

Multimodal Utility of Shashtika Shali Pinda Sweda in Clinical Practice

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ABSTRACT

Among the swedana procedures Pinda sweda is the most explored variety of sweda. Acharya Charaka has already mentioned a wide range of drugs which can be used in conditions where Ruksha and Snigdha is needed. By choosing the right ingredient a physician judiciously uses the modality in Vata, Kapha and Vata – Kapha stages of various diseases. Down the lane, apart from the textual data many new ingredients for different conditions has also come into practice. For example according to different disease stages we are modifying Shashtika Shali pinda sweda in many different ways like adding jadamayadi choorna, mamsa etc. In the present era since there are numerous practices existing there is need to publish the same. Hence this article intends to explore the current different multimodal practices of Shashtika Sali Pinda sweda so that the Vaidya fraternity puts this into practice with logic.

KEYWORDS: Shashtika shali pinda sweda, Pinda sweda, Panchakarma

INTRODUCTION

Swedana procedures mentioned as poorvakarma of Panchakarma have become the mainstream treatment line for most of the physicians. Even to an extent that these swedana procedures are commonly popularized as Panchakarma. The wide use of the swedana procedures is owing to the fact that it can pacify Vata and Kapha^[1] and in most of the locomotory and rheumatic spectrum it gives a lot of symptomatic relief. Swedana is broadly classified into Sagni sweda and Niragni sweda.^[2]

Based on the utility Acharya Charaka perceived the bimodal usage of pinda sweda or sankara sweda. The drugs used in the pindasweda varies making swedana applicable in vata-kapha, vata or kapha. A wise physician judiciously chooses the right ingredient for different stages of the disease. Pinda prepared by boiling sesame, black gram, horse gram, flesh, rice etc. in milk or any suitable liquid and the unctuous substances added to it.^[3] The swedana done with these substances are having the property to pacify vata. Whereas sudation done by using the excreta of animals like cow, donkey, horse or the husk, stones,

pebbles etc. is employed to diseases with kapha predominance.^[4] Shashtika Sali pinda sweda is categorized under pindasweda. It comes under agni sweda, snigdha in nature and promotes brimhana to the body. It simultaneously gives Snehana, Swedana and Brimhana. These properties enrich this procedure and is literally a boon to many vatavyadhi's.

Shashtika shali pinda sweda

Shashtika is superior among the vrihi dhanyas. It is snigdha, grahi, guru, swadu, sthira, seetha and tridoshagna in nature.^[5] The rice is called Shashtika as it matures in 60 days and because of the beneficial properties of Shashtika it's used in traditional medicine of Kerala since centuries. It is the principal ingredient in Shashtika Shali Pinda sweda acclaimed as superior in the management of debilitating neuromuscular diseases and certain types of arthritic and autoimmune diseases.

The bolus or pottali prepared by cooking shashtikasali in balamoolakwatha and ksheera is applied either all over the body or locally to induce perspiration is called shashtika shali pinda sweda. This is the

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commonly used method. It can be categorized under snigdha sankara sweda. Very popularly known as Navara kizhi.

Materials required

Table 1 – showing the materials required for the preparation of medicine

Materials / Drugs	Quantity
Shashtika shali	500gm
Crushed bala moola	750 gm
Vessels	3
Milk	3 litres
Medicated oil	100 ml
Choorna for thalam	10gm
Cotton cloth 45*45 cm	4
Stove	1
Therapists	2
Attendant	1

Preparation of the bolus

This includes:

Preparation of kwatha: 750 gm of cleaned and crushed Bala moola (*Sida cordifolia*) is taken and boiled in 12 litres of water is added and reduce to 1/4th quantity. So after the preparation we get 3 litres of bala moola kwatha. Half of this quantity goes to the cooking of shashtika shali whereas the other half is used along with equal quantity of milk for dipping the pottali while performing the procedure.

Preparation of Shashtika shali: 500 gm of Shashtika shali is dehusked and cooked in a mixture of 3 litres (containing 1 ½ litre milk and 1 ½ litre bala moola kwatha). It should be cooked very well to a semisolid consistency.

Preparation of Pottali: A cotton cloth of 45 * 45 cm measurement is taken. The cloth should enable the passing of the cooked Shashtika Sali during the procedure. Hence it should be neither too thick nor too thin. The cooked shashtika rice is divided into four equal parts and put in the four pieces of cloth equally. Hold the cloth by the four corners and make the mixture into the centre. Hold tightly at the junction, leaving the larger end of the cloth. The other three corners are inserted into the centre. Using the larger flap of cloth surround the folded ones neatly and tightly leaving behind a tuft at the top of the bundle so that it is sufficient to hold. Tie the thread at the junction of the handle and bolus and this tightly with the free end of the twine and fasten the knot. The bundle so prepared is called the pinda.

Procedure:

Poorva karma – preparation of the patient

The patient should satisfy natural urges, his vitals should be checked. If the weather is cold, then room heaters can be used while the procedure is being conducted. The patient should be asked to sit on the dromi with legs well extended. Oil should be applied on the vertex area, ear and feet initially. Before Shashtika Pinda sweda, Abhyanga (with oil suitable to the disease condition) should be done all over the body for 10 minutes depending upon the condition.

Pradhana karma

Initially boil the dravadravya (milk and kashaya) to 45-50 degree celcius, in a wide mouth vessel. The four shashtika pottalis are kept in dravadravya. Take the two warm pottali and check the temperature on the dorsum of the hand. Mildly rub the pottalis on the body following a circular fashion in joints and linear pattern in muscles. The pottalis are rubbed until the entire cooked rice inside gets exhausted.

Paschath karma

After the stipulated period of procedure the rice which is all over the body is scrapped off using coconut leaves. This might induce a sudden cooling effect of body and shivering. In order to prevent this abhyanga with oil is done after the procedure also as a paschath karma. The thalam is removed and rasnadi choornam is applied on the vertex.

Duration

45 min, 7 days, preferably 9am -12pm

Care and precautions

Maintaining the temperature throughout the procedure is very important to prevent complications. Care should be taken by therapists to avoid burns. Proper cooking of the Shashtika shali must be ensured.

Complications and management

The lag between applications of pottali can result in shivering in patients. If shivering occurs immediately we should stop the procedure and cover the patient with a thick blanket. Ushnodaka pana can be given. There are practices of mixing ushna veerya drugs like kushta, agaru etc. to prevent the patient from feeling cold. Finally after scraping of the rice from the body after completion of the procedure abhyanga is done immediately to prevent the shivering. The Acharya's words that swedana must be performed in a place devoid of wind (nivaate) is very much relevant pertaining to this procedure^[6].

Now let's see the different combinations used in Shashtika shali pinda sweda for treating a broad spectrum of conditions.

Table 2: Multidimodal usage of shashtika shalipinda sweda

THERAPEUTIC	PREVENTIVE	PROMOTIVE
Cerebral palsy Muscle wasting Rehabilitation Post fracture – disuse atrophy Restless leg syndrome Diseases of nervous system Degenerative locomotory diseases Multiple sclerosis MND Parkinson's disease	Delays ageing Rasayana effect	Cosmetic purpose Sports medicine

The therapeutic action of Shashtika pinda sweda is utilized in the appropriate stage of the disease mentioned above. There again considering the deha prakruti we analyse whether the Shashtika needs to be done Sarvanga or Ekanga. Unnecessary brimhana is not the sole purpose of any management.

When it comes to a healthy individual the tridosahara property of Shashtika can be exploited as it will definitely help in retardation of aging. When the skin looks supple and snigdha surely one looks more young and charming. This can be utilised as a rasayana effect.

In this century where people are ready to spend a lot of money on improving their appearance, Shashtika shali pinda sweda serves the purpose. When it is done in cooked in Manjishta Kashaya along with milk the results are often far better than the chemical products. It certainly improves the skin tone and gives good results in pigmentation. A perfect solution to dry skin as it is vatahara on combination with milk. For face alone small pottalis can be made for practical usage.

Table 3: Modifications possible according to need

DRAVYA	DRAVA DRAVYA
Shashtika + jadamayadi	➤ Dasamoola kashaya
Shashtika + ajamamsa	➤ Sahacharadi kashaya
Shashtika + godhuma	➤ Aragwadhadi kashaya
Shashtika + odana	➤ Guluchyadi kashaya
Shashtika + masha	
Shashtika + anupa mriga mamsa	➤ Neermaruth (arjuna), kuttipanal (aswakota glycosmis pentaphylla), njara tholi (jambu)
Shashtika + jangala mriga mamsa	

In conditions where there is a slight inflammation persisting the judicious use of a little amount of Jadamayadi choorna in the pottali can thought about. For adding bulk to the muscles Aja mamsa can also be added. The rice can either be cooked in the meat boiled water or directly added as small pieces. In conditions where strengthening is required godhuma, masha etc. is added. Depending whether the athura avastha is VK, VP the mamsa of Jangala and Anupa mamsa can be added for Shashtika.

Likewise logical selection of dravadravya according to disease should be done. Though the commonly used kashaya is balamoola, it may be replaced with sahacharadi kashayam, dasamoola kashayam, guduchyadi kashayam etc. In skin related conditions aragwadhadi kashayam may be the drug of choice. In cases of trauma the combination of Arjuna, Aswakota, Jambu in the form of kashaya is highly beneficial.

Relevance of abhyanga as poorvakarma and paschath karma of shashtika shali pinda sweda:

The application of Abhyanga with oil as per the vyadhi before the swedana procedure is a very important part of this procedure. The swedana done after abhyanga, with shashtika shali pinda sweda enhances the absorption of the properties of taila. So the selection of the taila is also very crucial. Whereas the abhyanga performed after the swedana is to prevent the development of chills and rigors. The application of taila cuts off the direct exposure of the skin to the environment.

Dalhana has explained in detail about the absorption of sneha if abhyanga is done for sufficient time, the oil reaches to the different dhatus. Hence it is clear that the potency of the drug used in oil is absorbed into the skin. Dalhana also mentions that when snehana drug reaches to the particular dhathu it subsides the diseases of that particular dhatu.

Conclusion:

Shashtika Sali pinda sweda being a Keraleeya vishesha chikitsa has become a very popular treatment in all spectrums owing to its multimodal modifications possible with this treatment. It delays degeneration, improves muscle tone, increase muscle strength by providing proper nourishment to Dhatu. Helps to reduce spasticity, prevents contractures and joint deformities. Moreover it acts a Vata pitta samana.

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