ABSTRACT
The process of pouring liquids in a stream over a part or whole of the body is termed as Parisheka. 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.

AcharyaVagbhata 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 “Murdhmitaila”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 rigidness, 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 Balatala, 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*. 5
- 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*, *Abhighataja* 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 *Ksheerivriksa* 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:** 6 All 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 rejoicing 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** - 1/2 Prastha (1152ml)
- Depending on height and weight 1 Prastha (768ml), 1 1/2 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 (*Kanishhtikaanguli*). 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 $45^0$ 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, Devadrumba, Punnaga, Kappittha, Coca, Bakula, Asoka, Asana, Dola, Campaka, Bilva, Nimba, Khadira, Amogha, Agnimantha, Arjuna.

The nature of the attendant performing Dhara: 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: 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: 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: 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: 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.

Seka Kala: 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 up to one Yama (3 hours).

**Frequency of Dhara:**

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:**

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:**

- 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 pricky 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, Mutrakrchrha.

- 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:**

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:**

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:**

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:

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 Parisheka.

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 vittates 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 Tilatala 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.

   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 Parisheka or Dhara has stimulant action on skin (enanches Bhrajaka Pitta action), relaxant (Shirodhara), analgesic (in Bhagna), Shodhana (in Vrana) and many more.

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