

Clinical Utility of *Kashaya Seka* – A Review

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Abstract:

Kashaya Seka is a form of *Parisheka Sweda* where herbal decoctions (*Kashayas*) are filled in *Kumbha*, *Varshulika* etc are poured over the desired part or whole body with specific height for specific duration by maintaining the temperature. This is a type of *Mrudu*(mild), *Drava*(liquid), *Agni*(hot) and *Ruksha*(dry) variety of *Sweda*. It is helpful in relieving diseases of vata-kapha dominance. It does not aggravate pitta due to its mild nature, so that it can be well practised in *Vatarakta*, *Kushta* etc. diseases. It reduces stress, relieves pain and stiffness, promotes flexibility, smoothens body and it is very relaxing. It is easy to perform and is widely practiced in many musculo-skeletal and neurological disorders with better outcomes. Present study intends to review and analyse the different aspects of *Kashaya Seka* from *Classical* and recent Ayurvedic texts and different articles.

Key words : *Parisheka*, *Kashaya Seka*, *Vatakaphaja vikara*, *Shoola Stambhahara*.

Introduction:

Swedana is one of the *Bahirparimarjana Chikitsa* and is one among the *Sad -Upakrama*. It induces perspiration from the body due to hot medicaments used for it. Perspiration is possible by the liquification of *Doshas*. *Swedana* is one of the procedures which can be performed as both *Purvakarma*, as well as *Pradhanakarma*. *Parisheka Sweda* is a type of *Mrudu Drava Sweda* which is mainly indicated in *Pitta Samsrishta Vata* disorders¹. *Kashaya Seka* (herbal decoction of *vata kaphahara dravya*) is a relaxing and soothing procedures filled in *Kumbha*, *Varshulika* etc are poured over the desired part with specific height for specific duration by maintaining the temperature. It is a type of *Ruksha Parisheka Sweda* indicated in *Vata Kapha* disorders.

Parisheka Sweda – It is a type of *Agnisweda* comes under *Dravasweda* variety, The process of pouring medicated liquid over a part of the body with specific height, slowly steadily covered with a cloth is known as *Parisheka*.

Definition :

The process of pouring medicated liquids like, *Kashaya*, *Taila*, *ghrita*, *Dhanyamla*, *Ksheera*, etc over a part of body in a rhythmic stream from specific height for specific duration is known as *Seka*.

Synonyms :

- *Seka*²
- *Parisheka*³
- *Kayaseka*
- *Dhara*²
- *Sechana*
- *Praseka*⁴
- *Avaseka*⁵
- *Sinchana*

Classification of *Parisheka Sweda* –

• On the basis of part used:

Ekanga Parisheka and *Sarvanga Parisheka*

• On the basis of *Guna*:

Ruksha Parisheka and *Snigdha Parisheka*

Seka – Dravyas :

Drava Dravyas like *Kashaya*, *Taila*, *Ksheera*, *Takra*, *Dhanyamla* etc are used.

Kashaya seka-*Kashayas* used are liquid prepared by boiling *Vatahara Patras* like *Shigru*, *Eranda*, *Karanja*, *Nirgundi* etc. *Dashamula Kashaya*, *Panchavalka Kashaya*, *Nirgundi Kashaya*, etc

Taila - Ksheerabala Taila, Balaguduchyadi Taila, Dhanvantaram taila Mahanarayana Taila, etc

Indications of Parisheka:

Ruksha drava sweda - Avrita vatavidhi, Sama doshavastha, Amavata, Vata Kaphaja Vyadhi, Vatakapahaja Gridhrasi, Khalli

Snigdha drava sweda - Kevala vata vyadhi, Shula Pradhana Avastha, Kshayajanita Vatavyadhi, Ardita, Pakshaghata, Neurological and Degenerative disorders

Changing of Dravya ⁶–

Ksheera – Everyday fresh Ksheera should be taken

Kashaya – Everyday fresh Kashaya should be taken

Dhanyamla – 3 days once

Sneha – 3 days once

Kashaya Seka

Definition :

The process of pouring of medicated liquid (*Kashaya*) over a part of body / whole body covered with a cloth from specific height, slowly and steadily for specific duration is known as *Kashaya Seka*.

Synonyms - *Kashaya seka* , *Kashaya parisheka* , *Kashaya dhara*.

Indication of Kashaya Seka:

Shula Sthamba Pradhana Vatavyadhi, Vatarakta, Gridhrasi, Sandhivata, Amavata

Pain and stiffness in lower back, flanks, back and abdomen

Shwasa, Kasa, Pratishyaya, Hidhma, Adhmana, Vibandha, Swarabheda,

Sheetala Seka : *Daha, Pittaja Kushta, Raktapitta, Visha, Vamana Virechana Vyapat Chikitsa*

Ushna Seka : *Shotha, Kushta, Vatavyadhi, Vatakapahaja Vikara, Avrita Vatavyadhi, Sama Doshavastha , Vatarakta, Vatakapahaja vikaras, Amavata,, Khalli, Kushta, Visarpa, Vrana.*

Contra Indications :

Atisthoola, Atirooksha, Durbala, Murchita and other *Aswedya* conditions,

Jwara, Recurrent Pratishyaya, Kshavathu, Kasa,

Kevala Pittaja Vikara, Raktaja Vikaras, etc .

Uncontrolled HTN, Uncontrolled DM, sever cardiac disorder etc.

Kala⁶ (Time, Duration Of Treatment) :

Duration - in any person till proper svedaagamana.

In *Pitta Samsrishta Vata* - 2 Muhurta -96 min

In *Kapha* – 1 Muhurta 48 min / ½ Muhurta 24 min

Practically, *Ekanga* – 20 min

Sarvanga – 45 min (30-60 min)

Time in a day – 7-10 am or 4-7 pm.

For 7,14,21 days or till desired effect is gained.

Kashaya Dravyas :

Dravya	Disease
<i>Sukhoshna Dashamula ksheera Kashaya</i> ⁷	<i>Vatarakta</i>
<i>Dashamula Kashaya</i> ⁸	<i>Vataja Shotha, Gridhrasi, Katigatavata</i>
<i>Madhuragana Dravya Kashaya</i>	<i>Pittaja Shotha</i>
<i>Panchavalkala Kashaya, Kashaya of Nimba-Khadira – Manjishta, etc</i>	<i>Twak Vikara</i>
<i>Triphala Kashaya, Panchavalkala Kashaya</i>	<i>Vrana</i>
<i>Triphala Kashaya, Dashamula Kashaya, Ksheera</i>	<i>Netra Vikara</i>
<i>Madhuka Malathi siddha Kashaya</i> ⁹	<i>Kikkisa</i>
<i>Bala Kashaya, Dashmoola Kashaya</i>	<i>Vataja Roga</i>
<i>Chandana Kashaya, Usheera Kashaya</i>	<i>Pittaja Roga</i>

Seka Vidhi –

Purva Karma :

• Sambhara Sangraha –

- Droni
- Sechana Patra – Kumbhi, Varshanika, Pranadi - 4
- Vessels - 4
- Taila for Abhyanga – 100ml
- Soft towels
- Kashaya – for Sarvanga - 10-12 litre, for Ekanga – 5-6 litre
(Based on Doshic involvement selection of Kashaya is done)

• Atura Pareeksha –

- Examine the patient whether he is fit for Kashaya Seka
- Check for vitals
- Clinical examination – according to the condition
- Required lab investigation

• Atura Siddhata –

- Patient is advised to do Malamutra Nirharana
- Patient is made to enter Nivata Sthana.
- Patient is made to lie down in supine position on the Droni, with minimum cloths.
- Talam is applied with suitable oil / Churna.
- Mild application with warm medicated oil is done (if needed)

Pradhana Karma :

- Warm Drava Dravya is filled in Seka Patra.
- Temperature of the Drava Dravya is assessed and should be maintained throughout the procedure.
- Dravya is poured from a height of 12 Angula from body surface and gentle massage should be done.
- Dravya should be poured from above downwards over extremities and circular manner over joints in all 7 postures (sitting, supine, right lateral, prone, left lateral, supine, sitting) in a synchronizing manner from specific height by both the therapists from either side of the body
- The procedure is carried out till the Samyak Swedana Lakshanas are seen.

Pashchat Karma:

- The Dravya is wiped with cotton gauze.
- Body should be cleaned with soft towel.
- Talam should be removed.
- Advised to take rest for 5-10 min and mild Mardana can be done.
- Should take bath with Sukhoshna Jala.

Precaution :

Temperature of the Dravya and height of the stream should be maintained.
Uniformity of procedure should be maintained.

Complications :

Burns, chills, fainting
Procedure should be stopped and treated accordingly
Sprinkling of cold water, kavala, ushnajalasana
Dhanyaka siddha jalapana/ trikatuyuktatakra/ Yusha

Benefits :

- It is safest, easy relaxing procedure brings soothing effect to the body
- In Samsrushtajanya Vata Vyadhi, there will be Vata Kapha Prakopa, hence initially Ruksha Sweda has to be done to reduce Kapha and Vata-Kaphahara Chikitsa must be done followed by Snigdha Chikitsa.
- In Shula Stambha Pradhana Vatavyadhi, initially though Ruksha Sweda is indicated, if it is difficult to perform Ruksha Pottali Sweda hence Ruksha Drava Sweda can be performed.

- In *Kapha Avarana* like *Gatisanga*, *Stabdhata*, *Gourava*, initially *Avaranahara* line of treatment is adopted like *Dashamoola Kashaya Seka* which is *Vatakaphahara*, which helps in relieving *Stabdhata*.
- In *Vrana*, *Seka* is the safest *Sweda* which can be adopted.

MODE OF ACTION :

According to Ayurveda :

According to *Acharya Sushruta*, it is the *Veerya* of the drug which acts in *Bahirparimarjana Chikitsa*. The *Veerya* of the drugs when comes in contact with *Bhrajaka Pitta*, it undergoes *Paka* to manifest its actions.

It is mentioned that each of the 4 *Tiryakgata Dhamani* in the body divides into thousands of branches further and becomes innumerable in the form of a network which spreads whole body attached to minute *Romakupas*. Through these *Romakupas* the *Veerya* of the drugs used in the form of *Parisheka*, undergoes *Pachana* and with the help of *Bhrajaka Pitta* it will be absorbed inside.

Importance of maintaining the flow: According to *Bhavamishra*, the stream should not be thick or thin. *Sara Guna* stimulates other substances to move or act. Hence, *Drava Sweda* helps in the removal of *Vata* and other vitiated *Doshas* from the affected site.

Importance of maintaining the temperature: Due to the effect of *Ushna Parisheka* it will act against the *Sheeta Guna* of *Vata* and there will be *Srotomukha Vishodhana*. Thus the *Rodha* will be cleared and the *Gati* of *Vata* will be normalized. *Ushna Guna* is the main property of *Tejo Mahabhuta* which helps to regulate *Dhatvagni Mandya* and also has *Pachana* effect bringing the *Amavastha* into *Niramavastha*.

Swedana –

Increases metabolic rate: The *Swedana* process raises body temperature and as a result of this, sympathetic activity increases. Hormones like Epinephrine, Norepinephrine, Cortisol, and Thyroid Hormones are released as a result of increased Sympathetic activity, which speed up the metabolic rate and induce lipolysis. Thus, the metabolic rate increases as a result of demand for oxygen and increased output of waste products. Therapeutic application of heat of any substance, adds heat of the body tissues. 1° increase in tissue temperature is associated with a 10-15% increase in the local tissue metabolism. This increase in metabolism aids the healing process by increasing both anabolic and catabolic reactions needed to degrade and remove metabolic by-products of tissue damage and helps in tissue repair.

Vasodilation: When the body temperature raises, a negative feedback response is sent from hypothalamus to bring the temperature down to normal. Thermoreceptors stimulated by a higher blood temperature convey nerve impulses to the preoptic region of the brain. As a result, the heat-losing centre is stimulated while the heat-promoting centre is inhibited. Nerve impulses from the heat-losing centre induce blood vessels in the skin to dilate.

Sweat Glands Stimulation: A high blood temperature stimulates sweat glands in the skin via hypothalamic sympathetic nerve activation, resulting in excessive sweat production. Perspiration production increases and are eliminated from the body through sweat.

Discussion :

Kashaya Seka is one of the *Drava Agni Ruksha Parisheka Swedana*. In *Samsrushta Vata Vyadhi*, there will be *Vata Kapha Prakopa*, hence initially to reduce *Kapha*, *Ruksha Sweda* and *Vata-Kaphahara Chikitsa* must be done followed by *Snigdha Chikitsa*. In *Shulastambha Pradhana Vatavyadhi*, initially *Ruksha Sweda* is indicated, if it is difficult to perform *Ruksha Pottali Sweda*, *Dravasweda* like *Kashaya Seka* can be performed. In *Kaphavarana* like *Gatisanga*, *Stabdhata*, *Gourava*, initially *Avaranahara* line of treatment is adopted like *Kashaya Seka* which does *Srotomukhavishodhana*, *Vatakaphahara* and helps in relieving *Stabdhata*. *Kashaya seka* is widely practiced in many conditions like, *Amavata*, *Vatakaphanubandhi Sandhigatavata*, *Katigatavata*, *Gridhrasi*, *Vishwachi* etc. It is explained through a simlie as fire distinguishes by sprinkling of water, similarly *Doshagni* will get *Shamana* by performing *Parisheka*. It reduces pain and inflammation and increases blood supply to the affected area. Thus, helps in muscle relaxing, and improves the skin texture and complexion of skin.

Conclusion :

Kashaya Seka is a type of *Mrudu Drava Agni Sweda* which is advised in many disorders like *Vatavyadhi*, *Vatakaphajavikara Vatarakta*, *Kustha*, etc. It is the safest procedure which can be done in most of the musculoskeletal and neurological conditions, which brings the relaxing, soothing, analgesic, anti-inflammatory effect.

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