *Astavaidhyas*. The precise composition time of this book is also a mystery. The use of *Manipravalam* language in this work could imply that this was written during the time when *Manipravalam* was widely used. Even though it is an independent book, it has a glimpse of *Brihathrayis*. *Chikitsamanjari* is also known as "*Valiya Manjari*" among ancient Kerala practitioners.

Chikitsamanjari consists of two parts. First part of this book was published in 1934, while the second part in 1935.

The book was published by Sree Chithira Ayurveda Series, Trivandrum, which was overseen by the administration of His Highness Sree Chithira Thirunal Maharaja of Travancore. The Fundamental principles of Ayurveda are least explained and explored in *Chikitsamanjari*. It deals with treatments utilizing the drugs that are commonly available in Kerala. *Chikitsamanjari* provides not only the descriptions of *Kriyakarma*, which were developed and made popular in various regions of Kerala, but also the details and descriptions of the practices outlined in the classics. Some unique and special *Sneha* and *Sweda* procedures, which are used only in Kerala, have been mentioned in this book is helpful in upgrading the practical knowledge of practitioners and students. This book was extremely well-liked by the Ayurveda practitioners of Kerala, since it offered treatment guidelines unique to the illness and was written in the local language. This paper briefly outlines the *Sweda Kriyas* mentioned in the *Vathavyadhi Chikita* of *Chikitsamanjari*.

Access this article online

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<https://doi.org/10.47070/ijapr.v11i6.2831>

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Contents of the Book

Chikitsamanjari consists of two parts. The first part deals with *Kayachikitsa* and the second part deals with the *Garbhini chikitsa*, *Balachikitsa*, *Manasikaroga chikitsa*, *Urdvanga* and *Salyachikitsa*. The book also explains *Aushada Paka Vidhi* (method of medicinal preparation) of *Kashaya*, *Taila*, *Griha* and *Lehya*, *Dhara Vidhi* (method of pouring medicated liquids) with its complication and management, *Sirovasti Vidhi*, *Takradhara Vidhi*, and measurement system used in Kerala at that time as annexure of the book.

Vatavyadhi and its treatment in Chikitsamanjari

Vatavyadhi Chikitsa is explained in the 45th chapter. The chapter discusses the pathogenesis of different *Vatika* disorders, as well as the symptoms of curable and incurable conditions, treatment protocols, various internal medications, and external therapies. External therapies include application of different types of *Swedana* procedures like *Avagaha Sweda*, *Nadi Sweda*, *Potali Sweda*, and *Dhara*. It also explains the utility of *Swedana* in different *Vatika* disorders such as *Supti*, *Akshepaka*, *Apathanaka*, *Antarayama*, *Dhanushkampa*, *Hanu Sramsas*, *Pakshaghata*, *Ardhita*, *Dhathugatavata* like *Twakgatavata*, *Rakthagatha Vatha*, and *Snayugatha Vatha* and in *Avarana Vata* including *Kaphavrutha Vata* and *Rakthavrutha Vata*. This book also mentions about indications of immediate application of sudation^[1] (*Asuswedana*) in *Akshepaka*, *Pakashavadha*, *Viswachi*, *Gridrasi* and *Hanusramsas*. The benefits of giving repeated *Swedana* in *Vatarogas* are also described in this chapter.

Number of Vatavyadhi and its Pathogenesis

Eighty number of *Vatavyadhi*'s are mentioned in this chapter among these 23 diseases are explained in detail. There is no difference in opinion about the total number of *Vatavyadhis* between *Brihatrayee* and *Chikitsamanjari*. This text also supports the similar pathogenesis of *Vatavyadhi* proposed in *Brihatrayee*. One pathway of the pathogenesis of *Vatavyadhi* is due to *Dhathukshaya*, and another is due to *Avarana* of *Vatha*.^[2] *Vatavyadhi* with signs like *Supthi* (numbness), *Twacham Bugnam* (breaking of the skin), *Kampam* (tremor), *Sopham* (swelling) *Jwaram* (fever) are considered to be incurable, and this supports the view of *Brihat Trayee*.

Treatment Protocol

In the treatment protocol of *Kevala Vatavyadhi* (without association of other *Dosas*), *Snehapana* (intaking of unctuous substance), *Abyangam* (external unctuous massage), *Vasti* (enema) with *Vasa*, *Taila*, *Majja* and *Sarpi*, *Snigda Sweda*, *Nivata Sthana Sayanam*, *Mridu Samshodanam* and *Brimhana Karma* are recommended in *Chikitsa Manjari*. Food with

predominance of *Madura*, *Amla*, *Lavana Rasa* is also advised.^[3]

Sweda Kriya

The word "*Sweda*" is a Sanskrit word meaning to sweat or to perspire. In this therapy, perspiration is induced on entire body or a specific part, with or without using fire. The benefits of *Snehana* and *Swedanakriya* are pacifying *Harsham*, *Thodam*, *Ruk*, *Aayamam*, *Sopham*, *Sthambam*, *Graham*, and provides *Mardava* to the body.^[4] By the repeated application of *Snehana* and *Swedana*, *Koshta* will become *Mridu* and thus helps to prevent the occurrence of *Vatika* diseases.^[5] *Sweda* mentioned in the general treatment of *Vataroga* are *Snigda Ushna Dhara*, *Avagaha* with *Dhanyamla* and *Dhara* with *Vatahara Taila*. Immediate application of sudation (*Asuswedana*) is indicated in *Akshepaka*, *Pakshavadha*, *Viswachi*, *Gridrasi*, and *Hanusramsas*.^[6]

Different types of *Snigdhasweda* procedures are mentioned in the management of *Kevalavata Roga*. *Sweda Kriyas* are indicated for various *Avarana Vata* conditions. *Avarana* is a unique concept in Ayurveda. *Avarana* means covering, enveloping, or enclosing. In this condition, the movement of *Vata* is obstructed and enveloped by *Doshas*, *Dhatu*, *Ahara*, or *Mala*. *Kashaya Dhara* with *Bala Sathavaryadhi Kashaya* is indicated for *Rakthavrutha Vata*.^[7]

Swedana is indicated as a remedy for various *Dhathugatha vatas* (*Vata* vitiated in the tissue). *Dhathugata Vata* is a pathological condition of *Vata* where the vitiated *Vata* gets lodged in the tissues and visceral organs, consequently damaging the tissues and organs and lead to many diseases. *Sweda* is indicated in *Twakgatha Vata* (*Vata* lodged in the skin), *Raktagatha Vata* (*Vata* lodged in the blood), and *Snayu Sandhi Sira Praptavata* (*Vata* seated in the ligament, joint, and vein). In *Snayu Sandhi Sira Praptavatha*, repeated *Snehana* followed by *Swedana* is indicated.^[8]

Various types of *Swedana* procedures like *Avagaha Sweda*, *Nadi Sweda*, *Pottali Sweda*, *Tapa Sweda*, *Dhara*, *Karshu Sweda* and *Upanaha* are mentioned in *Chikitsamanjari* in the treatment of *Vatavyadhi*.

Various Sweda Kriya mentioned in Vatavyadhi

1. Avagaha Sweda

Avagaha Sweda is a type of sudation in which sweating is induced by immersing the body parts in hot liquids for a prescribed time period. *Avagaha Sweda* with *Dhanyamla* is exclusively described in *Chikitsamanjari*. *Dhanyamla* is indicated for 80 types of *Vatavyadhis*. Preparation *Dhanyamla* is described in detail in this treatise.

Avagaha with Dhanyamla**A. Preparation of Dhanyamla^[9]**

Ingredients	Quantity (1 Prasritham = 96 gm, 1 Prastham= 768gm)
Tandula (<i>Oryza sativa</i>)	10 Prastha (7680gm)
Kulatha (<i>Dolichos biflorus</i>)	10 Prastha (7680gm)
Prithuka (pressed form of <i>Oryza sativa</i>)	10 Prastha (7680gm)
Laja (Puffed form of <i>Oryza sativa</i>)	40 Prastham (30720gm)
Kangu Beejam (<i>Paspalum scrobiculatum</i>)	4 Prastham (3072gm)
Kodravam (<i>Paspalum scrobiculatum</i>)	4 Prastham (3072gm)
Nagaram (<i>Zingiber officinalis</i>)	2 Prastham (1536 gm)
Danthatadana (<i>Citrus aurantifolia</i>)	4 Prastham (3072gm)
Deepyakam (<i>Trachyspermum ammi</i>)	2 Prastham (1536gm)
Ushnodakam (hot water)	200 Prastham (153600ml)

All these ingredients are made into separate *Potalis*, then these are added to hot water kept in a pot, and then pot is sealed. And it is set fire for a week. On the eighth day, seal is removed and *Dhanyamla* is collected.^[10]

- Procedure of Avagaha with Dhanyamla**

The prepared *Dhanyamla* is heated and poured into an *Avagaha* tub. *Abyanga* should be performed and the patient is made to sit in the *Avagaha* tub filled with warm *Dhanyamla*. The maximum time period for the *Avagaha Sweda* with *Dhanyamla* is 6000 *Mathrakala* (1 *Mathrakala* equals 1-3 seconds).^[11] After the procedure, sweat should be wiped off from the body. *Abhyanga* should be performed again and then hot water bath is advised. After this, the patient should take unctuous food in minimal quantity and take rest in an area free from wind. This procedure should be continued for 22 days. On the last day of the procedure *Niroohavasthi* should be administered.^[12]

- Indication of Avagaha with Dhanyamla^[13]**

Avagahasweda with *Dhanyamla* is indicated in *Manyasthambam*, *Hanusthambam*, *Ardhitham*, *Aasya Vivruthata*, *Greevasthanbham*, *Parwashoola*, *Urusthambam*, *Bahushosham*, *Apabahukam* and *Koshtaja Vataroga*.

2. Nadisweda

Nadisweda is a type of sudation therapy in which steam is generated by boiling medicated liquids and is sent through a tube into the affected body part. It is a type of *Bashpasweda* (sweating induced with the help of vapours). *Chikitsamanjari* explains method of performing various *Nadisweda* like *Erandadi Nadisweda* and *Snuhiarkadi Nadisweda*

- Erandadi Nadiswedam*^[14]**

Medicines used	Scientific name
<i>Erand Pathra</i>	Leaves of <i>Ricinus communis</i>
<i>Karanja Pathra</i>	Leaves of <i>Pongamia glabra</i>
<i>Arka Pathra</i>	Leaves of <i>Calotropis procera</i>
<i>Morada Pathra</i>	Leaves of <i>Climatex gouriana</i>
<i>Bala Pathra</i>	Leaves of <i>Sida cordifolia</i>
<i>Brihathi Pathra</i>	Leaves of <i>Solanum indicum</i>
<i>Guduchi Pathra</i>	Leaves of <i>Tinisporea cordifolia</i>
<i>Nirgundi Pathra</i>	Leaves of <i>Vitex negundo</i>
<i>Shigru Pathra</i>	Leaves of <i>Moringa oleifera</i>
<i>Dadima Pathra</i>	Leaves of <i>Punica granatum</i>
<i>Varana Pathra</i>	Leaves of <i>Creteva nurvala</i>
<i>Aswagandha Pathra</i>	Leaves of <i>Withania somnifera</i>

These are boiled with *Gomuthra* or *Dhanyamla* and *Swedana* is done with the vapour coming out. It is indicated in *Vata Prakopa* condition.

- ***Snuhiarkadi Nadisweda***^[15]

Medicines used	Scientific name
<i>Snuhi Pathra</i>	Leaves of <i>Euphorbia neriifolia</i>
<i>Arka Pathra</i>	Leaves of <i>Calotrois procera</i>
<i>Chincha Pathra</i>	Leaves of <i>Tamarindus indica</i>
<i>Thulasi Pathra</i>	Leaves of <i>Ocimum sanctum</i>
<i>Bala Pathra</i>	Leaves of <i>Sida cordifolia</i>
<i>Dunduka Pathra</i>	Leaves of <i>Oroxylum indicum</i>
<i>Vilwa Pathra</i>	Leaves of <i>Aegle marmelos</i>
<i>Prasarani Pathra</i>	Leaves of <i>Merremia tridentata</i>
<i>Sigru Pathra</i>	Leaves of <i>Moringa oleifera</i>
<i>Karanja Pathra</i>	Leaves of <i>Millettia pinnata</i>
<i>Bharangi Pathra</i>	Leaves of <i>Cleodendron serratum</i>
<i>Nirgundi Pathra</i>	Leaves of <i>Vitex negundo</i>
<i>Tharkari Pathra</i>	Leaves of <i>Premna integrifolia</i>
<i>Punarnava Pathra</i>	Leaves of <i>Boerhavia diffusa</i>
<i>Eranda Pathra</i>	Leaves of <i>Ricinus communis</i>
<i>Korandaka Pathra</i>	Leaves of <i>Carrisa carandas</i>
<i>Phana Pathra</i>	Leaves of <i>Ixora pavetta</i>
<i>Kuberakshi Pathra</i>	Leaves of <i>Caesalpinia bonduc</i>
<i>Aswagandha Pathra</i>	Leaves of <i>Withania somnifera</i>
<i>Varana Pathra</i>	Leaves of <i>Crataeva nurvula</i>
<i>Mridukunji Pathra</i>	Leaves of <i>Physalis angulata</i>
<i>Somaraji Pathra</i>	Leaves of <i>Tinospora cordifolia</i>

These are boiled with *Gomuthra* or *Dhanyamla* and *Swedana* is done with the vapour coming out. This *Nadisweda* is mentioned in the management of *Dhanushkampa*.

- ***Ksheeradhooma***^[16]

Nadisweda with *Ksheera* is beneficial for *Arditha*, *Daruna Vata roga*, *Akshepaka*, muscle spasms and tightness of chest.

3. *Potalisweda*

The word *Potali* means bundle. Sudation performed by using specially prepared bundle of drugs known as *Potalisweda*. It also known as *Pindasweda*, can be correlated with the *Sankarasweda* mentioned in *Charaka Samhita*. *Chikitsa manjari* explains various type of *Potalisweda*.

- ***Punnagerandadi Potalisweda***^[17]

Medicine used	Scientific name
<i>Punnaga Beeja</i>	Seed of <i>Calophyllum inophyllum</i>
<i>Eranda Beeja</i>	Seed of <i>Ricinus communis</i>
<i>Ilanji Beeja</i>	Seeds of <i>Mimusops elanji</i>
<i>Kazhanja Beeja</i>	Seeds of <i>Cesalpinia bonduc</i>
Coconut gratings	<i>Cocos nucifera</i>
<i>Kulatha</i>	<i>Macrotyloma uniforum</i>
<i>Karpasa Beeja</i>	Seeds of <i>Gossypium herbaceum</i>
<i>Shigru Twak</i>	Bark of <i>Moringa oleifera</i>
<i>Agasthya</i>	<i>Sesbania grandiflora</i>
<i>Amari</i>	<i>Indigofera tinctoria</i>
<i>Sarshapa</i>	<i>Brassica nigra</i>
<i>Ankola Beeja</i>	Seeds of <i>Alangium salvifolium</i>
<i>Rasna</i>	<i>Alpinia galanga</i>
<i>Kushta</i>	<i>Saussurea lappa</i>

Karanja Beeja	Seed of <i>Pongamia glabra</i>
Tila	<i>Sesamum indicum</i>
Lasuna	<i>Allium sativum</i>
Vacha	<i>Acorus calamus</i>
Hingu	<i>Ferula assafoetida</i>
Saindhava	Rock salt

The above mentioned ingredients are grinded into paste and fried in oil then made into *Potali*. This *Potalisweda* can be performed as a *Mukkikizhi* (*Swedana* done with *Potali* dipped in a heated liquid medium). Here oil is used for dipping.

- **Eranda Chinchapathra Potalisweda**^[18]

Descriptions of *Pathra Potalisweda* are not available in the classical texts, but in this book, in the context of *Pakshaghatha* various *Pathra Potaliswedas* are described. *Eranda Chinchapathra Potalisweda* contains Coconut scrapings (*Cocos nucifera*), chopped leaves of *Eranda* (*Ricinus communis*), and tamarind leaves (*Tamarindus indica*). These ingredients are fried in oil and *Potali* are made by tying in cotton clothes, which are then dipped in warm *Yamaka Sneha* (combination of any two *Snehadravya*) and then applied over whole body.

- **Chinchapathra Potalisweda**^[19]

Potalisweda prepared with chopped leaves of *Chincha* (*Tamarindus indica*) and coconut scrapings is indicated in *Pakshaghatha*.

- **Panasapathradhi Potalisweda**^[20]

Potalisweda with ripe leaves of jack fruit tree, leaves of *Eranda* and coconut scrapings will cure stiffness and flatulence.

- **Shastikasali Pindasweda**^[21]

Shastikasali Pindasweda or *Njavarakizhi* is a type of *Snigda Sankarasweda* in which *Potali* or *Pinda* containing *Njavara* rice (rice harvested in 60 days) cooked in *Bala Ksheerakashaya* is used for fomentation. It is beneficial in, *Daruna Vataroga*, *Supthavata*, *Ushna-moha* condition, *Apabahuka*,

Jihwasthamba, *Akshepaka*, getting strength, localized aching pain and abdominal flatulence.

- **Erandapathra Potalisweda**^[22]

In this *Potalisweda*, *Erandapathra* (leaves of *Ricinus communis*), and scraping of dried coconut kernel is made to a *Potali* and *Swedana* is done. It is indicated in cramps, tenderness and pricking pain in hand.

4. Dhara

The word meaning of *Dhara* is pouring. During this procedure, heated medicated liquid is poured over specific part of the body or entire body in a specific manner for a prescribed time. The use of medicines that are easily available and cost-effective for doing *Dhara* is one of the characteristic features of *Dharayoga* mentioned in *Chikitsamanjari*. *Dhara* with milk is an example.^[23] *Dhara* with plain sesame oil or oil processed with *Bala*, or with *Ksheerabala Taila* is indicated in *Arditha*.^[24] *Dhara* with a combination of *Ghritha* and *Taila* or with medicated oils like *Dhanwantharam Taila*, *Bala Taila*, or *Prabhanjanavimardanam Taila* are specifically mentioned for *Pakshaghatha*.^[25] Furthermore the text clarified the concept of *Pizhichil* (*Kayasekam*). *Pizhichil* is a *Snigdasweda* in which lukewarm medicated oil is poured over whole body by squeezing a cloth dipped in warm oil, followed by massage. In 80 types of *Vatavyadhi* if fever is associated, a mixture of *Ghritha* and *Taila* should be used for *Pizhichil*.^[26] The maximum time period for *Pizhichil* is 2000 *Mathrakala*, but it can be done for one *Muhurtha* or one and half *Muhurtha* (one *Muhurtha* is approximately 45 minutes), and the procedure can be stopped when the body gets proper perspiration.^[27] Excessive duration will result in symptoms such as *Daha*, *Thrishna*, *Jwara*.^[28]

- **Balasathavaryadhi Kashayadhara**^[29]

Medicine used	Scientific name
<i>Bala</i>	<i>Sida cordifolia</i>
<i>Sathavari</i>	<i>Asparagus racemosus</i>
<i>Sigru</i>	<i>Moringa oleifera</i>
<i>Varana</i>	<i>Creteva nurvala</i>
<i>Arka</i>	<i>Calotropis procera</i>

Kashaya prepared with these are used for *Dhara* in *Avaranavata*.

- **Balakorandaja Tailadhara**^[30]

Medicine used	Scientific name
<i>Bala</i>	<i>Sida cordifolia</i>
<i>Koranda</i>	<i>Strobilanthes ciliatus</i>

Taila is prepared from *Kashaya* of *Bala* and *Sahachara*, double quantity of milk and *kalka* of *Dhanwantharam taila*, and is used for *Dhara* in *Vatavyadhi*.

- **Kanjunniaarukaladi Tailadhara**^[31]

Medicine used	Scientific name
<i>Guduchi</i>	<i>Tinospora cordifolia</i>
<i>Lonika</i>	<i>Portulaca oleracea</i>
<i>Durva</i>	<i>Cynadon dactylon</i>
<i>Indravalli</i>	<i>Cardiospermum helicacabum</i>
<i>Kupeelu</i>	<i>Strychnu snuxvomica</i>
<i>Sathavari</i>	<i>Asparagus racemosus</i>
<i>Karanja</i>	<i>Pongamia pinnata</i>
<i>Kushta</i>	<i>Saussurea lappa</i>
<i>Yashtimadhu</i>	<i>Glycirrhiza glabra</i>
<i>Devadaru</i>	<i>Cedrum deodara</i>
<i>Mishi</i>	<i>Anethum suaveolans</i>
<i>Bala</i>	<i>Sida cordifolia</i>

Dhara using *Taila* prepared out of these drugs are beneficial in *Arditha*.

- **Panchamla Kashayadhara**^[32]

Medicine used	Scientific name
<i>Ambazham</i>	<i>Spondias mombin</i>
<i>Puli</i>	<i>Tamarindus indica</i>
<i>Narakam</i>	<i>Myristica malabarica</i>
<i>Panachikam</i>	<i>Cleodendram plamidies</i>
<i>Njerinjampuli</i>	<i>Cissus discolor</i>

Dhara with *Kashaya* or *Taila* prepared by using *Panchamlam* is one of the distinctive features of *Chikitsamanjari*. *Panchamlam* means a group of five drugs with sour taste like *Ambazham* (*Spondiasmombin*), *Puli* (*Tamarindus indica*), *Narakam* (*Myristica malabarica*), *Panachika* (*Cleodendram plamidies*), and *Njerinjambuli* (*Cissus discolor*). It is beneficial in pacifying *Vataroga*.

- **Prasaranyadi Tailadhara**^[33]

Medicine used	Scientific name
<i>Prasarini</i>	<i>Merremia tridentata</i>
<i>Meda</i>	<i>Polygonatum verticillatum</i>
<i>Mahameda</i>	<i>Polygonatum cirrhifolium</i>
<i>Mishi</i>	<i>Anethum suaveolans</i>
<i>Manjishta</i>	<i>Rubia cordifolia</i>
<i>Kushta</i>	<i>Sauserria lappa</i>
<i>Rasna</i>	<i>Alpinia galanga</i>
<i>Rakthachandana</i>	<i>Pterocarpus santalinus</i>
<i>Jeevaka</i>	<i>Malaxis acuminata</i>
<i>Rishabaka</i>	<i>Malaxis muscifera</i>
<i>Kakoli</i>	<i>Roscoea purpurea</i>
<i>Ksheerakakoli</i>	<i>Lilium polyphyllum</i>
<i>Devadaru</i>	<i>Cedrus deodara</i>

Taila is prepared by using 4800ml of *Prasarani Kashaya*, 800ml each of milk and *Taila* and *Kalka* is prepared by grinding all other drugs except *Prasarini* mentioned in the above yoga. This *Tailadhara* with this beneficial in *Pakshaghata*.

- **Ksheeradhara**^[34]

Ksheeradhara over head for 7 days is indicated in the treatment of *Vatapitta Prakopa*, body pain and stretching pain.

- **Swaduchathuska Tailadhara** [35]

Dhara with *Taila* processed with *Swaduchathushka* over head is indicated in *Pittanubandha Vata* along with aching, stretching pain.

- **Tailaghritha Dhara** [36]

Here *Dhara* with *Taila* and *Ghritha* is recommended for 14 days in *Pittanubandha Vata* and *Akshepaka*.

5. Upanahasweda

The *Upanaha* is a form of *Sweda* wherein a thick paste of herbs is applied and then wrapped with a cloth or leather, leaving it undisturbed for an extended period of time. *Upanahasweda* is useful in *Supta* condition. [37]

6. Tapasweda

Tapa means heat; *Sweda* means inducing sweat by providing sudation. In this procedure, heat is provided to the body by heating selected materials and directly applied on the afflicted body parts.

- **Panasapathra Tapasweda** [38]

The ripened jackfruit leaves made to heat after dipping in *Ghritha* and *Taila* is placed over the affected part to produce *Sweda*. It is indicated in *Arditha* and *Akshepaka*.

7. Kumbhisweda

Kumbhisweda is a type of *Swedana* in which steam coming from the hot liquids in a big pitcher buried underground is used to provide sudation to the patient sleeping on a cot placed over the pitcher. *Kumbhisweda* with *Dhanyamla* or *Aimpulikashaya* (5 types of *Amladravya*) indicated for *Kati Pradesavata*. [39]

Specific

Swedas for Vata Disorders

Diseases	Sweda indicated
<i>Supthi</i>	<i>Upanaha Sweda</i> [37] <i>Dhara</i> in combination with <i>Ghritha</i> and <i>Taila</i> , or with <i>Ksheerabala Taila</i> or <i>Prabhanjanavimardanam Taila</i> . [40]
<i>Akshepaka</i> [41]	<i>Tailadhara</i> indicated in the initial stage of the disease <i>Dhara</i> with the combination of <i>Taila</i> and <i>Ghritha</i> <i>Swedana</i> by applying cooked <i>Njavara</i> rice paste <i>Mukkikizhi</i> in hot medicated oil with <i>Panasapathra Potalisweda</i> <i>Ksheeradhooma</i>
<i>Apabahuka</i>	<i>Potalisweda</i> with <i>Eranda</i> leaves and copra (dried coconut kernel) <i>Potalisweda</i> with <i>Njavara rice</i> . [42]
<i>Apathanaka</i>	<i>Snigdhasweda</i> indicated in curable <i>Apathanaka</i> in its initial stage [43]
<i>Antharayama</i>	<i>Avagaha</i> in <i>Tailadroni</i> [44]
<i>Sadhya</i> <i>Dhanushkampa</i>	<i>Snuhiarkadhi Nadisweda</i>
<i>Hanu Sramsa</i>	<i>Asu Swedana</i> [45]
<i>Pakshaghatha</i> [46]	<i>Avagahasweda</i> with <i>Bala Taila</i> <i>Avagahasweda</i> with <i>Dhanyamla</i> <i>Dhara</i> with a blend of <i>Ghritha</i> and <i>Taila</i> <i>Dhara</i> with <i>Prabhanjanavimardana Taila</i> <i>Shashtikasali Pindasweda</i> <i>Chinchapathra Potalisweda</i> <i>Eranda Chinchapathradi Potalisweda</i>
<i>Arditha</i> [47]	<i>Snigdha Pindasweda</i> <i>Upanahasweda</i> <i>Dhara</i> with plain sesame oil or oil processed with <i>Bala</i> or with <i>Ksheerabala Taila</i> <i>Kanjunnarukaladhi Tailadhara</i> <i>Sarvangadhara</i> with a combination of ghee and oil <i>Tapasweda</i> with <i>Panasapathra</i> . <i>Ksheeradhooma</i>
<i>Katipradesa Vata</i> [48]	<i>Kumbhisweda</i> with <i>Kashaya</i> of <i>Aimpuli/ Dhanyamla</i> . <i>Potalisweda</i> with <i>Erandapathra</i> and copra (dried coconut kernel)

Stiffness or flatulence [49]	<i>Potalisweda</i> with fried ripe leaves of the Jackfruit tree, leaves of <i>Eranda</i> , and copra (dried coconut kernel) <i>Potalisweda</i> with <i>Njavara</i> rice <i>Ksheeradhooma</i>
<i>Ekanga Vata</i> [50]	<i>Shastikasali Pindasweda</i> <i>Dhara with Taila and Ghrita</i>
<i>Sarvanga Vata</i> [51]	<i>Danyamla Avagaha</i>

CONCLUSION

Chikitsamanjari is a widely used reference book by *Ayurvedic* physicians in Kerala. It has given much importance to *Vatavyadhis* and has explained simple and effective treatment methods for it. Various types of *Sweda*, its preparations and its procedures are also elaborated in it. Preparation of *Dhanyamla*, procedure of *Dhanyamladhara*, its duration and the beneficial effects are also mentioned in the book. *Dhara* with oils and ghee is also noteworthy. Another notable feature of the book is that the leaves to be selected for *Nadisweda* are explained depending on the condition, for example, *Erandadhi Nadisweda* and *SnuhiArkadhi Nadisweda*. *Vatahara Potalisweda* like *Punnagaerandadhi Potalisweda* and *Eranda-chinchapathra Potalisweda*, makes an important contribution. The preparation of *Erandadhi Nadisweda* is another unique feature. The description of various remedies in the local language and treatment protocols with durations make the text more useful for practitioners. Translation of this text into other languages will benefit practitioners all over India.

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Cite this article as:

Geethu Krishna M, Divya M, Shitha Thomas, Pooja Prakash, Seena S. An Outlook to Clinical Utility of Swedana Chikitsa in Chikitsamanjari with respect to Vatavyadhi. International Journal of Ayurveda and Pharma Research. 2023;11(6):28-36.

<https://doi.org/10.47070/ijapr.v11i6.2831>

Source of support: Nil, Conflict of interest: None Declared

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