AYURVEDIC TREATMENTS OF KERALA.

THIRD EDITION.

By

AŚṬAVAIDYA

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Published by:
VAIDYASARATHY PRESS (P) LTD.,
KOTTAYAM :: S. INDIA
1983

Books purchased under Central Government Equipment Grant March 1983
INTRODUCTION.

KERALA—SPECIALITIES
IN REJUVENATION METHODS.

Though mention of many of these methods are met with in standard classical works on Indian Medicine, detailed and elaborate treatment of any of these are found wanting. It is only in Kerala works one meets with a satisfactory description of these methods; hence the justification for this brochure. The measures described below are, with the exception of a few falling under ‘Dhārā,’ measures for rejuvenation *par excellence*, though they have also uses as curative measures in certain classes of diseases, notably those of Vāta types.

The principle underlying the methods is essentially one of detoxication of the subject. Application of warmth and massage to the body promotes better circulation and free diaphoresis, the daily laxative (such as ‘Gandharvahastādi’ Kvātha) usually given during the course of the treatment ensures
satisfactory clearing of the Alimentary tract, the fat contents and medicinal factors in the unguents used are absorbed by the skin and act as food and active medicinal agents, the soft and oily massage itself has a marked soothing effect on the nervous system as a whole and the strict regimen calculated to ensure perfect physical and mental rest gives the body-mechanism the best chance to recoup its strength and functional efficiency. This is the rationale of their actions as rejuvenators. These measures give nature the fullest chance; there is no forcing a tired system to work, no whipping up a falling down horse. When there is some chronic disease also present, the unguents used can contain the needed medicinal aids as well which can get absorbed during massage and thereby effect a cure. It will be seen that the measure is perfectly safe and rational. These measures are much less taxing and cheaper than 'Kuṭivāsa' methods; and what is more, they are better, in as much as they act as actual curative measures in chronic diseases as well. These methods have been known and widely practised in Kerala from time immemorial and with very gratifying results. The principle underlying the measures will be found to be perfectly rational and scientific and in full tune with the modern-most ideas of medical science.

Trivandrum, Dr. L. A. Ravi Varma
7th Dec. 1944. M. B. & C. M., D. O. M. S.
PREFACE TO THE FIRST EDITION.

This is a concise treatise dealing with Kerala-Specialities in rejuvenation and curative treatments, which form an essential part of Ayurvedic practice in these parts. The primary object of the work is to give a full and practical description of the various methods. The standard works on Ayurveda contain references to these treatments here and there, but they do not give all the practical details. It is very important that readers must know how the vicissitudes of middle life react unfavourably on health and how the practice of some of these treatments counteracts this tendency towards ill-health. Navara Payasam, Kizhi, and Piziccil as means of physical culture, are growing in importance both in India and abroad, particularly amongst the cultured classes. The educated men and women, who always demand a rational explanation of things put before them naturally show a sense of diffidence in accepting as gospel truth all the claims made for these specialities by the ancient Yogic Seers and their followers. They will be convinced only if the modus operandi is explained in a scientific and rational manner by responsible persons. In this volume it has been my endeavour to collect all the practical details and present them in as clear a manner as possible. I have done this from my personal experience and observation. I hope it will be acceptable to the highly scientific mind also. It seems almost certain that the Yogic Seers, who designed these methods, knew the physiology of the body in all its aspects and though they knew hardly anything of modern methods of experimentation, yet they had their own bodies to experiment upon and succeed in learning a good deal. The special methods must be rightly practised to appreciate their true value and to realise the claims made out for them that “they rejuvenate the body, prevent premature aging, maintain eternal youth and defy death”. However ambitious the claim may seem at first thought, they are capable of full realisation.

Though it is possible to have these treatments with the help of the descriptions and directions, it is advisable—in the beginning at least—to practise them under the guidance of experts. It is also necessary that the particular methods chosen in a case must be
those that are approved by a competent physician. The directions and restrictions together with the proper selection of medicines for curative treatments must be left to the attending physician. I have also given the details of diet, habits etc. in the book. I shall consider very highly rewarded if the book proves to be of some use in the maintenance of the health of the people to some extent and kindles a desire in the minds of the readers to know more about these time-honoured methods. All suggestions and criticisms for improvement will be gratefully accepted and acted upon in a future edition.

Kottayam, 13th Dec. 1944. N. S. MOOSS.

PREFACE TO THE SECOND EDITION

The present little volume has in its first edition been more favourably received by the public than I ever expected. This success I ascribe more to the growing interest in the subject than to the merits of the publication.

In the present edition the whole matter has been revised and a special chapter on Mishaps was added.

I hope the many additions and ammendments made in this edition will not only assist the physicians outside Kerala in their study of the subject, but also make the book more useful.

Kottayam, 16th Dec. 1946. N. S. MOOSS.

PREFACE TO THE THIRD EDITION

In this third edition, the whole subject matter has been thoroughly revised. To further increase the usefulness and scope of the book, four different types of POTALA-SVEDA, which are in common practice among the physicians of Kerala have been described at the end as an addenda. Besides, the text of a passage from the work of BHOJA - an ancient authority on Ayurveda, regarding a peculier type of TAILA-DRONI, has also been provided along with an English rendering for the benefit of those who are interested in the subject.

It is hoped that the reader will find this small book helpful to understand the detailed procedures of the special treatments which are in vogue from time immemorial in this part of the country.
Criticisms and suggestions from professional readers are solicited, to aid in maintaining the comprehensiveness and usefulness in future editions.

Kottayam,
18th Nov. 1983.
N. S. MOOSS.

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A. H. Aṣṭāṅga-ḥṛdaya Saṁhitā.
A. S. Aṣṭāṅga Saṁgraha.
C. S. Caraka Saṁhitā.
Ci. Cikitsasthāna.
Eng. English name.
fl. ozs. fluid ounces.
Mal. Malayalam name.
S. S. Suśruta Saṁhitā.
Sū. Sūtrasthāna.
Ut. Uttarasthāna.
Y. R. S. Yoga-Ratna-Samuccaya.

CHAPTER I.

PINDA-SVEDA OR NAVARA-KIŢI.

PINDA-SVEDA is one of the most important of the special forms of treatment in vogue in Kerala. It is a process by which the whole body or any specific part thereof is made to perspire, by the application of certain medicinal puddings externally, in the form of boluses tied up in a muslin bag. About this treatment casual reference is encountered in Vāhaṭa’s Aṣṭāṅga Saṁgraha\(^1\) as well as in Caraka\(^2\); but details are wanting in any of the existing Ayurvedic works. The method of treatment has been prevalent in Kerala from time immemorial and is still in existence here.

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\(^1\) गवादिशकुषतांद्रेण पिण्डीक्रतेनपनाद्रहयोकरिकाकुसरमानस-पिण्डात्रिबातारोशिवत्रिपिण्डवेदः \( I \) A. S., Sū. 26.
\(^2\) तिलमाणकुलःधामषुतेतालामिदानेनैः पायते इत्तेतिसविं पिण्डलेव प्रयोजयेत् \( II \)
C. S., Sū. 14 : 25.
The directions regarding the measure may be stated as follows:

Twelve PALAS of the roots of BALA are taken, washed properly, cut into chips, crushed well and put into twelve PRASTHAS (19-1/5 pints) of good water. This is now boiled till the water evaporates down to three PRASTHAS. This decoction is well strained; half of the decoction obtained is mixed with an equal quantity of cow’s milk. The other half of the decoction is kept for use at a later stage. To the first half of the decoction mixed with milk, is added half a PRASTHA of raw rice of the NAVARA variety of paddy and cooked till it assumes the form of a semisolid paste or pudding (Pāyasā). It is important that the NAVARA rice should be perfectly free from husk and should be freshly prepared from unboiled (raw) paddy. It need not be washed before boiling with the mixture of the decoction and milk. It is better to have the rice used in the form of a coarse powder as that would hasten the cooking and blending process. Now, take eight pieces of new clean cloth, neither too thick nor too rough, but moderately smooth and tough enough to stand the strain of the processes that follow. Each piece should be a cubit square (about 18 inches square) and the edges should be well stitched and free from loose threads. The prepared pudding is divided into eight equal parts, each part being put into each one of the pieces of cloth, the edges gathered and tied in the form of a ball after the manner of tying the mouth of sacks and leaving a tuft at the top of each bundle for holding it with ease. Now the bundles are ready for use.

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One Pala = 4 tolas

Balā—Sida rhombifolia (L.)
Ssp. Retusa Boiss.

One Prastha = 16 Palas = 32 fl. ozs.

Of the two varieties of Saṣṭika or Navara as it is called in Malayalam, viz. Goura—White and Asīta-goura—Black and white, the white variety is the best. Vahāṭa says:

पहिडङ्कौ भीषिण अर्द्धं गौराभिविष्टमीर्यते।
A. H., Sū. 6 : 6cd.

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The following is a direction relating to this form of treatment in Kerala, as transmitted through Guruparamparā. संवैतिकतानां कुद्रवस्य प्राक्संसाधितः परिभक्तार्जुनायानां।
बलाक्रान्ते पररसा उत्तवाद्याप्येष्म पद्मगिते बहावतः।
Before applying the ‘Rice-bolus bags’ to the body, the patient has to be properly prepared. To start with, he performs certain sacred rites after which the medicated oil is applied to his head and body. The oils for the head and body differ according to the different types of diseases for which the measure is sought and should be according to the prescription of the physician.

Without this preliminary application of oil to the head and body, ‘Pindasveda’ form of applying heat to the body by means of massage with the ‘Rice-bolus bags’ should not be

practised; the body must be well anointed before it is subjected to heat and diaphoresis if untoward incidents are to be avoided. The oil-covering protects one from sudden evaporation of perspiration and its consequences such as pneumonia. To avoid the oil from the head trickling to the face and eyes, a piece of cloth may be tied round the head across and around the forehead and passing above the eye-brows. The patient is now made to sit in the special wooden platen-basin. (For description see chapter on accessories.)

It may be remembered that only half of the decoction of BALA was used in the making of the pudding; the other half has been reserved for future use. This reserved portion of the decoction is now taken up and mixed with an equal quantity of milk and placed on a low fire. This hot mixture of milk and decoction is to replenish heat and medication to the ‘bolus-bags’ throughout the procedure. Smoke or heat from the fire kept near for warming the milk and decoction should not be a source of irritation or disturbance to the patient or attendants. The room should be well ventilated and lighted taking care that the patient is not exposed to draughts, dust or direct rays.
of the sun. To ensure this protection, the doors and windows of the room may be partly or wholly screened with light thin fabrics.

The actual process in this measure is one of gentle massaging of the whole body of the patient with the ‘Bolus bags.’ Four attendants are required to carry out this process. It is best to use hands experienced in this technique. The attendants should be quiet and fully attentive to their duties; they should never cause any annoyance or irritation to the patient by their gossip or actions. If the patient is a female, it is better to employ female attendants. If such are unavailable, old and experienced males may be employed, when so employed it is very essential that they should maintain the strictest decorum. The platen-basin is to be arranged in such a manner as to secure the maximum amount of privacy for the patient and freedom of movements for others. The patient is now seated in the basin. Four of the eight ‘Bolus bags’ are now taken and put into the hot mixture of milk and decoction kept over the fire and allowed to remain in it for a few minutes, say five to ten, to get them warmed. They are now taken out, each attendant taking one. ‘The Bolus-bag’ is held in the right hand by its ‘tuft’ and the bolus part felt by the palm of the left hand to test its heat. When the bolus has a warmth that could be comfortably borne by the patient, the body is massaged with it by the attendants. The direction of massage should always be downwards and begins from the neck area. Two attendants are posted to each side of the patient; one on each side massages the part between the neck and the hips, while the other the lower limb. Both sides should be massaged at the same time. Strictest care is to be taken to ensure uniformity of temperature and pressure on all parts of the body. While four bags are in use, the other four are kept in the mixture over the fire; when the four in use are cooling down they are returned to the mixture for the four that were there till then and the massage is maintained continuously without any appreciable break, repeating the change as often as required.

Massage is started with the patient sitting erect in the platen-basin; after some time the patient is made to lie on his back, the massage being continued now in this position; after some time he is made to lie on one side, again on his back, then on the other side, once
again on his back and finally in the erect sitting position. Massage is done in all these various positions viz. seven. (See illustrations). Massage in each posture is maintained for about 15 minutes, the whole process taking about an hour and three quarters. The time for the treatment may be increased or reduced according to the general condition and health of the patient.

By the time the massaging is over, the mixture of the decoction and milk that was on the fire would also have been completely used up having been absorbed by the pudding and transferred on to the body of the patient during the process. When massaging is finished, all the bolus bags are opened out and the pudding remnants remaining there are taken and applied to the body of the patient and rubbed by the hands acting as in the massaging process. After doing so for about five minutes, the pudding now sticking to the body of the patient is removed by scraping with some suitable materials such as the edge of the leaves of the cocoa-nut palm; the oil on the head is removed by gentle wiping with a dry cloth. This rubbing should not be hard enough to produce heat by friction or physical
PLATE NOS. 2 TO 8 ILLUSTRATE THE VARIOUS POSTURES OF THE PATIENT DURING THE TREATMENT
shaking to the body. The head and body thus cleaned are again to be anointed with the prescribed medicated oils and bathed. The interval between the application of oil and the bath should not be more than five minutes. For bathing, water boiled and cooled down to a comfortable degree of warmth should be used for the head and hot for the body.

This treatment may be done continuously—either daily or on alternate days—for a period of seven or fourteen days as is required according to the physical condition of the patient and nature of the disease. Generally a course of this treatment may last for 7, 9, 11 or 14 days and at times even up to 21 or 28.

It would be advisable to alternate the positions of the massagers every other day, so as to eliminate defects due to differences in efficiency.

Great restrictions are to be observed during these days of actual treatment, as well as for an equal number of days thereafter, in

6. The water for bathing purpose is to be boiled with certain medicinal herbs prescribed by the physician in accordance with the nature of the disease.
respect of diet as well as physical and mental exertions of every type. (For full particulars see chapter on Regime).

The effects of the treatment, if properly done, are many. It confers all the benefits of “Sveda Kriya” (steam-bath and consequent diaphoresis). If done in the correct manner, Sveda makes the body supple, removes stiffness of joints due to diseases of vitiated Vata-types, cleanses the srotas (interstices) of the body and brings about better blood circulation. It improves complexion, increases appetite, improves digestion and restores relish for food. It also removes sluggishness and excessive sleep. In addition to these, Pinda-sveda cures all types of diseases of the nervous system, chronic rheumatism, pains in the joints, emaciation of the limbs and diseases born of vitiated blood. This makes the body strong and sturdy with well developed musculature. It maintains the metabolism in a healthy condition from every point of view. This treatment is found to be very efficacious in subjects suffering from blood-pressure and in certain kinds of skin diseases resulting from impurity of blood. This may also be resorted to once a year, by healthy persons to keep up perfect health during old age and to prevent premature aging.

9 Regarding the effects of Sveda, Sushruta says:

अम्लेर्दिति मारदेच लक्ष्मादेच
भक्तियो बोता निम्मिषितम् ।
कुर्वन्त लेनाद्रो हति निद्राय तत्तद्रोः
सन्योन्त स्वभविर्भुवनात् युक्तः ॥
S. S., Ci. 32 : 20.
CHAPTER II.

ANNA-LEPANA

ANNA-LEPANA is another type of the special measures of treatment prevalent in Malabar, for the diseases of the nervous system. It is the process by which the whole body or any particular part, is made to perspire by means of the application of a kind of PAYASA or pudding, specially prepared for the purpose with the NAVARA variety of rice, milk and decoction of BALĀ.

In some of the ancient Ayurvedic works, though one finds casual references regarding this, details are found wanting. In Kerala the

1. वाले कस्ते सबूत प्रदेहो
भूप्पुमूद्मुन्मोहीपीयठः

C. S., Sū. 3 : 23ab.

तत्त्वो खड़ीशरसीरापरागच्छतीवस्मणः
बलमेव: सावितः खिलयः कृदनु शुद्धायतः

A. H., Ci. 22 : 29cd–30ab.

The processes involved are as follows:—
Three PALAS of the roots of BALĀ are taken, cut into small pieces, crushed well and put into three PRASTHAS of water. This is boiled on a mild fire until it is reduced to one-fourth i.e. 3 KUḌUBAS. This decoction is now strained through a piece of clean dry cloth and to this is added 3 KUḌUBAS of cow's milk. To this mixture is added one KUḌUBA of powdered NAVARA rice. The powder should neither be too fine nor too coarse. This is boiled on a mild fire till it attains the consistency of jelly, when it is ready for use.

2 One Kuduba = 4 Palas = 16 Tolas.

9 = 8 fl. ozs.
Before applying this pudding the patient should have oil applied to the head as well as to the body, the specific oil to be used being in accordance with the prescription of the physician. The use of taila-droni, the wooden basin mainly intended for kāya-seka treatment is not essential for this treatment, though it is very convenient to use it for this form of treatment as well. The oils for application on the head and body may be prepared according to the physician’s prescription in accordance with the nature of the disease. Altogether services of four attendants are necessary for this treatment. Two attendants should seat on each side of the patient, near the wooden basin; and they take the pudding and apply it on the body of the patient and massage gently with their hands. The massage should never be rough or hard so as to cause pain or discomfort. The pudding has to be applied below the neck, little by little and rubbed, beginning from the shoulders and going down to the feet. In order that every muscle and limb of the patient may be properly and fully massaged, it is advisable for him to lie down in the basin and the massaging done gently with the patient in all the seven positions, as in the pinda-sveda treatment. The whole process requires about an hour and a half.

Greatest care should be taken not to allow the pudding on the body to cool as it is very likely to produce grave consequences which may be very difficult of cure afterwards. By gentle massage with the hands the body is kept warm until the whole process is finished.

Now the pudding on the body may be removed by scraping with some soft and suitable substance. Then the oil that was applied on the head earlier in the process may also be removed by rubbing the head gently with a piece of clean dry cloth. Again fresh oil is applied to the head as well as to the body, and later removed by washing with water and any oil-removing substances like the paste of māsa (Black gram) powder and water, or mudda (Green gram) powder and water. The water for bath should be boiled with suitable medicinal herbs, and cooled down to the required temperature.

In cases of rheumatic swellings caused by the combined vitiation of Vāta and Rakta and in rheumatoid arthritis of the limbs, especially with burning sensation, Annalepana can also be done with puddings prepared with powdered wheat and milk— with
or without the decoction of Balā. If there is excessive burning sensation, ghee may also be added to the pudding, during its preparation.

The same precautions in the matter of diet and regime as enjoined for PINDA-SVEDA are to be observed as directed by the physician and in accordance with the nature of the disease.

Like PINDA-SVEDA, this treatment may be done daily for a week or a fortnight, as may be required.

This treatment has marvellous effects, if done in the proper manner, and with due consideration to the nature of the disorder, strength of the patient and the season.

In addition to the effects of Sveda or sudation, this cures various kinds of diseases born of vitiated Vāta such as stiffness of the joints, pains in the body, emaciation and general debility. It has been found that high blood pressure responds to this treatment in a very efficient manner. This is also efficacious in certain kinds of skin diseases arising from deficiency of Vitamin B, hemiplegia and paralysis.

To face page 12.

Courtesy: Vasudeva Vilasam Nursing Home
Plate No. 9
ANNALEPANA.
THE EFFECT OF THESE TREATMENTS IN CHILDHOOD AND YOUTH.

It must not be taken for granted that these treatments are suitable in case of adults alone for the correction of nervous disorders. Children and young people respond even more marvellously to the treatment than do their elders.

However it may be further emphasised that, if children and young people are properly treated in their acute disorders they will respond to this treatment so thoroughly and satisfactorily.
CHAPTER III.

KĀYA-SEKA OR PIZICCIL.

Of the various kinds of specific treatments for vāta-born diseases, KĀYA-SEKA is one of the most important. This is generally resorted to in cases of paralysis, hemiplegia, APATANTRAKA, ANTARĀYĀMA, BĀHYĀYĀMA, paralysis agitans and such other nervous disorders. Eventhough one meets with casual references regarding this in the ancient Ayurvedic works like those of Caraka, Suśruta and Vāhaṭa, the detailed methods of doing the treatment are not found in any of these.

KĀYA-SEKA is the process by which the body is made to perspire by means of the application of warm medicated oils, in a specific manner. The method may be described as follows:

After performing certain sacred rites, the patient is allowed to sit in the wooden basin (TAILA-DRONI) and the specific medicated oil prescribed for his condition is first applied to the head as well as on his body by the attendants. The oils for the purpose vary according to the nature of the disease the patient is suffering from. A piece of clean cloth is then tied round his head across the forehead, to prevent the oil on the head flowing down to the face and eyes.

1. तिरिक्ष्यदेह मथिंश्च कीष्ण ममहतातम् ।
   वासचेत्तृते तेलस्थ्रीयां द्रोष्यों मांसमातिनम् ॥
   A. H., Ut. 26 : 57.

2. परिपेक्षांद्रिश्यायेत कीष्णन सर्पिया ।
   केरेशुरसिद्धवं चतुर्भिः परिपेक्षात ॥
   सत्माक्षेयक्रियाति: कोणिगद्विः द शीतसः ।

3. आयामोदतेहितवल्ल बाहामभु-तरयों किया ।
   तेलद्रोष्यों न शवनम्—A. H., Ci. 21 : 38.

4. सुकृष्टकृष्टकृष्टां निश्चितां बलमांविनीत्वसिद्धं तेलमपताने-
   किमां परिपेक्षारिथष्यम् । S. S., Ci. 5 : 18.

5. प्रत्यक् तवसयमुखं शारिब्बा चेत्तृतेन तैः ।
   सिंहं समुदृतं स्तानं संक्रियं कोषाचारः ॥
   कीर्ति तेलं गम्वं च च च च कुटः शतम ।
   परिपेक्षे प्रस्थसिद्धि बातकों कोषाचारः ॥
   C. S., 29 : 146–147.
The treatment may be done to healthy persons as a rejuvenator and preservator of health. In that case the Piziccil is to be done with a mixture of pure Gpingely oil and cow's ghee. Oils medicated with drugs having certain tonic actions may also be used. The selection of medicated oil ought to be done only after a careful and thorough consideration of the case by an expert physician. The duration of treatment may also vary according to the nature of the diseases and the physical and mental condition of the patient. Briefly, for a person of perfect health, mentally and physically, the treatment may be done once in two days or even daily. If the physical or mental condition is only moderate, the treatment may be done at intervals of two or three days and if poor, the intervals may be increased to four to six days.

For a case of Pitta-born disease, the oil for applying to the body has to be used as cold as it is and for cases of nervous disorders born of the combined vitiation of Vata and Kapha the oil is to be used in a lukewarm condition. Care must be taken that in all cases the oil applied to the head is used only in the cold condition, unless otherwise recommended by the physician. Dhara for the head may also be done at the same time, if desired and indicated by the nature of the disease, as judged by the physician.

Now, after seating the patient in the wooden basin in the proper manner, the treatment is begun. Four attendants should sit, two on each side of the basin to carry out the process. The actual pouring of the warm oil (Dhara) on the body of the patient is done by dipping pieces of clean cloth in the warm oil and squeezing the cloth over the body with the hands. Small handy "undines" known as Kindi (for description see chapter ix) may also be used for pouring the warm oil over the body. The oil is to be poured at a medium speed—neither too quickly nor too slowly—and from a moderate height—neither too high nor too low—from the body. This process of applying heat to the body by pouring warm medicated or non-medicated oils may be done, only after the application of the prescribed oils to the head and body.

In case of nervous disorders caused by the combined derangement of Vata and Pitta, the duration of the treatment should be two hours (5 Nadikas) and for cases of nervous disorders
born of Vāta and Kapha, one hour. Generally speaking, the oil is to be poured on till perspiration starts on the body, especially on the forehead, chest and armpits. The attendants while applying the oil in the above manner, have at the same time to massage the body of the patient gently with their left hands. This pouring of oil must be done only after feeling the heat of the oil by the attendants to ensure that the patient may not feel any discomfort; the warmth of the oil should be what would be comfortable to the patient. The cloth pieces are dipped, the heat tested by the hand and the oil is squeezed on the body of the patient, the process being repeated as often as required. The massage should always be downwards. This process must be carried out in all the seven postures as for Pindasveda, the whole taking about 3½ NādiKās or 1½ hours.

The time for the penetration of oil through the pores of the skin is generally 300 Mātrās or roughly ½ minute. But this period may vary according to the nature of the disease etc., from 300 to 500 Mātrās. The oil thus applied, penetrates through all the seven layers of the skin as well as through all the seven Dhātus in a week's time.

When Dhārā is done for the head, the pouring should be done from a height of neither more nor less than three inches (four finger space) from the head; for the other parts of the body it may be from a height of about nine inches (12 finger space) from the body. Pouring too slowly, from too low a height or for too short a period other than prescribed for the patient's particular case may only make him worse. Pouring too rapidly, from too great a height or for too prolonged a time may cause such disorders as burning sensation, erysipelas, swooohs, fatigue, hoarseness of voice, splitting pains in the joints, vomiting, haemorrhage, fever, urticaria (Kotha) etc. If such disorders occur the following treatment must be done from the next day onwards; on the first day the patient must be treated with gargles, Nasya (nasal injections) collyria etc. and then followed by a few doses of a concentrated decoction of dried ginger. On the evening of the same day he may take a light meal of boiled rice with curry containing a liberal quantity of pepper. Next day he should have a Sneha Vasti. On the third day, enema containing Saindhava (impure rock salt) may be given. And, on the fourth day he should get all the
treatments prescribed for श्वेताय्यापति. i.e. disorders caused by the excessive use of unguents. From the fifth day onwards, the original treatment with the oil (कावशेखर) may be restored, taking the utmost care to avoid further mishaps. For, if such mishaps recur remedy would almost be impossible.

If milk is used in the treatment (as in केशर धारक) the once used milk may not be used again the next day. द्वार्यामला (see chapter x for preparation) may be used for three consecutive days when it should be discarded. The oils used for the treatment of कावशेखर are also generally used for three consecutive days.

A quantity of oil is taken and is used for the first three days the same being used over and over again daily. What is collected at the end of the third day's treatment is preserved. Another quantity of fresh oil is now taken and continued as before for three days. The...
dripping saved at the end of the second three days is added to what was saved and preserved at the end of the first three days and this mixed “used oil” is used on the seventh day, the savings of that day being completely discarded.

It is very good to use fresh oil every day. If the oil is too costly and if the patient cannot afford it, it may be used for three consecutive days, but it is not recommended to use the oil again.

Any time of the year, except very hot or very cold seasons, at sun-set or at night, at dawn or during unstable weather, may be chosen for the treatment.

After the Pizcal, in case of severe exhaustion, the patient is either fanned for a short time, or sprinkled over with a little cold water and allowed to rest. After some rest he is allowed to rise up. He is now massaged gently all over the body with the hands, and the oil from the body is removed by rubbing with a piece of clean dry cloth. After a while, fresh oil is again applied to the head and body and washed with oil-removing substances having

4
astringent properties, like Soap-bark etc. and hot water. The water for bathing may be boiled with suitable medicaments and cooled down to the required temperature. The bathing is to be conducted by the attendants. The patient is not allowed to bathe by himself. After bath, he is dressed in clean dry cloths and is given a drink made of dry ginger and coriander boiled together in a suitable quantity of water, or any other suitable decoction as prescribed by the physician.

If he feels hungry he may take some light liquid food. In certain cases, foods are prepared in the decoction of certain herbs that may alleviate the particular disease the patient is suffering from (For further details regarding diet, see chapter vii). The restrictions regarding diet and regime ought to be strictly observed throughout the days of treatment as well as for an equal number of days after the treatment. It is essential that the patient observes perfect control of both body and mind and avoid sexual intercourse altogether. He should not have any worries or anxieties. He should not even be allowed to see women, for fear of provoking a desire, which will upset him. The rationale of the regime is to secure perfect rest and quietness mentally and physically. The light and nonstimulating, though nutritious diet, helps to give sufficient nourishment without throwing any heavy burden on the digestive and allied organs.

KĀYASA-KEKA is the best among all the external SNEHA-KRIYĀS and hence it is prescribed in almost every kind of disease of the nervous system. The effects of it are marvelous. It is very efficacious in fractures, contusive wounds, dislocation of the joints, and pains and stiffness of the limbs. No other treatment is so efficacious as KĀYASA-KEKA in chronic cases of Vāta-borne diseases as hemiplegia, paralysis, APATANTRAKA, rheumatic complaints, rheumatoid arthritis etc. Females who had "difficult

2 Zingiber officinale Rosc.
3 Coriandrum sativum Linn.
4 कर्क शुद्धितार्थ ज्वालाय तीव्रता प्राप्ताय च व्यथाय भ्रष्ट तथा केकोऽपि।
अद्भृतोऽत्तरि सेवकाः सेवकीय लघु निर्देशः। ॥
(Arunadatta)

Drugs. 1 tola.
Water. 1 prastha.

Put the drugs into water and boil it till reduced to half. This is the usual formula for preparing water for drinking purposes.
labours previously will do well to undergo this treatment for a fortnight, preferably during the ninth month of their pregnancy. This is also done regularly once in a year, as a rejuvenation measure, by those who can afford, for improving their health and general well-being especially during old age.

KAPA-SEKA IN WOMEN'S DISORDERS

Mention has already been made of the favourable influence of the Kapa-seka treatment in difficult labour and other allied disorders peculiar to women. Therefore, it is a good practice to start the treatment during the ninth month of pregnancy. It is advisable to keep up the treatment for two or three weeks, and then discontinue. If delivery takes place during the treatment, then also it should be discontinued. This will obviate the acute pains that frequently accompany labour and helps for easy delivery.

CHAPTER IV.

SIRO-VASTI.

MURDHA TAILA or application of oil—medicated or non-medicated—to the head may be classified into four types; and they are:

(1) ABHYANGA, (2) SEKA, (3) PUKU, and (4) VASTI.

ABHYANGA means application of medicated or non-medicated oil to the head. Generally, oils are applied to the head, and are washed away after some time with substances having the property of removing oils, such as Black-gram or Green-gram powder, or the expressed juices of the leaves of certain plants.

2. Phacesolus ungo Linn. (Mal. Uggum.)
3. Phasesolus aureus Hum. (Mal. Cétu-payar.)
the process of allowing medicated oils to remain on the head for a prescribed period. It is efficacious in prasapti (loss of tactile sense), facial paralysis, sleeplessness, feeling of dryness of nostrils and of throat, certain varieties of cataract, and severe forms of headache. It is also useful in insanity, dullness and weakness of brain-functioning and many other diseases of the head, eyes, ears and nose. Siro-vasti is one of the sneha-krivastha that is widely practised in Kerala. It is mainly intended for the diseases of the head due to vitiation of Vata.

1. Here, in the text, by the term 'Tritika', I think Vrana Kalca is meant and it may better be equated as glaucoma. Cataract is a specific term for cloud in a dome.

2. तरणस्व: त्रितिका च नेहस्यकेनाय, ।
   आधीविनाशकोशीत्यानि प्रकृती ॥

3. त्रितिका, विक्रम केल्केनाय त्रिस्व:।
   शीतल, विक्रम केल्केनाय त्रिस्व: ॥


4. त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका नेहस्य त्रितिका

The patient should be first prepared for the treatment. For this, he should be subjected to SNEHA (making tissues unctuous by the taking in of medicated ghee or oils), YAMANA (vomition), VIREKA (purgation) and ÁVÍDA (perspiration). These measures help to clean and regulate the gastro-intestinal tract as well as to promote the actions of the liver, kidneys and sweat glands, thereby ensuring perfect and free elimination of toxins. In ordinary cases, ŚIRO-VASTRA is often done without adopting the above mentioned preliminary measures. It is certain that the treatment will give far better results if the patient has been previously subjected to the preliminary purification which aims at detoxification.

The process of the treatment is one of allowing medicated oils to remain on the head for a prescribed period. For this purpose a bandage is run round the head of the patient over the forehead going over the ears and eyebrows.

The bandage is made thus: A strip of moderately tough, clean and dry cloth about three fingers' breadth and of sufficient length to go six or seven times round the head of the patient, is smeared on both sides with a paste of Black-gram powder (free from the black husk) prepared with hot water. Cold water should not be used in preparing the above paste as it may cause severe disorders in many cases. The cloth impregnated with the paste is then wound round the head, passing over the ears and over the fore-head leaving a finger space between the lower edge of the bandage and the eye-brows. The bandage should not be so tight as to give the patient any uneasiness or head-ache, but should be just tight enough to prevent the oil oozing out through the folds of the cloth. Over this is placed a cap-like contraption but without a top, made of moderately flexible skin of ox or buffalo preferably freed of hair. It should be about twelve fingers high and without any cover at the top and fitting perfectly well round the head of the S.
patient with the smooth side of the skin for its inside. Now another band of cloth prepared as above is again wound over the lower end of the cap, passing over the first band. This is to fix the skin cap in position and to prevent the oil leaking out at the junctions.

The prescribed medicated oil is warmed to body temperature and poured into this cap. This is done with the patient sitting on an ordinary chair with an upright back, a stool may be used instead, if the duration of the treatment is short. The oil is poured on the head till it rises and remains at a level of an Angula (one finger space) or about 3/4 of an inch above the top of the skull, and allowed to remain there till mucoid discharge ceases out of the mouth, eyes and nose of the patient. In certain diseases and occasionally on the first one or two days of the treatment, this discharge may fail to appear, in which case the time limit may be as follows: 10,000 मात्रास for diseases born of vitiated Vata, 8,000 for vitiated Pitta and blood, and 6,000 for Kapha-born diseases.

If the person for whom the treatment is done, is not suffering from any particular disease but is done only as a restorative measure, the oil has to be kept on the head for a period of 1000 मात्रास only. The शिरो-वस्ती treatment is generally done towards the evening. It may also be performed at night according to the discretion of the physician. This treatment may be continued for three, five or at the most seven days, taking into consideration the nature of the disease and the general health of the patient.

After the process, the oil is removed from the head by mopping out with a piece of cloth. Soon after the oil is removed, the soles of the feet, the palms of the hands, the shoulders and hind part of the ears are to be gently rubbed for a minute or two with the hands of the attendants till those parts are just warmed. After this, the patient is either fanned for a short time or exposed to gentle breeze for a while, say five minutes. Now fresh oil is applied to the head as well as to the body and the patient bathed in hot water. He is not allowed to bathe by himself; the attendants must bathe him. The
CHAPTER V.

ŚĪRASEKA OR DHĀRA.

Śīrāsēka is one of the many special types of treatment widely practised in Malabar for diseases of the head. In classical medical literature, one meets with casual references to this as well, but details are not available from any of them.

Śīrāsēka otherwise called dhāra is the process in which medicated oil, milk or butter-milk, is poured in a continuous stream on the head, especially on the forehead in a specific manner.

[Text continues with ancient script and numerical annotations]

C.S., Ci. 26: 176-177.

B.S.C., Ci. 29: 6.
The patient is made to lie down in the wooden basin specially prepared for such an operation of treatment, after first anointing his head and body with suitably medicated oil. His head should rest in a slightly elevated position, preferably on a pillow. As in the case of other treatments mentioned here, he has to perform certain sacred rites, before the treatment is started. The anointing of the oil is generally done, at first by the physician himself and then by the attendants all over the body. The oil for the purpose should be medicated according to the nature of the disease the patient is suffering from.

For the treatment two attendants are needed; one for supporting the vessel containing the liquid to drip onto the forehead of the patient, and the other for collecting the liquid that falls from the head of the patient and returning it back to the vessel, from which the liquid is to drip.

A wide-mouthed earthen-ware vessel of a capacity of three prasthas and contrived in such a way (see description of accessories, chapter ix) so as to allow steady dripping of the liquid poured into it, is hung by means of suitable cords either from the roof of the room or other supports so that the end of the fibrewick hanging from its bottom will be about four finger-spaces (three inches) from the forehead of the patient. The liquid chosen to suit the case is then poured into the above vessel and is made to flow onto the upper part of his forehead. The vessel is kept refilled with the drippings collected from the sink in the wooden basin in which the patient lies down.

The process is continued for one and a half hours; the patient is to remain in the lying posture itself on his back throughout the period. This treatment is carried on daily for a period of seven to fourteen days, according to the nature of the disease and the physical condition of the patient. Generally the treatment is done in the morning hours, preferably between 7 and 10 A.M.
All the restrictions and diet stated in the case of \textit{Pīṇḍa-veda} must strictly be observed during the days of the treatment as well as for an equal number of days after it.

1. \textit{TAKRA DHĀRA.}

The following is an excerpt from the book \textit{Dhāra Kalpa}. The teaching though not widely known is of utmost importance in this type of dhāra.

Forty \textit{palams} of the dry endocarp of \textit{Āmalaka} fruits is boiled with nine \textit{prasthas} of pure water till reduced to a decoction of one and a half \textit{prasthas}. To this is added an equal quantity of butter-milk (butter-fry) made from fresh boiled cow's milk fermented overnight. This mixture is used for dhāra for the head, the patient being anointed previously with the prescribed oil on the head and body.

The following method is in general practice in Kerala, but it is not found mentioned in ancient medical literature.

Two \textit{prasthas} of cow's milk diluted with eight \textit{prasthas} of water is boiled with two \textit{palams} of skinned and crushed tubers of \textit{Mūsta} tied in a muslin bag, till reduced to the original quantity of milk taken in six \textit{prasthas}. This is then removed from the fire, the bag of medicament taken out and squeezed well. When cool, this prepared milk is fermented overnight by the addition of a little sour butter-milk. Next morning, the now fermented medicated curd is churned, sprinkling over with one \textit{prastha} of decoction derived by boiling and reducing four \textit{prasthas} of water with four \textit{palams} of the dry pericarp of \textit{Āmalaka} fruits, till all the butter is completely removed. The mixture of butter-milk and decoction thus obtained is used for dhāra.

In this case also, the patient is previously anointed on the head and body with the respective oils as prescribed by the physician.

\textbf{EFFECTS OF TAKRA DHĀRA.}

After the course of dhāra-treatment the
patient should take regularly, for a month or so, the medicated ghee specially prescribed
for his case. This Dhāra cures premature grey hair, fatigue, infirmity and emaciation,
head-ache, lack of vitality, pricking pains of the palm and sole, diabetes, lack of proper
functioning of the limb-joints, pains in the chest, heart diseases, disgust for food,
indigestion, dyspepsia, and diseases of the eyes, nose, throat and ears. This Dhāra
also alleviates the derangement of the three Doshas and improves the power of all sensory
organs.

Other drugs such as black pepper, Yaastī-
madhun or the green stalks of Tamarind leaves
may be used for boiling the milk for preparing

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1. Is Hydroc or heart-disease? I doubt. I take it to be gastric and allied troubles from the
symptomatology.

2. केकाँडक व चूड़ी स्त्री-स्त्रियाँ सूर्य-सूर्य निवारणस्वीकार्य रक्तदाहकारण।
कल्याणी तथा सर्वसाधारणेऽविशेषज्ञानम न तितिबेश्य यथा तितिबेश्य।

Dhārakalpa.

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the butter-milk. The choice of the drugs
depends upon the nature of the disease the
patient is suffering from.

2. Kūrā Dhāra.

This is generally used in cases of insanity,
brain-fever, sleeplessness, burning sensation of
the head and certain classes of head-ache.

Two praśānas of cow’s milk is diluted
with 8 praśānas of water and into it is put
1 pala each of the roots of Bāla and tubers of
Satavāri (all well washed, crushed and
packed loose in a muslin bag and tied up)
and boiled over a gentle fire till the quantity
is reduced to that of the milk originally taken.

When cool enough to handle, the bundle of
drugs is taken, squeezed and removed leaving
the milk ready for use. This is now allowed
to cool, care being taken not to allow cream
to be formed on the top. For this the milk is
occasionally stirred till completely cooled. It

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The following is the formula for preparing
milk for Dhāra and other purposes.

Dhārakalpa

Candra.
is then diluted with an equal quantity of the water of fresh tender coconuts and the material for Dhāra is ready. Here also, the head as well as the body of the patient should be anointed with medicated oil specially prepared for him, before actual Dhāra is done.

There are variations in the make up of the material for Dhāra; sometimes the milk is used without being diluted with coconut-water, sometimes the medicines cooked with the milk may differ etc. These variations are based on the nature of the disease to be treated.


This variety of Dhāra is especially suited for severe cases of Typhoid Fever in place of ice generally used by Allopathic practitioners for cooling the head. It is also useful for fevers in a “Typhoid stage”.

Human breast-milk (about 1 to 2 prāsthas) is mixed with a little powdered camphor prior to application, care being taken that the milk is taken as soon as it is obtained so that there be no chance of fermentation. It should be quite cold. Unlike other Dhārās, the patient in this case should not be anointed with any medicated oil either on the head or on the body. After performing the Dhāra for one or two hours according to the particular case, the head of the patient is well wiped, the dampness being removed with a clean dry piece of cloth. Then a little Rāsnādi powder is rubbed on the head to prevent penetration to the head. Then the patient is allowed to rest. This treatment is good for delirium in typhoid fevers as well.

4. Tālā Dhāra.

It is generally done in case of chronic head-aches and various sorts of diseases of the head born of vitiated Vāta and sinuses troubles.

Prepare a decoction with 16 palas of the roots of Bala in 16 prāsthas of water and reduced to four. This decoction is strained well and to this is added 4 tolas of the paste of Bala and one prāstha of pure sesame oil. Boil this mixture over a gentle fire and till it is a solid wet clay condition. One prāstha of semi-solid wet clay condition. One prāstha of cow’s milk is now added and the boiling continued till the Kalka acquires the consistency of loose grains, or sand. The vessel is now removed from the oven—care being taken...
not to continue boiling any further—and the oil is immediately separated by filtration. When quite cold it is used for Dhāran on the head.

Other oils suitably medicated with appropriate drugs according to the needs of the case, may also be used. In certain cases, pure cow’s ghee is used in place of sesameam oil for preparing the “oil”.

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CHAPTER VI.

ŚIRO-LEPANA.

Śiro-lepana is also one of the special types of treatment prevalent in Kerala. In some of the classical Ayurvedic works like Caraka and Aṣṭāṅga Hrdaya one meets with references to this form of treatment, but detailed accounts are wanting.

It is a measure consisting of application of pastes of certain medicinal herbs and drugs to the head. The method of preparation and application of the paste are as follows:

One kubera of the dry pericarp of ĀMALAKA fruits is taken and boiled with two...
KUDURAS of pure buttermilk diluted with an equal quantity of water. When the liquid is almost fully evaporated, the vessel is removed from the oven and the material is ground into a smooth paste on a flat mortar, care being taken that no water is added during the operation. According to some, the fruits may be soaked overnight in undiluted buttermilk and ground into a paste the next morning.

The patient, after having performed certain sacred rites as in other treatments, is anointed on the head and body with medicated oils prescribed for his particular disease and the AMALAKA paste is liberally applied all over the hairy parts of the head (except the face and fore-head) to a thickness of 1/4 to 1/3 of an inch.

After applying the paste, the applied parts of the head are covered over with a green plantain leaf made pliant by heating over live charcoal or fresh lotus leaf and tied. After an hour and a half, the covering is opened and the paste removed and head of the patient well rubbed over with a dry cloth to remove the oil. The patient is once again anointed on the head with the same oil as before. Soon after this, he is allowed to bathe. For bathing, water boiled with dry Amalaka fruits, Ustra and Haritaki and cooled, is used for the head and warm water for the body. This treatment may be repeated daily for a week or a fortnight according to the nature of the disease. During this period and also for an equal number of days afterwards, the patient should maintain a strict dietary and regime as advised by the physician.

This treatment has the same effect as of Tattva Dhyana though to a lesser extent. It improves the power of vision very much and is also very efficacious in insomnia or sleeplessness. However, this should not be practised on patients suffering from nervous disorders of any kind.

Prior to this treatment, it is advisable either to shave the head or to clip the hairs close.
CHAPTER VII.

DIET & REGIME.

It has been observed that, practically without exception, the average individual who has given little or no thought to the subject of diet, regimen and conduct of life, is inclined to make errors in regard to these unless specially cautioned.

The most important thing that should always be borne in mind by all those who wish to undergo any of the treatments mentioned here, is that unless one is extremely careful to take proper preparatory measures the results are apt to be not to come up to one's entire satisfaction.

One week before the actual treatment begins the patient may be given a daily dose of the proper medicines to ensure easy evacuation of the bowels, as a preparatory measure. This would effect a proper and satisfactory cleansing of the alimentary tract and thereby ensure the absorption of the active food principles into the system.

The methods of treatment given here are of different types and having different advantages, yet the course of diet, regimen and conduct of life as detailed below are the same for all without exception and irrespective of the disease the patient is suffering from. They should be observed if the best results are to follow.

All restrictions should be fully observed during the course of the treatment and for an equal number of days after it with regard to diet as well as physical and mental exertion. For drinking purposes water boiled with KHÔMVACA, dry ginger and Cumin seeds and cooled down may be used. For washing and ablution purposes too, warm water alone should be used. The patient should abstain from sexual intercourse as well as from any thought or deed that may excite sexual desire. Suppression of the urges of nature, physical exertions, mental excitement such as anger, grief &c., and exposure to cold, dew, sun, wind, smoke or dust should also be avoided. Riding on elephants or horses, walking, speaking too much or too loud and

1. For details see foot-note on page 26.
such other actions that may give any strain to the system must be avoided. Sleeping during
day-time, keeping awake late at night, sitting for a long time or standing continuously for
long periods must also be avoided. It is also advisable to use a pillow which is neither very
thick nor very thin during sleep at night. In this connection it may be mentioned
that sleeping with his head resting on a
very high or low pillow should always be
forbidden, as it may lead to head-ache, nasal
congestion and pains in the neck.

During the course of the treatment, the
patient should be cheerful and happy, and
should avoid wearisome exertions, distasteful
diet or excessive indulgence in tasty foods.
He should wear clean dry clothes and may have
lepanas of sandal-wood paste on his person.

The Right Kind of Food.

Regarding food restrictions, one should
have only such dietary as are relishing, taking
care not to use any contra-indicated by the
disease; they should also be easily digestible.
Food must be taken at regular intervals. Food
materials that are liquid in form, hot and those
that do not cause vāyusa should be prepared
as far as possible. While the quality of the
food taken is thus restricted, the quantity
taken is also of utmost importance. One
should abstain from eating the moment he feels
nearly satisfied. Generally, it may be said
that only half the capacity of the stomach is
to be filled with solid food, one-fourth with
fluid, and remaining one-fourth left empty.
This quantity will make one just satisfied.
Food stuffs that are either too spicy or too
acidic should always be avoided.

A well balanced diet with the proper
amount of protein, carbohydrate and fats is

most necessary. Protein is abundant in peas, beans and other vegetables rich in nitrogen, and milk, cheese and eggs. If accustomed, there is no harm in using meat of the animals and birds belonging to the Jangala group once a day. Its use every second day or twice a week would be better for most people. The meat should either be broiled, boiled or baked and not fried as it will sometimes cause digestive disorders. Veal, pork, blue fish and eels should be avoided as much as possible, as they contain too much of fat and are likely to prove indigestible. Milk should not be used with meats or other proteins, even though it contains a considerable amount of protein.

It would be better to avoid as far as possible all demineralised foods such as white bread, white crackers and other white flour products. In their place should be used whole wheat bread, whole wheat crackers, and other whole wheat products. Also scoured oatmeal, polished rice, tapioca, yam, sweet potato, corn starch and cornflakes, chillies and tamarind should be condemned; and in their stead, unsoured whole oatmeal, half polished or brown rice, whole corn meal mush, plantain fruits, surana, Black pepper, Bitter gourd, snake gourd and other foods and vegetables containing calcium, magnesium, sodium, iron, potassium, silica and other vital mineral salts should be used.

While these cereals and cereal products are protein foods to a considerable extent, they are also carbohydrate and fat foods as they contain the various primary food elements in a well balanced form.

The list of satisfactory health promoting fats is small. Cream, butter and ghee head the list in digestibility and value. Then there are coconut oil, ghee, oil and ground-nut oil. Animal fats should be used sparingly unless prolonged experience has proven them to be beneficial in the particular case.

Fruits, especially ripe plantain fruits, pomegranates, oranges, grapes and Amalaka fruits may be eaten, not only for the mineral salts they contain, but also for the stimulating effect these fruits have upon the liver and other organs of excretion.

**AVOID CONSTIPATION & AUTO-INTESTINATION.**

It would be well to mention here that the main reason for low vitality and lack of resistance is auto-intoxication from intestinal
absorption of waste products, due to constipated bowels. In most of the patients suffering from chronic disorders, auto-intoxication is present.

This condition can be very readily diagnosed, the main symptoms being head-ache, dizziness, drowsiness, weariness, muscular weakness, nervous irritability, flatulence, foul stools, bad breath, offensive perspiration, irreguiarities of appetite, furled tongue, sleepiness, sleeplessness or disturbed sleep. If any of these symptoms are present in any individual case, it can mostly be ascertained that the patient has constipated bowels.

The predisposing cause of all these troubles is constipation. Constipation arises from over eating or eating at irregular intervals or inability of the digestive organs to take care of the food intake and to convert it into easily assimilable and nourishing elements or inability to expel the waste products regularly and in requisite amounts.

However, constipation is one of the symptoms that is apt to develop when these treatments are taken, regardless of the original condition of the bowels. This is mainly due to the restricted diet and exercise.

Under such conditions, it is necessary to have regular and adequate evacuation of the bowels. Even if these symptoms are not present, it is very essential that the bowels be stimulated or rather adjusted to move regularly, during the course of the treatment by the use of a laxative, such as “Gandharvahastadi Kasya”, so as to ensure satisfactory cleaning of the alimentary tract.

Whether the evacuation of the bowels is accomplished by the diet, by the enemas, by the liberal drinking of water, by the taking in of laxative decoctions, or by the use of unctuous medicated substances is more or less immaterial; but, one should rely regularly upon any such method as the administration of suitably prepared decoctions, during the treatment.

USE OF BEVERAGES.

All stimulants should be avoided as far as possible. Such things will only help to be active and buoyant temporarily, and then fall with greater force and reaction.

SHOULD WATER BE DRUNK?

The question is very often asked as to whether or not it is desirable to drink water...
while undergoing these treatments. There can be only one answer to this. Let the appetite be the guide. If you feel thirsty and crave water, by all means drink it. But however, in consideration of the fact that proper diet is to be maintained in order to avoid untoward results, boiled water should be used for drinking purposes. The water for drinking has to be boiled with Dhanyaka, Sushthi and Jivaka. This water will also help to promote proper digestion of the food.

For an average person drinking from six to ten glasses of pure cool water every day, preferably between meals, is necessary. The best time to drink water is during meals, with possibly one or two glasses at each meal.

If drinking of much fluid in the evening tends to break sleep by getting up to urinate, it would be well to avoid drinking water after supper at night, so as to give the kidneys as little to do as possible during the night, though a definite thirst should be satisfied regardless of time of the day or night.

THE CLOTHING.

It is not at all justifiable in swathing oneself in heavy clothing practically impervious to the passage of air. Decently light clothing should be worn, even in the coldest weather. This will permit the free entrance of fresh air to the skin cells and facilitate the liberation of the noxious gases thrown off by the skin, the retention of which will poison the system just as surely as would the swallowing of the same quantity of poisons.

By wearing reasonably light cloths, the circulation of blood in the skin tissues is improved, the excretion processes of the body will be assisted, a more equable degree of warmth will be maintained, and as a consequence more food will be conserved and utilized, because the digestive and assimilative processes will be greatly improved.

Many people are prone to jump into heavier undergarments at the slightest suspicion of cold. Having done so, they render themselves more vulnerable to attacks of cold, influenza, rheumatism and other troubles, because the effect of the heavy garments is to create an undue amount of heat. And it is a fact where the body is supplied heat without effort, it will not manufacture its own heat. As a result, the circulation will become less vigorous, and
therefore the elimination of waste products will be defective and deficient.

By these reasons, it is always advisable to wear such garments as would keep the skin in a state of normal activity. If more heat is necessary and if one is very weak, light warm cloths such as silk or flannel may be substituted for cotton.

EXERCISE AND RECREATION.

One of the foremost essentials of right living is exercise. The main object of exercise is to improve the circulation and general nutrition by developing better breathing power and general health.

Now, during the course of these treatments, exercises of all forms are strictly forbidden, for the body is undergoing a transitional change and reconstruction. At that time, the body is in such a condition as it cannot endure the slightest exertion both bodily and mental.

Exercise will tend to aggravate the condition where there is complete exhaustion of vital forces; where there is neurasthenia and neuralgia to an extreme degree; where the muscular condition of the heart is dangerously diseased; whenever movement of the limbs and muscles excites considerable pain, especially of an inflammatory nature; where there is fever, as in tuberculosis and other acute illnesses; and when the blood-pressure is excessively high. But, practically in every other instance, if strength and general condition permit, some light exercise when taken with proper care and caution, will be of some advantage.

If a particular condition necessitates a complete "rest cure" in bed, it is advisable to take exercises only in the form of passive motion or stretching and tensing of the various muscle groups while lying in bed, when there is a "muscle hunger".

Those who are taking any of these treatments for general upbuilding, without any serious physical disorder, may resort to some sort of light exercise for an hour or so, provided there is no distress during or after the exercise. At times, one may feel a "muscle hunger", which passive motion and stretching of the limbs do not fully relieve.
In those cases, where it is apparently safe, one may take a short walk in the afternoon, or before retiring; if strength and general condition permit. Such light exercises will hasten the progress of the cure by stirring the sluggish circulation and the nerves. Care must be taken, however, to stop the exercise short of the point of actual fatigue, to prevent disturbances and mishaps.

DON'T READ TOO MUCH.

Many people are not content to relax and take rest. They always wish to be occupied every waking moment in some way or other. Generally, if not otherwise engaged, they insist upon reading. Reading uses up a certain amount of energy. During the course of treatment, instead of wasting energy by reading or talking, that energy may be utilized for building up healthy tissues and restoring the normal functional activities.

While I can heartily approve of reading for diversion, I cannot too strongly recommend exhaustive reading. By the term "exhaustive reading," I mean the kind of reading done by certain individuals who get hold of a book and who are not content to lay it away until they have finished it or else until they are so tired and sleepy that they can no longer hold their eyes open. This sort of reading is worse than none at all. It should always be remembered that the function of looking at, translating the characters into ideas, and the conveying of these ideas to the mind uses up much energy.

If you must read, take it easy. Select some light material for reading, and then do not read continuously or desire to finish the book on schedule time. Read only for a few minutes at a time. Then lay it aside until you are impelled to pick up the paper or book again. There is no harm in reading of some dry, light, non-exciting paper or book to change the trend of thought and bring about physical and mental relaxation.

PLENTY OF FRESH AIR.

Provision should be made for securing plenty of fresh air. Except in extremely cold weather, or during heavy storms, at least one window of the bedroom should be wide opened. Or, better still, two or three windows, especially if situated on the same side of the house or in right angle walls so as to avoid drafts over the bed should be open, to have a
free circulation of air in the room at all times. Never remain in rooms with doors and windows completely shut.

It cannot be emphasised too strongly the inestimable value of fresh air, day and night irrespective of the seasonal climatic changes, to anyone afflicted with diseases of Vatic origin.

HOW A HOPEFUL MIND HELPS.

It should go, almost without saying that a cheerful contented frame of mind is a decided asset in the ultimate success of any form of treatment—either internal administration or external application of medicines.

Under the cheerful influence of hope and confidence all the normal body secretions are increased and physiological functioning is stimulated.

The cure will be greatly hastened if a cheerful, confident frame of mind is preserved, and all wearisome exertions are avoided during the course of the treatment.

PLENTY OF SLEEP.

Sleep is, next to proper food, the greatest reconstructive factor we have, for, it is only during sleep that the final processes of assimilation are completed. It is during these hours that the assimilated pantheum from food digestion is converted into active living vital tissues and cells. Therefore, uninterrupted sound sleep is essential. Six to eight hours' sleep at night is necessary for complete rehabilitation of wasted energy and reconstruction and rebuilding of broken down tissues, for most people. Even ten hours' sleep is not too much if one is inclined to be nervous. Really speaking, it is quite impossible to get too much of sleep. For when the body and mind are thoroughly rested, one will surely wake up refreshed and energetic. One could not sleep any more even if he wanted to.

Sleep in a well ventilated room, and in a separate bed is always recommended, for the restlessness of one sleeper is likely to affect the other, and the more profound the sleep and least disturbed it is, the quicker the recuperation and the more good one will get out of it.

REFRAIN FROM SEXUAL INDULGENCE.

It should always be remembered that when the system is below par, and when every effort is being made to bring it up to normalcy, the vital organs of our body should have the most
complete rest it is possible to obtain. It would be well not to dissipate any of the precious energy that is needed for the rebuilding of damaged tissue or starved cells of the body by giving way to what night seem perfectly natural impulses for sexual gratification. It is said that during the course of these treatments, one should abstain completely from sexual intercourse as well as from any thought or deed that may excite sexual desire. If the nutriment that goes into the formation of semen and sperm cells is permitted to seek its own natural channel, according to the laws of selective affinity, the brain and nerve cells will benefit by their conservation.

At times it is natural that one may feel to use up some of the vigour and vital energy that generally follows the liberal feeding on highly nourishing food. In these cases, he may take a short walk where it is apparently safe and if strength and general conditions permit, or occupy the mind in some constructive way. A word to the wise may be sufficient in this respect.

WARM BATHS HELPFUL.

One of the most practical means of helping to secure relaxation is the prolonged warm bath taken at a temperature a few degrees above body heat, or, at most, at a temperature not exceeding 110 degrees Fahrenheit.

The effect of this bath is really marvellous. It helps to soothe the nerves, increase and equalise the circulation, promote a free excretion through the pores, and causes a general relaxation of all the tissues and organs of the body. The warm bath is not in the slightest degree weakening, as so many erroneously believe, though a hot bath, too long continued, often has this effect.

The daily warm bath is of the most decided advantage in bringing about the best results, during the course of the treatment. Especially in almost all conditions characterised by pain and soreness are these warm baths valuable. They will promote a better circulation of blood and the pains are eliminated more rapidly and a better functioning ability is brought about.

In this connection it should be born in mind that cold water baths should never be adopted, during the treatment.

WATER FOR BATH.

In all the forms of treatment mentioned earlier, the water for bathing is to be prepared

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as follows:

Generally, the water is boiled with one or more of the following medicinal herbs as required and then allowed to cool.

Leaves of Sīgra, Eranda, Karaṇa, Sarasa, Śīrṣa, Vāśa, Vaṁśa, Arka, Malati, Dṛgṛśa-vrata, Dhatūra, Panaṣa are some of the commoner materials used.

The leaves of these plants as are obtainable, are cut into small pieces and boiled with 30 times their weight of water till reduced to one half of the original quantity, when it may be set aside for a day to allow the active agents in the leaves to infuse into the water. A third or fourth part of this water may be removed into another vessel and set aside to cool for use on the head. The patient is always to be bathed by the attendants. For removing oil from the head, the paste prepared from the powder of Black-gram or Green-gram with hot water may be used, while such oil-removing substances as Soap-bark, powder of the bark of the Sīrṣa tree or any of the above mentioned powders may be used for removing oil from the body.

The head should be bathed first and wiped dry with a clean dry towel; and then the body. For washing the head, the water should be nearly cold; when poured on the head the patient should not feel any chilliness. Hence it is advisable to have the water for the head at body-temperature. Water for washing the body should be pleasantly warm. Hot water should never be used for the head; by so doing the hairs tend to fall off and it is also bad for the eyes. In cases of Vata excitations affecting the head, pleasantly warm water may be used for the head as well, but this only under medical advice.

THE BEST TIME FOR
THE TREATMENT.

Probably, the best time of the year for all of these treatments mentioned herein is the months of July and August. At this time of the year, the climate is almost even and the body is in such a condition as to endure the

The following is the formula for preparing water for bathing purposes.

![Formula](image)

Bhoeja.
reactions of the treatments. However, judging by experience, with various cases treated the year round, I believe that these treatments can be resorted to at any season of the year with practically uniform benefits. If the physician recommends and if you find that you require the treatment, do not hesitate to undergo it because the diseases can be cured easily at the beginning stage if properly treated. Resort to it at whatever time of the year you need it, regardless of season, and expect favourable results.

HOW LONG SHOULD THE TREATMENT BE CONTINUED.

It is natural to ask how long should the treatment be continued. To this the answer is, the longer the better. That is, until all the symptoms have disappeared—at least the most troublesome and significant symptoms, or if for any reason this is impossible, then until they have been greatly relieved. In some cases proper medicines have to be taken in and in others the treatment may have to be repeated several times alternated with rest, until complete recovery is effected. In such cases, it is customary to have the patient under treatment for seven or fourteen days followed by two to three months rest and diet, after which the treatment is resumed again if necessary. One should always remember that the body requires time to overcome the injuries of years of wrong living, and because health does not follow a few days of the treatment, it must not be considered a failure. It must be repeated over and over again at least once or twice a year until all signs of the disease have disappeared and perfect health is attained.

The principle of the treatment is correct and the results are uniform if the method is carefully and correctly followed.

This kind of repetition of the treatment will not only prevent the symptoms of the disease from returning, but it will materially help the general health and greatly assist in body-building.
CHAPTER VIII.

MISHAPS DURING THE TREATMENTS.

It should be realised that one undergoing any of these treatments has little time for other occupations, but if the highest beneficial results are expected, nothing should be allowed to interfere with the treatment. It should be further stressed that social obligations should never interfere with a health-restoration programme.

THE REACTION OF THE TREATMENT IN RHEUMATISM.

It has been noted in many cases that one of the most prominent reaction following the inauguration of the treatment is found in rheumatic conditions. Usually, a few days after starting treatment, there may appear a return of the old symptoms, the pain most generally manifesting in the area in which it originally appeared itself. If the patient persists in the treatment, paying no serious attention to the return of his pain, the attack usually disappears within a few days. Then again within a short time a second attack may occur but less pronounced than the first and lasting only for a shorter period.

In addition to pain, various other symptoms such as stiffness and rigidity of the joints, feeling of weakness and lethargy or sleeplessness may arise while one is undergoing the treatment.

All the symptoms manifested are indications of the cleansing and rejuvenation which the system is undergoing, and these should not be taken as a sign for the treatment to be discontinued.

The reason for these ailments to manifest is that the blood circulation is greatly increased, while the blood is still in an impure state and is laden with toxins. The process of the treatment is such as to excrete these toxins making the metabolism working vigorously due to the increased circulation of blood into the tissues in which it had been previously rather sluggish. In the healing process it is only natural to expect that the symptoms which have been previously experienced will become manifest as the formerly diseased and 10
abnormal tissues and structures of the body are undergoing alteration. In this connection it should be remembered that an irritation of a certain nerve or tissue will produce a certain symptom as a reaction, in the process of stimulation to normal activity. The method of treatment cannot be considered a suppressive one. The mode is such as to give an opportunity to restore from an existing condition back through the different phases of abnormality to proper health and normal functional activities for the various tissues and organs of our body.

In many cases patients will be able to undergo the treatment without a return of any of the symptoms that have been previously manifested or even if any symptom develops, without any apparent adverse development. They will progress steadily in overcoming the specific condition or conditions for which the treatment is taken, until their health is restored to normal. They may be considered as fortunate individuals, usually where this steady progress is possible there is not severe or chronic physical abnormality.

Where these symptoms develop, then also the individual can consider himself extremely fortunate, for it shows that the particular treatment is not only producing a favourable reaction in the system, but also that the vitality of the body is sufficient to bring about this reaction with the proper aid.

When these symptoms develop, the main thing I wish to emphasise is that the treatment and the diet should be continued steadily and without interruption with care and caution, unless they persist for about a week, or are steadily increasing in severity.

In case these symptoms develop after a week or in case fever accompanies them the treatment may be discontinued and proper medicines ordered for internal administration as well as for external application if necessary.

By adhering to this plan the body will be purified, rejuvenated and restored to a high degree of health that will be permanent so long as the mode of living is such as to preserve the normal functions of the various organs.
CHAPTER IX.

APPARATUS AND ACCESSORIES.

TAILA-DRONI.

The TAILA Droni or wooden bath-basin for the patient to lie on during the course of some of the special treatments mentioned here, should be made according to the diagram and directions given below.

It is better wrought from a single piece of wood 11 feet 9 inches by 2 feet 9 inches by

Note:—The measurements of the Droni given above are in accordance to the pramāṇa given hereinafter. But, if required the Droni may also be constructed according to the directions given in various other works.

Dharakalpa.
9 inches. From either end mark off a length of 9 inches and carve out the four rounded handles near the bottom at the four corners, each having a diameter of two inches. Leaving a margin of 1½ inches width all round scoop out the whole surface of 10 feet by two feet 6 inches until the margin around stands 1½ inches above it every where. Then the inner space is divided into two main compartments; the anterior compartment or the head end having a space of 2 feet 6 inches (including a cross ridge) by 2 feet 6 inches, and the posterior compartment or the body portion having a space of 7 feet 6 inches by 2 feet 6 inches. Now in the anterior portion mark off a length of 2 feet 4½ inches from the inner edge of the margin at the border and draw a line across at the point of the marking. Beyond this towards the leg end draw another line parallel to this at a point 1 ½ inches from it. The space between these two lines is for a partition ridge for separating the anterior compartment from the posterior compartment and also for giving a comfortable seat for the neck of the patient during the treatment.

The anterior compartment or the head portion as it may be called having a space of
2 feet 4 1/2 inches by 2 feet 6 inches is again divided into two distinct parts, one being a level platform 11 inches wide at the farther end towards the head portion and the other being a sloping plane of 1 foot 5 1/2 inches wide from the bottom of the partition ridge towards the head end platform as shown in the sectional elevation plan. Here in the head end platform scoop out a circular hemispherical sink of 10 inches diameter and 6 inches depth such that the sink commences at a point 2 inches away from the bordering rim at the head end. The sink should protrude one inch into the sloping part below the head end platform. This projection of the sink into the sloping platform facilitates an easy flow of the liquid coming down the slope to the sink from the portion near the marginal cross-ridge which separates the head portion from the body compartment. The space between the cross-ridge and the circular sink may now be planned with a slight slope so that all the liquid drippings from the head of the patient may drain into the sink. The space on the other sides of the sink may be left quite level for placing small vessels, towels and other accessories required for the treatment.

The body compartment may now be scooped out gradually sloping towards the foot end to a depth of 7 1/2 inches at the farther end of the basin where an outlet is bored through the marginal rim to let out wastes and drippings that may accrue during the course of the treatment.

Now the anterior compartment and the posterior portion of the basin may be made perfectly smooth so as to make it comfortable for the patient to lie down upon. The partition ridge is also rounded off and smoothed with a concave depression 6 inches long and 1/2 inch deep in the middle for a comfortable neck rest.

At last four cylindrical bed posts of 4 inches diameter and 2 inches thick are to be fixed at the four corners underside for the basin to rest on the floor.

When the basin is used for other forms of treatment than Dharni for the head, the anterior or the head portion and the sink therein are of no service, and in such cases a soft pillow is placed just above the partition ridge in the sloping platform, for the patient's head to rest upon.
Hard-wood trees like Plakṣa, Udumbaha, Gandha-śār, Varana, Nyagrodha, Deva-druma, Pumna, Kapitha, Ceva, Bakula, Akoča, Asmana, Ānana, Dola, Campaka, Vīla, Nīmba, Khadiha, Amogha, Agnimita, or Arjuna may be used for making the basin. Since Mangifera indica or mango tree is easily available everywhere in India and it is cheap, it may be used exclusively.

Dhārā-Pāṭham.

Dhārā Petram is a shallow, about 5 or 6 inches deep, wide-mouthed and curved-bottomed vessel of the capacity of not less than 2 pras-thas or 64 ounces. It should be made of glass, gold, silver, earthen-ware, porcelain or any of the woods recommended for the Taila Drona. 2

The vessel is to be suspended just over the head of the patient by means of suitable cords tied round the rim of the vessel, taking care that the supporting cords should never pass underneath the basin. A small hole—just sufficient to admit the tip of the little finger of the patient—about 1/2 inch in diameter is to be bored neatly at the centre of the bottom of the vessel. A small hard hemispherical hollow wooden cup, preferably a half of the hard endocarp of the coconut fruit, having a similar corresponding hole in its bottom at its centre and corresponding to the hole in the basin and with ridged edges is placed over the hole in the earthen-ware Dhārā vessel with its mouth downwards. Through the hole of the wooden cup is passed a wick or a string of loose cotton threads with a free end of about four inches coming out through the hole in the basin. The threads of the wick should be packed only just firmly as not to slip off the hole but loose enough to permit continuous and regular nipping of the liquid that is poured in the basin, for the treatment. The inner
VERTICAL SECTION

1. Dhārā Patram.
2. Hollow wooden cup.
3. Ridged edge of the wooden cup.
5. Wooden wedge from which the string is hanged.
free end of the string should be secured from falling out with the help of a small wooden wedge as shown in the figure.

**GALANTI.**

Galanti or 'Kinpâ' as it is called in Kerala is a vessel used for the Kāyasa-kha treatment. The word Galanti literally means a vessel having a spout. It may be made of Gold, Silver, Copper, or Brass. It looks like a wide-mouthed flask having a curved exterior and with a tubular spout on one side near the bottom. The opening of the spout about its base is to be \( \frac{1}{3} \) in diameter of the mouth of the pot. The free end of the spout gradually tapers to half the diameter at its base and ends about the top level of the pot. The spout should also make an angle of about 45 degrees to the axis of the vessel. During Kāyasa-kha treatment, the medicated oil which has been slightly warmed, is poured over the body of the patient through the spout of this vessel, the force of the flow being regulated, by the attendants. For the treatment, four vessels of this kind are required, one for each attendant. This kind of vessel is rarely used for Pitikell now-a-days.

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**CHAPTER X.**

**MEDICAMENTS.**

**GANDHARYA–HASTĀ DI KHĀTHA.**

<table>
<thead>
<tr>
<th>Name of the drug</th>
<th>Part to be used</th>
</tr>
</thead>
<tbody>
<tr>
<td>gandhuravahasta</td>
<td>Root</td>
</tr>
<tr>
<td>citrivâra</td>
<td>Bark</td>
</tr>
<tr>
<td>ihtâka</td>
<td>Root</td>
</tr>
<tr>
<td>viâva</td>
<td>Rhiadome</td>
</tr>
<tr>
<td>pathiâ</td>
<td>Fruit</td>
</tr>
<tr>
<td>panamâra</td>
<td>Root</td>
</tr>
<tr>
<td>yavâgâka</td>
<td>Tubers</td>
</tr>
<tr>
<td>bhûnîtâla</td>
<td></td>
</tr>
</tbody>
</table>

This decoction is prepared as follows:

Take 1/2 tola each of the above drugs, wash them in pure cold water, cut them into chips, crush them well and put them into 40 ounces of water and boil under a low fire till reduced to one-fifth i.e. 8 ounces.
Strain this decoction through a piece of clean dry cloth and then again boil it till reduced to 3 ounces, which makes an adult dose.

This is to be administered by adding a little, say 1/4 tola, each of Sūnā, asaṅga, and urdhvā. In addition to the laxative properties of this decoction, it alleviates rheumatic pains, indigestion and dysentery for food. During the course of the special treatments mentioned here, this decoction is given to the patient, generally twice a day before meals.

N. B. The roots of Hāma—Plumbago indicum—have to be purified before use. Generally, the purification is done by putting the roots into lime-water, after removing the inner stalks and the outer skin from them and cutting them into chips. Then, the water is stirred well so as to enable the reaction to take place. When the colour of the lime-water becomes red, it should be removed and fresh lime-water should be poured. This process is to be repeated several times until the lime-water remains almost unaffected. At last, the chips have to be taken out and washed well in pure cold water. Now the roots are ready for use.

<table>
<thead>
<tr>
<th>Name of the drug</th>
<th>Part to be used</th>
</tr>
</thead>
<tbody>
<tr>
<td>bala</td>
<td>Root</td>
</tr>
<tr>
<td>sahuma</td>
<td>Root</td>
</tr>
<tr>
<td>candra</td>
<td>Root</td>
</tr>
<tr>
<td>asaṅga</td>
<td>Rhizome</td>
</tr>
<tr>
<td>urdhvā</td>
<td>Rhizome</td>
</tr>
<tr>
<td>sani</td>
<td>Heart-wood</td>
</tr>
<tr>
<td>sinduvata</td>
<td>Root</td>
</tr>
<tr>
<td>hāma</td>
<td>Bulb</td>
</tr>
</tbody>
</table>

Take 1/2 tola each of the above eight drugs, wash them in water, cut them into chips, crush them well and make a decoction in water as usual. Add 35 to 30 minims of kṣirasāla taila 21, 41 or 101 times medicated, according to the discretion of the physician.

Adult dose : 3 ozs., twice daily before meals.

This decoction is efficacious in all kinds of diseases due to the derangement of vāta.
finally boiled decoction measuring 3 oz. forms an adult dose, to be taken twice daily before meals.

This is to be administered daily added with any medicated ghee such as gurigula-pancatikaka-ghrta, or any medicated oil such as kṣṭrābala-taila 21, 41 or 101 times medicated in doses of 15 to 30 minims.

This decoction is curative of diseases of vāti origin accompanied by pain, as also inflammatory swellings due to the combined vitiation of vāti and rakta in the elbow joints, tálas, the trika region (the part between the shoulder blades), the back, the sides of the chest and the jaws.

Sahacarādi-kvātha.

Name of the drug. | Part to be used.
--- | ---
ranuc | Rhizome
raulna | Root
balu | Root
sahscara | Root
vati | Tubé
būsahriya | Root
vāsā | Stem
amruha | Heartwood
devānva | Tubé
ativaśa | Tubé
ghana | Root
ikṣura | Rhizome
śālhi | Rhizome
śāvi | Rhizome

Take all of the drugs in equal quantities to make 1 pala (=4 tolan), wash them in water, cut them into small chips, crush them well and boil them in water and make a decoction in the usual way. The strained and
Name of the drug.  Part to be used.
  sahacara  Root
  suradaru  Heart-wood
  nagara  Rhizome

Take 6 parts of sahacara, 4 parts of suradaru and 2 parts of nagara—altogether one pala. Wash them, cut them into chips, crush them and prepare a decoction by boiling them in water. Add 15 to 30 minims of ketukhalta-taila 21, 41 or 101 times medicated, according to the digestive power.

Adult dose: 3 ozs., twice daily before meals.

This decoction cures all kinds of disorders due to the derangement of vāta.

N. B. Though the proportion of the drugs is not mentioned, it is a custom among the physicians of Kerala to take them in the proportion as noted above.

**DHĀNVĀMLAKALPA.**

Though there are various recipes for the preparation of dhānvāmla, the one most commonly used in Kerala is described here.

- The drugs are
  - Dhānva
  - Vāmla
  - Kāla
  - Lāka
  - Kālaha
  - Māla
  - Lāka
  - Māla
  - Vāmla
  - Dhānva
  - Kāla
  - Māla

- The dosage is
  - Adult dose: 3 ozs., twice daily before meals.

- The decoction is
  - 15 to 30 minims of ketukhalta-taila 21, 41 or 101 times medicated, according to the digestive power.

- The preparation is
  - Wash the drugs, cut them into chips, crush them, prepare a decoction by boiling them in water.

- The mixture is
  - 6 parts sahacara, 4 parts suradaru, 2 parts nagara, boiled with 15 to 30 minims of ketukhalta-taila.
PREPARATION OF DHĀHYĀMĀ.

On an auspicious day at a time when the astral combinations are favourable, the necessary drugs and paraphernalia for the preparation of Dhāhyāmā are to be collected. Place a large deep earthen-ware pot or a vessel made of copper on an oven and pour 200 prashhas of boiled water and put the following drugs separately made into loose bundles in pieces of clean cloth.

1. tandala 10 prashhas
2. prilhuka 10 prashhas
3. kulaththa 40 prashhas
4. laja 4 prashhas
5. kaugta 4 prashhas
6. kodrava 2 prashhas
7. nīgara 4 prashhas
8. dants-sthās 2 prashhas
9. ḍipyaka

After putting these drugs into the vessel along with water, it has to be loosely covered with a lid and heated gently and continuously by a smouldering fire, preferably of paddy husks, for a period of seven days. The paddy husks are to be put underneath and around the vessel and fired, taking every precaution...
that the temperature of the water in the vessel does not rise above the boiling point. On the eighth day, the required quantity of the liquid is taken out and allowed to ferment, by keeping it in a suitable vessel, in a proper place for at least three days. This fermented liquid is now ready for use and may be used for Dhāra, for washing or bathing purposes, or for Avagaha sveda according to necessity. Moderate heat is to be applied to the contents of the vessel in like manner, if the whole of the water is not decanted on the eighth day for fermentation.

ADDENDA.

POTTALA-SVEDA.

Pottala-sveda comes under the group of usna-sveda, a form of sudation conducted with the help of vapour or steam produced by various methods. Valaha says:

अष्ट दण्डस्य वहनेन करिरस्यकारणे मया ।
एकवेदायम् पथमम् करिरस्य वक्रायुः ।
नौत्संस्थाने करिरस्य करिरस्य ।
A.H., Su. 17 : 6-7 ab.

The usna-sveda is to be applied by means of

1) utkshita (a ball-like cake either boiled or baked, prepared with powdered grains, pulses etc.),
2) loṣṭa (lump of earth),
3) kajala (baked pieces of clay),
4) upala (stone),
5) pāmas (loose earth),
6) patrabhisaga (cuttings of leaves),
7) dhanus (grains and pulses),
8) kartha (cow-dung),
9) sikata (sand), and
10) tasa (hanks of food grains such as paddy, wheat, barley etc.), duly heated by various methods, with due consideration of the geographical and seasonal climatic conditions as well as the different regions of the human body and the particular stage of the disorder.

This particular type of sudation—pottala-sveda—is to be applied with heated boluses filled with a coarse powder of various grains and pulses, or of other drugs, either cooked or uncooked for the purpose. Boluses are generally prepared by putting the drugs on pieces of linen or cloth and then tying them up into small bundles that can easily be held in the palm.

Before the application of the heated boluses, the particular part or limb of the body of the patient should be well anointed with any suitably medicated oil, such as dhanvantara taila, sahacari taila, prasarini taila, prabhaśajnaśavitāra taila etc., unless otherwise prescribed by the attending physician.

Unlike the other types of treatments, like kartika-pinda-sveda mentioned in this book, the pottala-sveda is generally done to a particular part of the body or to a limb, and as such the restrictions with regard to the diet and regimen prescribed for them need not be strictly observed in this unless the patient is too weak. However, it is always better to follow these restrictions since they will not only help in recuperating the health, but also effect a speedy cure of the ailments for which the treatment is sought.

1. JAMBRA-POTTALA-SVEDA.

Jambra-pottala-sveda is a variety of sudation conducted by means of the application of heated bolus bags filled with duly prepared cuttings of jambra-phala and other drugs.

The mode of preparation of the bolus bags for the purpose is as follows: Take 2 or 3 fully matured fruits of jambra, slice them and cut them into small pieces. Add an equal quantity of the scrapings of the kernel of ripe coconuts and then fry this in a sauce-pan over a gentle fire, duly sweetened with any suitably prepared medicated oil, till the mixture attains a reddish hue. The fried product is
then taken out and put into two pieces of cloth
and tied up into 2 boluses of the size of a
ripe lime fruit.

In some cases, the bulbs of Iśāuna are
also added, and in this case all of the ingredi-
ents may be taken in equal quantities.

Sometimes, a powder of suitable drugs as
in the case of the dhānya-potulā-sveda, is
also added to the fried product before being
tied up into bundles, in a proportion of one-
fourth or one-sixth of the other drugs com-
bined together.

These boluses are then put into a pan
along with a sufficient quantity of any suitably
medicated oil and are heated over a mild fire
for a few minutes. When sufficiently hot, one
of them is taken out and is applied to the
affected part of the body of the patient at a
temperature quite comfortable to him, and
gently massaged. When the bolus looses its
heat, it is to be returned into the pan to
replenish its lost heat, and the one remaining
in the pan is to be taken out and the massage
is to be continued with it. This procedure is
to be repeated several times if necessary during
the course of the treatment.

The process of massaging with the bolus
bags on the affected part of the body should
be continued, for a period of 15 to 30 minutes,
or even more, according to the nature and
severity of the case, till profuse perspiration
appears.

After discontinuing the process, that
particular part of the body may be cleaned
either by rubbing with a dry piece of cloth or
by washing with warm water and soap-bath.

The massage with the Jambara-potulā is
efficacious in dispelling inflammatory swellings
of the joints from acute rheumatism and mus-
cular cramps. This is also effective in Apya-
bahuḥa, a kind of disease due to the vitiation
of vāta in which it is difficult and painful to
lift the arm or to twist it, as also in the rigi-
dity of the limb joints.

The process is to be repeated daily once
or twice for a week or more, until the swelling
or pain subsides. In chronic cases, a single
course may not be sufficient for a complete
cure.
II. PATRA-POTTALA-SVEDA.

Patra-pottala-sveda is a variety of sudation performed with the help of heated bolus bags filled with the cuttings of fresh leaves of certain medicinal plants duly prepared for the purpose.

The leaves of the following plants are generally used, either wholly, or in suitable combinations of four or five, or more, according to availability:

1) aranda
2) urda
3) dhatitru
4) nirgundhi
5) bhringa
6) varuna
7) vasa
8) karanja
9) vrikshamla
10) smeletti

The mode of preparation of the bolus bags is as follows: The fresh leaves of these medicinal plants are first cut into small pieces and are fried in a sauce-pan over a gentle fire, daily added with any suitably medicated oil, till they assume a reddish colour. In certain cases, a powder of other suitable drugs is also added to the fried cuttings of the leaves. This mixture is then divided into two equal parts and put into two pieces of cloth and tied up into two boluses in the same way as in the case of the jambura pottala.

These boluses are then put into a sauce-pan together with a sufficient quantity of any suitably prepared medicated oil and are heated over a gentle fire for a few minutes. The mode of application is the same as that of jambura pottala.

The massage with the patra-pottala is particularly beneficial in lumbar stiffness of the joints, muscular cramps, loss of sense of touch, paralysis of the limbs and similar other rheumatic complaints.

III. DHANYA-POTTALA-SVEDA.

Dhanya-pottala-sveda is also a variety of sudation conducted by means of the application of heated bolus bags filled with duly prepared powders of seeds of certain plants especially corns and pulses.
The method of preparation of the bolas bags for the purpose is as follows: Take one or two pails of the ripe dry seeds of kulattha and cook it in 16 times the quantity of water. When the seeds are fully cooked and the water is wholly evaporated, they are to be crushed and pulverised into a coarse powder. In certain cases, powders of other suitable drugs, such as jivaka, sattam, methi, mahâbâna etc. are also added according to the discretion of the physician. Then, the mixture is divided into two equal parts and put into two pieces of cloth and tied up into two bundles or bolas as in the case of the jâmbira-potâla. Instead of kulattha, seeds of other cereal plants can also be used.

These bolas are then heated over a gentle fire for a few minutes by putting them into a sauce-pan together with any suitably prepared medicated oil. The method of application is the same as that of jâmbira-potâla.

The massage with the kulattha-potâla is particularly beneficial in involuntary painful contractions of the muscles and other rheumatic complaints.

IV. KOLA-KULATTHÂI-POTÂLÂSANAÐA.

Kola-kulattâthi-potâlasana is also a variety of sadhana conducted by means of the application of heated bolas bags filled with duly prepared crushed materials of various drugs including grains, pulses and oil-yielding fruits and seeds.

The method of preparation of the bolas for the purpose is given below. The ingredients are:

1) kola
2) kulattha
3) amara-taru
4) yava
5) mîsa
6) muksa
7) atât
8) vacâ
9) kuśâtha
10) râma
11) taila-phalani (oil-yielding seeds of tila, malîkera, erâpa, sarpi, nîilha etc.)

The list of drugs under item 11 is exhaustive and could be selected according to availability.
Though the recipe is intended to be used for an utkārśa form of sudation, it is generally utilized by the physicians of Kersia for the preparation of bolus bags for a potāsā-sveda.

Really, there is not much difference between the two forms of sudation; in the utkārśa type, however, the drugs are to be boiled or cooked prior to their being tied up into bundles; while in the potāsā type, the drugs may either be used cooked or uncooked. Both of these come under the category of pinda-sveda.

Take equal parts of these materials, crush them well and boil them in 16 times the quantity of sour kārcika till the liquid is almost wholly evaporated. Then, grind the mixture into a coarse powder, divide it into two equal parts, put each portion in a piece of cloth and prepare two boluses of the size of a lime fruit.

These boluses are then heated in a saucepan over a mild fire, added with a sufficient quantity of any suitably medicated oil. When the boluses are sufficiently hot, take them and apply them on the affected part of the body in the same way as in the case of the jambhrapotāsā form of sudation. Here also, the affected part of the body should be anointed with any suitably medicated oil just before the application of the bolus bags.

In some cases, particularly when an ununctuous form of sudation is advised, the boluses are to be heated in a sufficient quantity of kārcika, instead of making use of a medicated oil for the purpose.

The sudation with the kola-kalātthādi-potāsā[1] is efficacious in all kinds of diseases due to the derangement of vāta.
Dhārākalpa.

The following is an excerpt from the work of BHOJA, which has been traced out from an old palm-leaf manuscript. Since this is an important piece of information in respect of the procedure for dhārā treatment, the text is given here along with an English rendering.

The TAILA-DRONI, or dhārā sībhā as it is called in this passage, is of a particular type and differs much from the one used now-a-days in Kerala for the Kayasheha treatment. However, it is to be noted that this vessel for dhārā is intended only for affusion of the body or any particular part of it and is not suitable for conducting dhārā for the head.

This article was written in the currency of the time and therefore the language and terminology may differ from modern usage. The translation provided is a general interpretation and may not capture all nuances and complexities of the original text.

---

[Translation and notes follow the original text, providing insights into the context and significance of the dhārā process according to BHOJA.]
PROCEDURE FOR DHĀRA.

A vessel for dhāra should be made of any of the following woods:

- **DEVAĐĀRA**
  - Cedrus deodara Roxb.

- **BĀKULA**
  - Minusopsa cembr Linn.

- **BĀKĀLA**
  - Firmus longifolia Roxb.

- **PUNṆĀA**
  - Calophylle inophyllum Linn.

- **ĀMRA**
  - Mangifera indica Linn.

- **AṆOKE**
  - Saraca asoca (Roxb.) de Wilde.

- **KHADHA**
  - Anacia catechu Willd.

- **ASANA**
  - Petrocarpus marsupium Roxb.

- **KAPITTHA**
  - Pterospermum santalifolium Linn.

- **NIMBA**
  - Azadirachta indica A. Juss.

- **JAMBU**
  - Syzygium cumini Linn.

- **UDOMBARA**
  - Ficus racemosa Linn.

- **CAMPAKA**
  - Michelia champaca Linn.

- **VATSAKA**
  - Holarrhena antidysenterica (Heyne ex Roth) A. DC.

- **DOLĀ**
  - Madhuca indica J. F. Gmel.

- **ABHISUKA**

The wooden block for constructing the vessel for dhāra should be without any hole and taken from the heart-wood portion. The vessel for dhāra should measure four hastas in length and thirty-two angulas in breadth, with side walls one hasta high, with a portion for the head to rest, and at the foot an outlet for the oil to fall jutting out by eight angulas and shaped like the face of a cow. From both sides of the head portion, there should be a slope of the height of one hasta above the level of the vessel and ending with half a hasta at the foot.

After due consideration of the specific lunar day, week, asterism and mahārata, and after paying reverence to gods, brahmans, and the early physicians, elders and guests, in the early hours of the day, the patient should be made to get into it. Another vessel, to be used to pour oil on the body of the patient, that is made either of gold, silver, copper, iron or bronze, has a capacity of holding about thirty angulas of oil, and its spout measuring eight angulas inside at the base with a hole of the size of the little finger to pass through at the top. Or, four vessels of this type may be made use of. A gentle, cautious and wise attendant should fill two of these.
vessels with oil, which he should hold very firmly so that the patient may not have any fear that the oil-vessel will fall on him, and perform dhāra by pouring the oil in a lukewarm condition and in a steady flow. Or, having divided the infusion into four sections for the left, right, back and front of the body, he should perform dhāra for the whole body with the help of four vessels.

After due consideration of the aggravation of the doshas, dhāyas etc. and the body strength of the patient, one should apply dhāra on alternate days, or leaving an interval of three, five or seven days, each day using fresh oil. The oil should be very hot in vata disorders, lukewarm in pitta, and just hot enough to be liquefied in case of rākta-pitta associated with kapha. In disorders due to uncombined vitiation of vata, one can use either all the four snanás mixed together or oil alone; when vata is associated with pitta, oil and ghee in equal parts; when vata is associated with kapha, oil mixed with one-fourth of ghee; and when vata is associated with rākta, ghee alone.

The prescribed rule is that one should make the liquid flow in the shape of the leaf-stalk of a water lily, falling from a height of twelve or sixteen aṅgulas, and at a speed neither too fast nor too slow (i.e. in a steady flow devoid of any jerks). The period of dhāra should be eight thousand mātrās in the case of vata disorders, six thousand mātrās when associated with kapha, and five thousand mātrās when associated with rākta.

When the snaná on the body has been removed after finishing the infusion, the patient should be given a bath with warm water and should be fed with liquid food so as to make him happy. But, no bath should be given to those who suffer from facial paralysis, ptosis, diseases of the ears and of the eyes, diarrhoea, chronic dyspepsia, flatulence, rhinitis and diseases of the mouth, to a woman during pregnancy, or just after delivery, when the food taken previously has not been digested, to those afflicted by kapha, to those who have been subjected to the purificatory procedures, and to those who have just taken food.

No infusion should be given when there is little sun shine (i.e. on a cloudy day), in the last one-third part of the day time, when the weather is too hot or too cold, and at a time when pitta gets aggravated (i.e. the middle one-third part of the day time etc.). If the dhāra
flows down too speedily or from a higher level, it will provoke burning sensation, pain, crystal, pelas, rushes, fever etc. (due to its force). If the flow is too slow or from a shorter height, it will increase the disease (instead of curing it). The next day, after application of nasal medication, gargles etc., one should be given a drink of a decoction of pure dry ginger. In the evening, light food should be given. The third day, an anuvāsana with sneha mixed with salāndhava salt is to be administered. Intervals between affusions should be of one day in case of severe disorders or when the physical strength of the patient is very high, three days when these conditions are medium, and five days when they are very low.

By adopting this procedure for dhāra, all diseases born of vāta, pitta and rākta will be subdued and the patient will enjoy health, happiness, radiance, strength, beauty, intellect and deep voice. Affusion of a particular part of the body may be done with lukewarm oil in case of gula, corrosive wounds, enlargement of spleen, nātha (intestinal stasis), colic, mamsāsthitās, tunā, position, chronic disorders due to vāta etc.

Thus declared Bhagavān Bhoja.

The following verses taken from a manuscript contain details regarding the time required for a sneha to enter the different tissues of the human metabolism by the process of affussion.

A sneha on affusion enters the hair follicles within a period of 300 ātattas in the case of human beings. Similarly, it enters the skin within 400 ātattas. A sneha enters

* All these verses also appear in the Y.R.S., the first 5 verses as an excerpt from the work of Bhoja, while the last one from a work called ‘transritra’. See Y.R.S. Vol. II p.415.
the rākta (blood) within a period of 500 mātras, reaches the mānas (mind) within 600 mātras, and the medas (fat tissue) within 700 mātras. No doubt, it enters the bones within 800 mātras. It reaches the shājā (bone marrow) within a period of 900 mātras. In the same way, it reaches the saṁjaya (seminal) from the previous tissue within 1600 mātras. Thus (by its diffusive action), it alleviates the disorders due to vāta, pitta and kapha to the respective tissues of the body.

The procedure of affusion with a sneha may be limited to a period of a mūhāra and a half, or one mūhāra, or even half a mūhāra, or till it produces profuse perspiration on the body.

INDEX OF AYURVEDIC DRUGS.

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WEIGHTS AND MEASURES.

2 Sānas = 1 Vaṭaka
2 Vaṭakas = 1 Karsa
2 Karṣas = 1 Śakti
2 Śuktis = 1 Pala
2 Palas = 1 Prasṛta
2 Praśṛtas = 1 Añjali (Kuṭuba)
2 Añjalis = 1 Mānikā
2 Mānikās = 1 Prastha
4 Prasthas = 1 Ādhaka
4 Ādhakas = 1 Drona
CONVERSION TABLE.

**WEIGHT** & **APPROXIMATE**

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<tr>
<th>1 Tola</th>
<th>180 Grams</th>
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<tr>
<td>3 Pala</td>
<td>4 Tolas</td>
<td>48 Grams</td>
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* According to some, 5 Tolas make 1 Pala.

**LIQUID** & **APPROXIMATE**

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<tr>
<th>60 Minims</th>
<th>1 fluid dram</th>
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<tr>
<td>1 fluid ounce</td>
<td>1/2 Pala</td>
<td>30 Ml</td>
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<tr>
<td>1 Pala</td>
<td>2 fluid ounces</td>
<td>60 Ml</td>
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**MEASUREMENT OF TIME.**

1 Akṣiṇineśa * = 1 Mātra
15 māstras = 1 Kāla
30 kaṭṭūka = 1 Kala
20 1/10 kalas = 1 Nāḍīka
2 nāḍīka = 1 Matiśīra
3 3/4 muḥārtas = 1 Yama
4 yānas = 1 day time or night.

* Akṣiṇineśa means winking of the eye. The time required to close and open one or both eyes very quickly is generally considered as one mātra. One nāḍīka is reckoned as equivalent to 24 minutes in modern astrological calculations. Approximately 6 māstras make 1 second.