



## SHASTIKASHALI PINDA SWEDA- A REVIEW

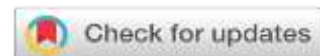
Pooja Kumari Dhakar<sup>1</sup>, Gyan Prakash Sharma<sup>2</sup>, Meenakshi Sharma<sup>3</sup><sup>1</sup>PG Scholar, Department of Panchkarma, UPGIAS&R Jodhpur, Rajasthan, India<sup>2</sup>Head of Department, Department of Panchkarma, UPGIAS&R Jodhpur, Rajasthan, India<sup>3</sup>SMO(Ayush), AIIMS Jodhpur, Rajasthan, IndiaCorresponding Author: [poojadhakar623@gmail.com](mailto:poojadhakar623@gmail.com)<https://doi.org/10.46607/iamj2410122022>

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## ABSTRACT

*Swedana* (fomentation) is defined as the process by which sweat is produced in the body using various methods. *Shastika shali pinda sweda* is an ayurvedic therapy and also called *Navarakizhi* in Kerala. *Navarakizhi* massage treatment is a type of *Swedan* which is included under the category of *pinda sweda* that is used for the purpose makes the body supple, removing stiffness of joints due to diseases of vitiated vata dosha, cleansing the *srotas* of the body and improving blood circulation. It is a process by which the whole body or a part is made to sweat by body massage with the preparation of *Balamoola kwatha* with milk and rice tied up in a cloth bag (*pottali*). It is a strengthening and nutritious treatment. It also has an extraordinary relaxing and analgesic effect. The heat provided by a bolus of *Shastika Shali* dipped in *Balamoola kwatha* (Decoction of *sida cordifolia*) with *Godugdha* (cow Milk) increases the blood flow locally, relieves muscle stiffness, increases tendon extensibility, and provides pain relief. *Bala* absorbed locally provides nourishment to muscles and prevents emaciation.

**Keywords:** *Ayurveda, Panchkarma, Shastikashali pinda sweda, Swedan*

## INTRODUCTION

*Shastika Shali pinda sweda* means body massage with a bolus of *shastika shali* dipped in *balamula*

*kwatha* to produce sweat in the body. It is belonging to the category of Agni sweda as well as Snigdha

sweda<sup>[1]</sup>. *Shashtika shali pinda sweda* is performed in Ekanga or Sarvanga; here *Shastika* means sixty, *Shali* means rice, *pinda* means a bolus and sweda means sweat. A bolus is a small pocket (Potli) made by wrapping the cloth around the medicinal rice<sup>[2]</sup>. It is a type of *swedan* which comes under the category of *Pinda sweda*. The word '*PINDA*' denotes bolus. *Pinda sweda* means sudation performed by a bolus of drugs. The properties of *Shashtika shali* are *snigdha*, *guru*, *Sthira*, *sheeta*, and *tridoshaghna*<sup>[3]</sup>. The procedure is divided into three parts which are purva karma (Before the main procedure), pradhan karma (Main procedure), and paschat karma (After the main procedure). Before starting the pradhan karma (main procedure) the patient is given purva karma like *Sarvanga abhyanga* (full body massage). *Abhyanga* in a specific direction (Anuloma direction) improves blood circulation and facilitates removal of the toxins from the tissues. This help in maintaining the calmness of mind and body during the main procedure of *Shastika Shali Pinda Sweda*. After the main procedure (pradhan karma) the patient is advised to take rest for 10-15minute after which he is advised to take a warm bath.

**METHODOLOGY:** The present Review was done based on the need of the day to elaborate the process of conducting. For this, various Ayurvedic texts, and digital libraries referencing Samhita were searched and the following headings were selected. The methodology undertaken was for a Review Study.

**MATERIALS AND METHODS:** The procedure of *Shastika shali pinda sweda* is divided into three parts.

- Purva karma
- Pradhan karma
- Paschat karma

**MATERIALS REQUIRED:**

1. *Shashtika shali* - 500g
2. *Balamoola* - 750g
3. Water – 12 litres
4. Cow's milk - 3litres
5. Cotton cloth (45cm X 45cm) - 4 pieces
6. Threads (75cm) – 8
7. Vessels:
  - a. For preparing kwatha
  - b. For cooking rice

c. To heat the boluses in a mixture of kwatha and milk during the procedure

(5 litres capacity with a wide mouth made up of bronze)

d. A plate for carrying heated pottali

8. Stove -1

9. Oil for Talam - 10ml

10. *Rasnadi choorna* - 5g

11. Suitable oil for abhyanga - 100ml

12. Coconut leaves/tongue cleaner - 2

13. Tissue paper/towel – 2

14. Masseurs - 4

15. Attendant – 1

**PREPARATION OF POTLI:**

1. **TRADITIONAL MATHOD:** 12 *palae* of the roots of *bala* are taken, crushed well, and put into 12 *prastha* of good water, reduced to 3 *prastha*. This decoction is well strained and divided into 2 equal parts; the first half decoction is mixed with one and a half *prastha* of milk then added half *prastha* of *shastika shali* (rice prepare in 60 days) and cooked till it assumes the form of a semisolid paste. The remaining half of the decoction is kept for use at a later stage. The rice should be in the form of a coarse powder, as that would hasten the cooking and blending process. Now, take 8 pieces of new cotton cloth and each piece should be 18 inches square. The prepared *shastika shali* is divided into 8 equal parts, each part being put into each one of the pieces of cloth; the edges drawn together and tied in the form of a bolus leaving a tuft at the top of each bundle for holding it with ease now the potlis are ready to use. The remaning half of the decoction of *bala* is mixed with an equal quantity of milk and placed on a low fire. The prepared potlis are dipped in this mixture to replenish heat and medication to *potlis* throughout the procedure. The room should be well-ventilated.
2. **CURRENT METHOD:** Take 750gm of crushed roots of *bala* & add 12 litter of water to it. Put it on mild fire and reduce it to 3 liters. Take 500 gm *Navara rice* in a vessel, add 1.5 litre *bala kashaya* and 1.5 litre milk to it. Keep the vessel on mild fire until the rice gets cooked well to a semisolid consistency.

Divide the cooked rice into four equal parts. Prepare four potlis.

#### **PURVA KARMA:**

Before applying the *potli's* to the body, the patient has to be properly prepared. To start with sacred rites after which the medicated oil is applied to the head and body. The oil for the head and body differs according to the different types of disease<sup>[4]</sup>. The oil used for head massage includes- *Ksheerbala tail, lakshadi tail, chandan bala lakshadi tail, or satavari tail*. The *tails* used for full body massage include- *Chandan bala lakshadi tail, Dhanwantaram tail, Ksheerbala tail, Sahacharadi tail, or Mahanarayana tail*<sup>[5]</sup>. The oil covering protects one from sudden evaporation of perspiration and its consequences such as pneumonia. The patient is now advised to sit on the special wooden platen table. *Talam* should be applied with suitable oil.

#### **PRADHAN KARMA:**

The actual process is gentle massaging of the whole body of the patient with the *Potli* (bolus bag). The patient is asked to lie on the table. Four experienced attendants are required to carry out this procedure. *Potli's* are dipped in the mixture of milk and *bala mool kwath* kept over the fire, to get them warmed they are now taken out, each attendant taking one. The *Potli* is held in the right hand by its tuft and must be felt by the palm of the left hand to test its heat.

The direction of massage should always be downwards and begins from the neck area. For joints, circular strokes are used. Strict care is to be taken to ensure uniformity of temperature and pressure on all parts of the body. The whole process takes about an hour and three-quarters. The time for the treatment may be increased or reduced according to the condition and health of the patient<sup>[7]</sup>. The signs of an effective state of shali sweda can be seen immediately during the therapy. These signs may include:

1. The rise in body temperature.
2. Excessive sweating.
3. Reduction in pain and stiffness.
4. Lightness in body and mind.

#### **PASCHAT KARMA:**

After the completion of the procedure, all the potlis are opened and the rice mixture is rubbed gently on

the body of the patient for 10-15 minute<sup>s</sup> <sup>[8]</sup>. The patient's body is then wiped out with a clean cotton cloth or the edge of the leaves of the coconut palm. Then the patient is asked to take rest for a while after which he is advised to take a warm bath<sup>[9]</sup>.

#### **PERCAUTIONS:**

1. Tie the bolus firmly to avoid leaking contents during rubbing.
2. The therapists on both sides of the patient should massage the bolus in a synchronised manner.
3. Ensure uniformity of pressure and temperature on all the body parts<sup>[10]</sup>.

#### **DISCUSSION**

*Shastikashali pinda sweda* is a type of *snigdha agni sweda*. Moist heat therapy has been believed to be more effective at warming tissues than dry heat, because water/ milk transfers heat more quickly than air and penetrates more deeply, which increases the effect on muscles, joints, and soft tissue. It improves complexion, increases appetite, improves digestion, and restores relish for food. It also removes sluggishness and excessive sleep<sup>[11]</sup>. The procedure not only provides heat but also medicine. *Swedana* makes the skin more permeable by opening the skin appendage through sweating, and dilating blood vessels, all these things help in the absorption of medicine<sup>[12]</sup>. It maintains the metabolism in a healthy condition.

#### **CONCLUSION**

*Shastikashali pinda sweda* is very Beneficial in diseases of the nervous system, spinal cord degeneration, neuropathy, chronic rheumatism, degenerative disorders, emaciation, Phakka roga, cerebral palsy, poliomyelitis, muscular dystrophy, muscle wasting, restless leg syndrome, etc. This treatment is very efficacious in subjects suffering from blood pressure and in certain kinds of skin diseases resulting from the 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<sup>[13]</sup>.

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