

¹Hegde Pallavi A.

²P. Hemantha Kumar

¹Ph.D. Scholar, Department of Ayurveda (Shalyatantra), Tilak Maharashtra Vidyapeeth, Pune.

²Guide, Department of Ayurveda (Shalyatantra), Tilak Maharashtra Vidyapeeth, Pune.

ABSTRACT

The process of pouring liquids in a stream over a part or whole of the body is termed as *Parishek*. As per its utility different terms as *Sirasseka*, *Kayaseka* and *Ekangaseka* are used. *Parisheka* is one form of *BahirparimajanaChikitsa* for various pathological conditions caused due to vitiation of *Dosha* or *Abhighaatajanya*. *Parisheka* can be carried either by *Chatusneha*, *Kashaya*, *Takra* or even *Jala*. Action of the therapy is dependent the drug and ideal time of procedure. The act of *Parisheka* enhances circulation, stress relaxation and reduces pain. Thus *Parisheka* is one form of treatment modality which can be adopted to manage a range of ailments.

Keywords: *Parisheka*, *Chikitsa*, liquids, *Kayaseka*

INTRODUCTION

Seka synonym¹: *Seka*, *Pariseka*, *Secana*, *Parisecana*, *Dhara*

Definition:²

Seka is pouring lukewarm liquids namely *Sneha*, *Dugdha*, *Gomutra*, *Kanji* and others. This process is to be done till the subject perspires.

AcharyaVaghbata compiled all the dispersed references to set a clinical analogous procedures namely *Abhyana*, *Seka*, *Pichu* and *Sirovasti*, which are more effective in the successive order and designates these set of procedure as “*Murdhnitaila*”³

Types: Based on site of administration *Seka* is of three types

- i. *Sirasseka*
- ii. *Kayaseka*
- iii. *Ekangaseka*

Indication of *Parisheka* in various

ailments: The significant feature of *Seka* is that various formulations namely *Kashaya*, *Takra*, *Sneha*, *Ksheera* can be used as per necessity. The specific nature of reducing the *Dosha* or *Vyadhi* can be brought about by altering the formulation. Thus *Seka*

provide extensive utility for various conditions, hence it is of great importance in the perspective.

- *Jwara Chikitsa* evinces that when the *Doshas* are lodged in *Rakta*, *Seka* is administered.
- AcharyaCharaka narrates, in painful conditions of *Vatarakta*, which is predominant of *Vatadosha*, *Seka* with milk processed in *Dasamoola* or *Sukoshna Ghrita* is beneficial.⁴
- *Pariseka* with four unctuous substances should be done in *Vatarakta* associated with rigidity, convulsive movements and pain.⁴
- *Parisheka* with milk of cow and sheep mixed with *taila* is also advised in *Vatarakta*
- In diseases of *Vata* covered by *Pitta* (*Pittavrtavata*) *Seka* is recommended with *Madhuyastitaila* or *Balataila*, in combination with ghee, milk etc or with the decoction of *Panchamoola* or merely cold water, selected as per the need of the disease condition.⁴
- In *Bhagna* caused due to extraneous injury *Pariseka* should be done with

decoction of *Bala* and *Ksheera* or with the compound of *Taila* and *Sarpi*.⁵

- In *Bhagna*, *Secana* should be done with *Nyagrodhadi Kashaya* and in painful state with *Panchamooli Kashaya* or *Secana* with *Tilataila* is advocated.⁵
- In the context of *Vranashopa* Acharya Sushruta mentions various forms of medicaments in different stastus of *Dosha* that can be used for the purpose of *Seka*.
- In *Vatashopa* to pacify pain *Seka* is advocated with *Sarpi*(ghee), *Taila*(oil), *Dhanyamla*(fermented liquid), *Mamsarasa*(flesh soup), decoction prepared from drugs that reduce *Vata*. Any of these liquids should not be in cold state while performing *Seka*.⁵
- In *Pittajashopa*, *Raktaja*, *Abhigatajaja* and *Visaja* conditions *Seka* can be adopted using *Ksheera*(milk), *Ghrita*(ghee), *Madhu*(honey), *Sarkarodaka*(sugar juice), *Ikshurasa*(sugarcane juice) or decoctions prepared out of *Madhura* drugs or *Ksheerivriksha* and the state of liquid used should not be hot.⁵
- In *Kapha* predominant states, *Seka* should be done with *Taila*, *Mutra*(Urine), *Ksharodaka*(alkaline water), *Sura*(fermented product), *Sukta*(type of wine) or decoction prepared from drugs that reduce *Kapha* and the state of liquid should be too hot.⁵

Benefits of Seka: ⁶All the forms of the *Snehadravya*'s (unctuous substances) can be utilised for the purpose of *Dhara*. The specific *Sneha* selected should be favourable to the person and be administered lukewarm. The ideal administration of the *Snehadhara*, will

impart vitality (*Drdhata*) to the essential constituent element of the body (*Dhatus*). It bestows virility, stabilizes the *Dehagni*, *Varna* and *Ojas*. It enhances the acuity of sense organ; it deters the process of senility and confers longevity. It corrects the fractured bones (here it should also be inferred that the procedure prevents the bones from turning fragile) also reduce the vitiation of body elements.

Seka relieves fatigue, conciliates *Vata*, promotes rejoining of fractured bones and pacifies the pain caused due to injury, burns, hit or abrasions.

The *Dhara* done using medicated *Ghrita* or *Taila* will enhance

- The firmness of mind and speech.
- Strength of the body
- Inclination to food
- Makes skin healthy
- Enhances sharpness of eyes, virility and *Ashruka*.
- Promotes *Dirghayu*.
- It reduces excessive body temperature.
- Induces good sleep & congenial status of mind.

Quantity of SekaDravya:^{6a}

- *Kayaseka* -11/2 *Prastha* (1152ml)
- Depending on height and weight 1 *Prastha* (768ml), 11/2 *Prastha* (1152ml) or 11/4 *Prastha* (960ml) can be used.

Dharapatra:^{6b}

Dharapatra is wide mouthed, round bottomed vessel having the capacity of 2 *Prastha*(1536 ml). It should be prepared of metals like gold, silver and others or even clay. The bottom of the vessel should have an opening corresponding to the circumference of middle joint of little finger (*Kanishtikaanguli*). A suitable wick should be suspended from the hole through which the *Sneha* is made to flow in a

continuous stream over the part of the body.

Container used for the purpose of *Dhara* is with a spout at base on the side, through which the liquid is dripped. The tubular end gradually tapers along the free end. The spout should make an angle of 45° with the axis of the vessel. The force of flow should be regulated at a moderate level.

In similar manner *Seka* for the part of the body should be done with suitable substance after analysing the *Dosha*, *Roga*, *Desha* and *Avastha*.

The materials utilised to prepare the *Dharapatra* are *Sphatika*, *Suvarna*, *Rajata*, *Tamra* and from the *Vruksha*. The hard wood trees that are commonly used for preparing the *Dharadroni* are:- *Plaksa*, *Udumbara*, *Gandhasara*, *Varana*, *Nyagrodha*, *Devadruma*, *Punnaga*, *Kappitha*, *Coca*, *Bakula*, *Asoka*, *Asana*, *Dola*, *Campaka*, *Bilva*, *Nimba*, *Khadira*, *Amogha*, *Agnimantha*, *Arjuna*.

The nature of the attendant performing *Dhara*:^{6c}

The attendants who perform the procedure should be affectionate, careful, attentive and service minded. They should relieve the patient from the fear of the vessel being dropped over them. In this manner *Dhara* should be done over the head, limbs, trunk or all over the body as per necessity.

Selection of drugs:^{6d}

The *Sneha* substance processed with drugs that cure the respective disease should be utilized for *Dhara*. In healthy individuals, the combination of *Taila* and *Ghrita* has to be used the same rule has to be implemented even for *Abhyanga*.

Various *Drava Dravya* for *Dhara*:^{6e}

The *Snehas* ideal for different states of *Doshas* should be utilised. In *KevalaVata*

four types of *Sneha Dravya* namely – *Taila*, *Ghrita*, *Vasa* and *Majja* or only *Tilataila* should be used. In *Pitta* or *Rakta* predominant condition or *Raktapitta* associated with *Vataroga* – *Goghrita* and *Tilataila* in equal proportion is used. In *Kapha* associated *Vataroga*- *Goghrita* 1part and *Tilataila* 2 part is used.

The Height for *Dhara*:^{6f}

The *Dhara* over the head should be poured from height of 4 *Angula* (3 inch approximately) and to the body parts it should be done from a height of 12 *Angula*(9 inch approximately). The procedures if not followed in prescribed method, the disease get aggravated.

Procedure of *Seka*:^{6g}

A square piece of cotton cloth, which can be contained in the fist, is dipped in the warm *SnehaDravya* and squeezed directing the liquid to flow along the thumb and fall over the part of the body.

The compound of four *Sneha* or just *Tilataila* can be used in *Kevalavata* conditions. The *Dhara* should be poured in continuous stream without interrupting the flow it should not be done for greater or lower height and neither in a faster nor in slower mode.

***Seka Kala*:**^{6h}

- In *Ruksa* or *Pitta* associated *Vata* diseases, the treatment should be performed for about 2 *muhurta* (96 min).
- In *Kapha* associated conditions with *Snigdha* status, the treatment should be done for 1 *muhurta* (48 min) or else the procedure should be continued till the body perspires.
- The *Sneha* pervades through the hair follicles by three hundred *Matrakala* (2.4min). The *Sneha* traverses through the seven layers of skin by seven

hundred *Matrakala* (16.8min) and by further six hundred *Matrakala* (100.8 min i.e. 1 hr & 40.8min) it reaches the *Raktadi* six *Dhatu*.

- *Kayaseka* should be performed for half *Yama* (one and a half hours). Thus in each posture the *Seka* should be done for fifteen minutes. If the disease demands, the duration can be prolonged upto one *Yama* (3hours).

Frequency of *Dhara*:⁶ⁱ

The patient having good strength, *Dhara* or *Abhyanga* can be done daily or alternate days; in moderate strength, it can be done with gap of 2 to 3 days and in low strength with gap of 3 to 5 days.

Milk & other substances should be used freshly. *Dhanyamla*, *Sneha* can be utilized for 3 days, and on the 7th day the substance can be used for the initial and later 3 days are mixed and used.

Post therapeutic procedure:^{6j}

After the *Dhara*, cold water is sprinkled over the patient and the mouth is washed. He is made to sit in a place of mild breeze. Other measures which relieve the patient are done. The body parts of the patient are mildly squeezed, and are made to take bath in slightly warm water and perfumes are anointed. After all these the water boiled with *Dhanyakabeeja* and *Shunti* is given to drink.

Ekangaseka:^{6k}

- *Snehadhara* should be done by immersing a piece of cotton cloth(which can be grasped in a fist) in the oil and pouring it locally, in conditions like *Gulma*, *Bhagandhara*, *Vrana*, *Udavarta*, *Kotha*, *Tuni*, *Sula*, *Abhigata*, *Asthila*, *Visarpa*, *Pliha*, *Adhmana*, *Vidradhi* and *Pratituni*.
- In *Asrgdara*(menorrhagia), if associated with prickly and painful

condition local *Dhara* below *Nabhi* is done with compound of two *SnehaDravya*.

- *Dhara* with *Yamaka* is recommended in the regions below *Nabhi* in the management of *Ashmari*, *Mutrakrchra*.
- A *Tamra* or *KansyaPatra* of greater depth is filled with cold water and the stream of it should be poured over the *Nabhi* in the conditions of burning sensation in fever.

Complication of improperly performed *Dhara*:^{6l}

Dhara done from a greater height, lower height, too fast, too slow or for a longer time results in complication like,

- *Daha*- burning sensation
- *Visarpa*-skin lesions
- *Ruja*- pain
- *Murccha*- fatigue or loss of consciousness
- *Angasada*-malaise
- *Svarasada*-sinking of voice
- *Sandhidalana*-joint pain
- *Chardi*-vomiting
- *Asrapitta*- haemorrhage
- *Jwara*-fever
- *Kotha*-skin disorder etc.

Contra indicated time for *Dhara*:^{6m}

Dhara should never be done in the hot season or when the sun is dull and the climate is cool. It should not be done in diseases where in the vitiation of *Dosha* is in *Alpavastha*. It should never be done at noon and midnight.

Pathyapatha:⁶ⁿ

The patient should avoid-

- *Vyayama* –exercise
- *Atapasevana* – exposure to sun
- *Vegadharana* – suppression of urges
- *Himadhoomasevana* – exposure to moist smoke

- *Atiuccha, AtinichaUpadha* – usage of excessively high or low pillows
- *Divaswapna* – day sleep
- *Raja pravata* – breeze
- *CheerakalaAseena* – sitting for long time
- *Shoka* – distress
- *Ratrijagarana* – wakeful nights
- *Padayana* – Walking
- *Krodha* – warth
- *Atibhashana* – excessive speech
- *Ushanajalaupachara* – use of hot water for all purpose.
- *Na-atibhojana* – lessen food quantity
- *Bhramcharya* – abstinence

Mode of Action:⁶⁰

1. Analogies that explain the satiating effect of these therapies

As new sprouts appear in a tree when the roots are watered, so do the body *Dhatus* get nurtured by the administration of *SnehaSeka*. Sushruta in *Vranachikitsa* explains that as fire gets extinguished by pouring water, similarly the *Doshagni* is reduced by the process of *Pariskeha*.

2. The process of suffusion of the medicinal potency through the *Dhamani* into subtler and deeper structures.

The action of *SnehaAvagaha* is by the process of satiation through the orifices of *Siramukha, Romakupa* and *Dhamanis*. The *Siras* and the *Dhamanis* are bound to the *Romakupa*.

It is through these passages that the *Rasadhatus* vitiate body elements and it leads to perspiration. The potency of the drugs administered through *Abhyanga, Seka, Avagaha, Lepana* etc traverse into the body, after getting processed by the effect of *Bhrajakagni* in the skin. All the structural or functional components of the body are mutually related, similar to the existence of oil in *Tilataila* seeds.

3. The duration of the therapy facilitating the dissemination of the potency of drug and therapy.

The specification in the duration of therapy is to facilitate the dissemination of the medicinal potency. *Dharakalpa* elucidates the time required for the medicinal potency to traverse through the *Dhatu*. The medicinal potency, during the course of successive transference, reduces the diseases of *Vata, Pitta* and *Kapha* located in the respective body elements.

4. Neurophysiological Mechanism.

Research study on the psycho-physiologic effects of *Sirodhara*, emerged with three speculation about the mechanism of action.

- a. The relaxing action of essential oils mediated by olfactory nerve.
- b. The pharmacologic action of substances absorbed through the skin or mucosa.
- c. The physiologic effect of the oil dripped on the forehead induced by the somato – autonomic reflex through thermo sensors or pressure sensors in the skin or hair follicles via the trigeminal nerve.

CONCLUSION: In classification of *Sweda Seka* is one form of *Angisweda* performed either *Ekanga* or *Sarvanga*. This *Bahirparimarja Chikitsa* can be adopted in vitiated condition of all *Dosha* with variation of drug. The specification in the duration of therapy is to aid the dissemination of the medicinal potency. *Dharakalpa* elucidates the time required for the medicinal potency to traverse through the *Dhatu*. Thus *Pariskeha* or *Dhara* has stimulant action on skin (enhances *Bhrajaka Pitta* action), relaxant (*Shirodhara*), analgesic (in *Bhagna*), *Shodhana* (in *Vrana*) and many more.

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Corresponding Author:

Dr.Pallavi A. Hegde ,Ph.D. Scholar,
Department of Ayurveda (Shalyatantra),
Tilak Maharashtra Vidyapeeth, Pune.
Email: drpallaviah@rediffmail.com

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