



MANUAL FOR HEALING CENTERS

Medicated Oil Massage



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Medicated Oil Massage : A Manual for Wellness, Recreation & Healing Centers

Ayurvedic Treatments Based
Medicated-Oil Massage



Ayurvedic Treatments & Medicated-Oil Massage: Procedures, Meaning & Scientific Basis

A Complete Manual for Wellness, Recreation & Healing Centers

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Gratitude and Dedication

While immersed, as a food and drug scientist at Canada's state-of-the-art center for agriculture, herbal-enterprise idea incubation, research and innovation, in the work of making "cutting-edge" technology friendly to humanity, I came to realize a profound truth. Even amid the extreme advancement of science, nature-friendly production and a nature-friendly way of life remain humanity's single greatest need and the non-negotiable demand of the generations to come. This very self-realization inspired me to join my modern scientific expertise with the timeless depth of the herbal, Ayurvedic and Unani systems of medicine.

In the course of consecrating myself as an Atharvavedacharya, when I began to "decode" the profound formulae of medical science contained in the Atharvaveda, a clear vision revealed itself before me, the methods our ancestors developed thousands of years ago to keep the human body and mind disease-free through touch therapy, snehana (oil massage) and medicinal oils remain just as relevant today and are increasingly being validated scientifically. It had become absolutely necessary to take this timeless knowledge, place it on the touchstone of modern science, and present it as a systematic directory for professional practitioners. At first I felt that perhaps I was not a fully worthy vessel for so profound a task. But when, even after a long wait, I found no one who had grasped this historical necessity, in the end nature and time placed this profound responsibility upon my shoulders.

This book is for those devoted healing-center operators and medicated-oil-massage trainees who have dedicated their lives to the great service of relieving another's pain through the touch of their hands. To the best of my ability I have integrated the Vedic

science of snehana with modern physiology and presented it honestly. To my life-companion and dear son, who continually gave me energy and inspiration at the difficult turns of this research journey, I express my heartfelt gratitude. Every word and every emotion of this work I lovingly dedicate to my better half, **Kalpna Rijal**, and my dear son, **Lee Ghimire**.



Om Tat Sat.

Om Shanti Shanti Shanti.

Narayan Ghimire.

**Canadian Vedic Heritage
Robotic Gurukul Campaign
13 June 2026.**

Preface

This directory has been prepared with the aim of bringing Ayurveda, the traditional Nepali oil massage, and modern spa / healing-center operation together in one place. Its goal is to honor tradition while honestly drawing the line between evidence and belief.

Each treatment chapter is written to a single thirteen-point template, so that the reader can understand it in an orderly way, from introduction through to scientific basis and professional application. Where scientific evidence is limited, this is clearly noted as "the study evidence is limited" or "traditional belief."

How to Use This Book

Parts 1–3 cover the foundational knowledge, the establishment of a center, and the preparation of oils/medicines.

Part 4 presents the principal treatment procedures in the thirteen-point template.

Part 5 covers condition-based protocols, Part 6 covers business operations, and Part 7 covers the glossary, forms and disclaimer.



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Part 1: Foundations

Chapter 1 — Introduction to Ayurveda and Traditional Healing

The Meaning and History of Ayurveda

Ayurveda is a word formed from the Sanskrit "ayus" (life) and "veda" (knowledge / science) — that is, "the science of life." It is an ancient system of medicine of South Asia, whose foundation rests in classical texts such as the Charaka Samhita, the Sushruta Samhita and the Ashtanga Hridaya.

The central outlook of Ayurveda is to promote health by maintaining the balance of body, mind and environment, rather than treating disease only after it arises. For this reason dinacharya (the daily regimen) and ritucharya (the seasonal regimen) are among its important concepts.

The Relationship Between Ayurveda, Amchi and Home Remedies

In Nepal, alongside Ayurveda, the Amchi (Sowa-Rigpa) tradition of the Himalayan region and the home remedies of various communities coexist. Massage with mustard oil, the use of turmeric (*Curcuma longa*), and herb-based home remedies are examples of this.

A Complementary Role with Modern Medicine

This directory regards Ayurveda and modern/allopathic medicine not as competitors but as complementary. In serious or diagnosis-requiring conditions one must always refer the person to a qualified physician; the treatments described here are primarily for relaxation, healthy living and supportive care.

Summary

Ayurveda is "the science of life," with its emphasis on balance and prevention. In the Nepali context it is connected with Amchi and home remedies, and should be understood as playing a complementary role to modern medicine.

Review Questions

- What is the literal meaning of the word "Ayurveda"?
- What are dinacharya and ritucharya?
- In a serious illness, what does this directory advise?

Chapter 2 — Tridosha, the Five Great Elements and Prakriti

The Five Great Elements (Panchamahabhuta)

According to Ayurveda, the whole of creation is considered to be made of the five great elements: earth, water, fire (tej/agni), air (vayu) and space/ether (akasha). There is a philosophical basis that the body too is a combination of these very elements.

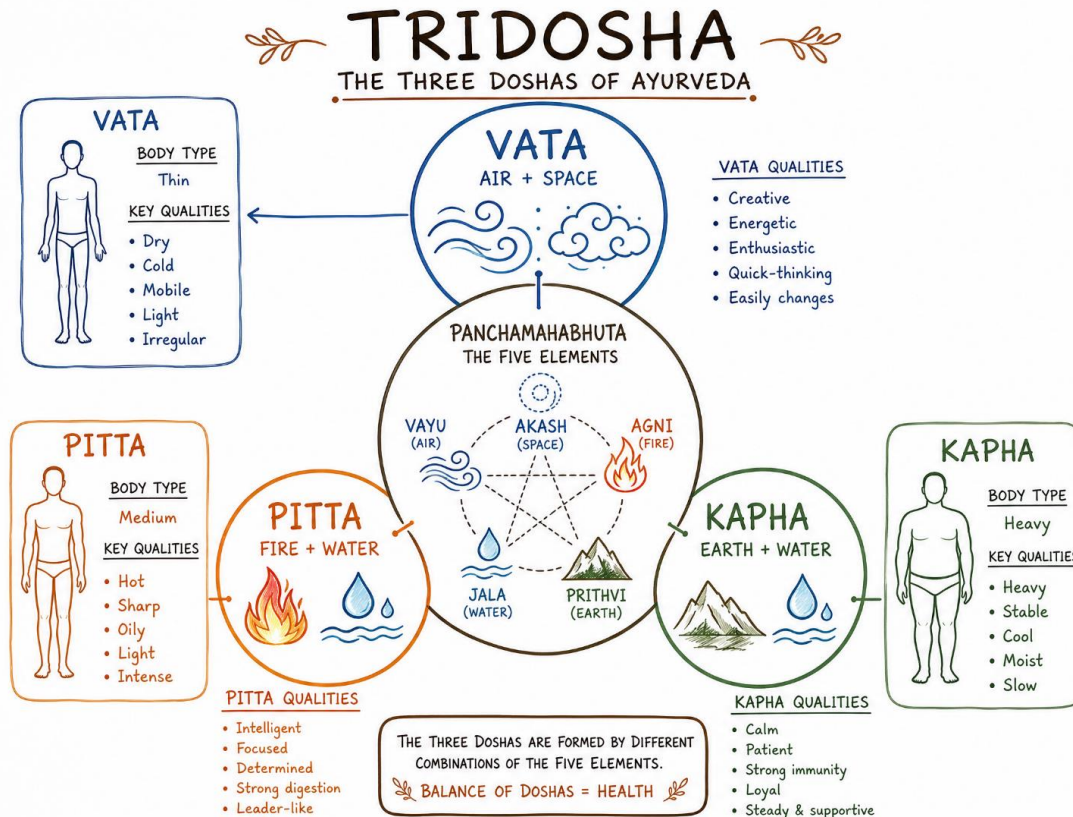
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Vata–Pitta–Kapha (Tridosha)

From these five elements arise three functional principles, the doshas. Vata is associated with movement/motion, Pitta with transformation/heat, and Kapha with structure/stability.

The traditional explanation is that when these become imbalanced, disease arises.

Dosha	Elements	Qualities	Signs of imbalance (traditional)
Vata	Air + Space	Dry, cold, light, mobile	Anxiety, insomnia, cracking joints, constipation
Pitta	Fire + Water	Hot, sharp, oily	Anger, burning sensation, reddened skin, acidity
Kapha	Earth + Water	Heavy, cold, stable, oily	Lethargy, heaviness, phlegm-related problems



Constitution Assessment (Prakriti)

The relative proportion in a person of the three innate doshas — Vata (the dosha related to movement and the nervous system), Pitta (related to digestion and heat) and Kapha (related to structure and stability) — is called **prakriti** (constitution: the person's fundamental physical–mental make-up). According to Ayurveda, this proportion is fixed at the time of conception and remains essentially stable throughout life; the fluctuations that

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arise in the doshas due to age, season or diet are temporary, and the basic form of the constitution does not change.

In consultation, the vaidya (Ayurvedic physician) estimates a person's predominant (or two predominant) doshas on the basis of features such as physical build, digestive power, sleep, skin, temperament and reactions. An important point — determining the constitution is **not a diagnosis** of any disease. It is a classification of the healthy state, used as a traditional tool that helps tailor treatment, diet and lifestyle to the individual (personalization).

Example (linked to abhyanga): a Vata-predominant person is usually thin, tires quickly, and has dry skin and irregular sleep. For such a person, abhyanga (medicated oil massage) performed slowly with a warm and more unctuous (snigdha — oily/lubricating) oil, such as sesame or bala oil, is considered suitable. By contrast, a Kapha-predominant person usually has a strong body, slow digestion and oily skin; for such a person, lighter, stimulating substances (hot-natured medicines/oils that increase circulation) and quick, firm dry/firm rubbing (ruksha mardana — massage performed with little oil) or udvartana (massage with herbal powder) are more beneficial. Thus even a single "oil massage" differs according to constitution — this is the essence of personalization.

Ayurvedic basis

In the Vimanasthana of the Charaka Samhita, chapter 8, a detailed assessment of prakriti is presented, and among the ten-fold examination of the patient (Dashavidha Pariksha — the ten bases for examining a patient), prakriti is one principal basis. According to the Sushruta Samhita, Sharirasthana 4, the basic form of the constitution remains unchanged throughout life. Its alteration is regarded as a sign of death.

Scientific Basis (and its limits)

In recent years scientists have begun to examine an interesting question: does the "prakriti" that Ayurveda speaks of truly show up inside the body as well? Some studies have given a signal that "yes, it does." In 2018, Prasher and colleagues, on examining the blood of people of different constitutions, found that the way genes function inside their bodies and certain chemical parameters differed. That is, at the inner level, the bodies of Vata-, Pitta- or Kapha-predominant people showed some differences. Likewise, in 2015 Govindaraj and colleagues, on examining people's DNA, found it possible to distinguish which person was of Vata, Pitta or Kapha constitution — and that too without the influence of which ethnicity or region they came from. This result was surprising, because it showed that prakriti may not be mere guesswork but may be linked to the body's make-up. Yet these things must be understood without exaggeration. These studies showed only that prakriti and certain bodily features **appear together**. They did not prove that prakriti *creates* those features. The number of people examined in the studies was small. And it is not certain that the same person's constitution will always yield the same result when assessed by different vaidyas.

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Therefore the determination of prakriti must not be taken as an alternative to a modern "genetic test." Rather, it is a useful traditional way of helping to tailor treatment to the individual, which science too is now beginning to try to understand.

Summary

The Vata–Pitta–Kapha that arise from the five great elements are the functional foundation of Ayurveda. Constitution-assessment helps tailor treatment to the individual, but it is not an alternative to modern diagnosis.

Review Questions

- What are the five great elements?
- What are Vata, Pitta and Kapha respectively associated with?
- What is the difference between prakriti and vikriti?

Chapter 3 — A Comparison of the World's Healing Traditions

Touch, warmth and the use of herbs — these three are the shared foundation of many healing traditions across the world. Although geography and language differ, the custom of touching, fomenting and applying herbs to an aching body is found in almost every culture.

Kerala Ayurveda places special emphasis on medicinal oils and Panchakarma (the group of five purification procedures that cleanse the body). In the Nepali home tradition, massage with mustard oil and the use of household herbs remain current to this day. Far away in Korea, Chuna therapy (a manual method of adjusting the spine and joints) is mainly focused on the alignment of bones and joints, while Western craniosacral therapy (a method using extremely light touch around the head and spine) uses very gentle contact.

An interesting example of how interwoven these traditions are lies hidden in language itself. The word "champi" comes from the Sanskrit "chapayati" (to press or to knead). The English word "**shampoo**" comes from the Nepali word "chyapnu / champnu" (chāmpo — to press, to rub), derived from the Sanskrit "chapayati" (to press or to knead) — which is also the root of the head-massage word "champi." When the word entered English in 1762 its meaning was "to massage"; only later, around 1860, did it come to be used in the sense of "to wash the hair." That is, the root of today's word "shampoo" lies in the Nepali massage tradition itself.

But the claims of all these traditions are not uniform. Some have been well tested, some have not. Therefore this directory emphasizes among them the **evidence-supported shared mechanisms** (the inner processes by which an effect occurs) — such as relaxation, improved blood circulation, and the physical–mental effects of touch — and honestly presents the still-unproven claims as traditional belief rather than calling them "scientific truth."

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Summary

Many healing traditions stand on the shared foundation of touch, heat and herbs. Comparing them helps us understand shared mechanisms, but it is necessary to separate the claims on the basis of evidence.

Review Questions

- From which tradition does the word "shampoo" come?
- What is the difference between craniosacral and Chuna therapy?
- What is the evidence-supported shared basis of the various traditions?

Part 2: Establishing and Managing a Healing Center

Chapter 4 — Room/Spa Design, Environment and Equipment

The environment: the first step of treatment

The experience of a healing center begins not the moment the client steps inside, but before the door is even opened. As a person observes the surrounding environment, the body automatically shifts into an "alert" or a "calm" state. Warm light, soothing colors, clean air, a suitable temperature and a faint fragrance / music guide the client's nervous system away from stress toward a state of relaxation. The environment is therefore not mere decoration — it is the first, silent step of the treatment itself.

This is no imaginary claim. In Roger Ulrich's famous 1984 study, surgical patients placed in rooms from whose window trees and greenery could be seen recovered faster than patients in rooms looking onto only a wall, needed less potent pain-relieving medication, and nurses' notes about them were also more positive. The message is clear: the surrounding view and environment affect the body's very process of healing.

Addressing the five senses

Good design aims to calm all five of the client's senses:

Light (lighting): not a harsh white light, but a warm yellow / soft light should be used. A dimmer (a switch that adjusts brightness up and down) is useful for reducing glare. Where possible, natural window light is best.

Color (colour): on walls and curtains, calm, gentle colors — light green, blue, cream or earth tones — keep the mind at peace. Harsh red or garish colors instead increase arousal.

Air and scent (air & scent): the circulation of fresh, clean air (ventilation) is essential. A closed, stuffy room increases discomfort. This is where the role of a faint natural fragrance comes in. A review of 22 randomized controlled trials showed that the scent of lavender reduces anxiety, lowers blood pressure and heart rate, and even lowers the level of cortisol, the hormone linked to stress. But the fragrance must be kept faint. A strong smell can cause headache.

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Sound (sound): blocking outside noise and keeping soft, slow music or sounds of nature inside (flowing water, birdsong) creates a calm environment.

Temperature (temperature): the room should be neither cold nor hot, but moderately warm. Because the body is exposed during oil massage, a somewhat warm environment is necessary, otherwise the client may shiver.

Essential equipment

- **A comfortable massage table:** a height-adjustable, padded and sturdy table. It must be at a height that will not strain the therapist's back.
- **Oil warmer (a device to warm the oil):** warm oil is absorbed well by the skin and gives comfort; cold oil instead makes the body stiff.
- **Shirodhara stand:** a vessel/stand hung above the table for the treatment in which a stream of oil is poured onto the forehead.
- **Steam box (swedana device):** a chamber used to foment the body with steam, which softens the skin and increases the oil's effect.
- **Clean linen storage:** clean, washed towels and sheets for each client — this is essential to prevent infection.
- **An organized place to keep oils/herbs:** labeled jars/bottles, protected from light and heat and kept in order — which maintains quality and makes the work faster.

Safe infrastructure — mandatory

Being safe is a higher priority than looking beautiful:

- **Electricity:** because devices such as oil warmers and steam boxes run on it, wires and plugs must be safe, earthed and away from water. When oil and electricity are in the same place there is a risk of fire — caution is necessary.
- **Water:** a continuous supply of clean water, for hand-washing and hygiene.
- **Drainage:** proper channels for oil and water to flow away — it is wise to lay non-slip tiles so that a slippery floor does not cause a fall.

Ayurvedic basis

The importance of a suitable space is not a modern discovery. It has been mentioned for thousands of years in the Panchakarma procedures of Ayurveda. The texts emphasize that the treatment chamber (shala) should be safe from gusts of wind, dust, harsh sun and noise, and should be clean and of a kind that calms the mind. This traditional understanding and the modern research above both arrive at the same conclusion: *the place itself is medicine.*

Summary

Good design and a calm environment are not decoration but a part of the treatment — because the environment affects the client's nervous system and the very process of healing. Basic equipment makes the service high-quality, and safe infrastructure makes it

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dependable. Beauty, comfort and safety — the balance of these three is the foundation of a good healing center.

Review Questions

- Which elements of the environment increase relaxation?
- List five basic pieces of equipment for a center.



Chapter 5 — Hygiene, Safety and Infection Control

Hygiene is the foundation of client safety and professional trust. There must be a clear policy of changing linen after each client, disinfecting surfaces, and not reusing oil.

Area	Action	Frequency
Linen/towels	Change and wash in hot water	After each client
Massage table/surface	Wipe with an approved disinfectant	After each client
Oil/powder	Single use; do not contaminate the container	A fresh portion for each client
Therapist's hands	Wash/sanitize, nails short	Before and after the session
Steam box	Clean and dry	Daily and after use

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For safety, the temperature limits, time limits and emergency procedures for steam/heat should be written down and kept on hand. First-aid materials and a clear evacuation plan are mandatory.

Summary

Hygiene and infection-control must be based on written protocols. This is not only client safety but also a foundation of professional reputation.

Review Questions

- Which three tasks are mandatory after each client?
- In steam therapy, which safety document must be written down and kept?

Chapter 6 — Therapist Training, Ethics and Boundaries

The skilled therapist: the center of service quality

However good the room and however expensive the oil, the real quality of the service lies in the therapist's hands. A trained, honest therapist is the backbone of a healing center. For this reason training and ethics must walk together — skill alone is not enough; discernment is also needed.

What training must include

Basic knowledge of anatomy: a basic understanding of muscles, joints, nerves and blood vessels is essential. Without knowing where it is alright to apply firm pressure and where it is not, harm can result instead of benefit.

Hand technique: practice of correct pressure, speed, direction and rhythm. For example — in abhyanga, oil must be applied in the direction of hair growth (anuloma), otherwise the roots of the hair are damaged. Circular strokes are used on joints and long strokes on muscles.

Contraindication recognition: the ability to recognize in which conditions massage must not be done — this is the most important safety skill.

Emergency response: knowing what to do if the client becomes dizzy, faints, has chest discomfort or an allergic reaction — basic first aid and the protocol for referral to hospital must be known.

Contraindications: when massage must not be done

Here tradition and modern medicine agree to a remarkable degree.

The modern-medical view: massage is absolutely contraindicated for a person with deep vein thrombosis (DVT), because massage can dislodge the blood clot and carry it to the lungs, which can be life-threatening. Likewise, in conditions of fever, skin infection, open wounds, uncontrolled high blood pressure or complications of pregnancy, massage must not be done without a physician's advice.

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The Ayurvedic view: remarkably, Ayurveda set similar limits thousands of years ago. According to the Ashtanga Hridaya (Sutrasthana 2/9), abhyanga must not be done in a state of increased Kapha, immediately after shodhana (Panchakarma), or during ajirna (indigestion). In the traditional understanding, in fever and ama (the undigested, toxic material accumulated in the body), hot-oil massage can spread that disorder throughout the body, and is therefore considered contraindicated. The traditional advice is also not to perform full-body abhyanga immediately after eating, during pregnancy, and during menstruation.

These two traditions speak different languages, but the conclusion is the same: *when the body is in the midst of a healing process, forcibly increasing circulation is risky.*

Ethics and boundaries

These are the cornerstones of modern professional standards, and even international massage-therapy bodies regard them as mandatory:

Informed consent: before beginning treatment, what will be done, for how long, with what pressure — all of this must be explained to the client and consent obtained without any pressure. According to recognized codes of conduct, the informed consent of the client (or their guardian) must be obtained, in writing or orally, before treatment begins.

Respect for the right to stop: even if consent was given beforehand, the client may decline, modify or stop the treatment at any time — the therapist must fully respect this right. The moment any sign of discomfort appears, it must be stopped at once.

Proper draping: the treatment must be done with the parts of the body that should be covered properly covered with a towel/sheet, so as to ensure the client's safety, comfort and privacy.

Confidentiality: the client's health information and personal matters must not be disclosed to others without their permission.

Scope of practice: the therapist must provide only the services they know and that fall within their competence, and if a condition beyond their limits appears, must refer the client to an appropriate health worker.

The therapist must not diagnose disease or recommend medicines — that is the physician's work.

Ayurvedic basis

The discussion of the qualities of a good healer is old in Ayurveda too. The texts emphasize that a vaidya should possess these qualities — knowledge (understanding of the texts), skill (skill of the hands), purity (cleanliness and honesty) and a spirit of service. That is, in Ayurveda's view too, a good therapist is a person possessing both skill and character — exactly as today's professional ethics holds.

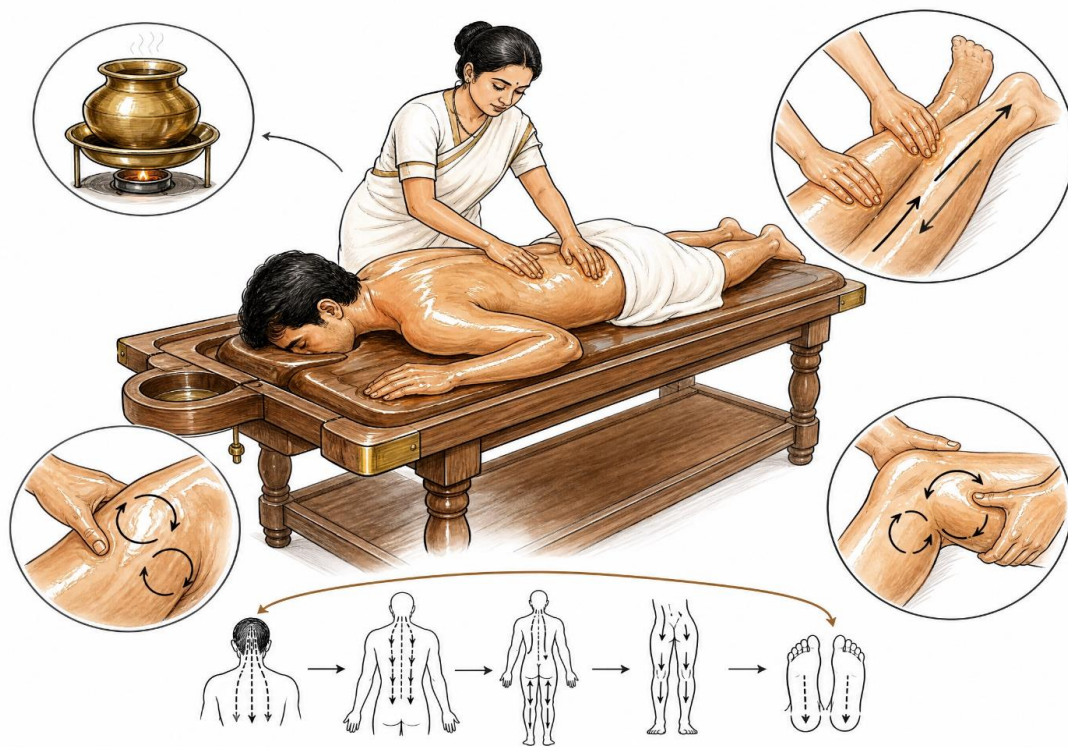
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Summary

Training, ethics and clear boundaries — these three together ensure safe and dignified service. A skilled hand is needed, but more than that, discernment is needed: knowing when to stop, respecting consent and confidentiality, and recognizing one's limits. Diagnosis and recommending medicines are not the therapist's work — the dignity of the service lies in this very awareness of limits.

Review Questions

- Why is informed consent necessary?
- What must the therapist not do?
- What is the purpose of draping?



Part 3: Oils and Medicated Preparations

Chapter 7 — Base Oils: Sesame, Coconut, Mustard

The choice of the base/carrier oil used to make a medicinal oil depends on the dosha, the season and the purpose. Below is a traditional comparison of the properties of the principal base oils.

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Oil	Traditional properties	Suited to (dosha/season)	Note
Sesame (Sesamum indicum)	Warm, Vata-pacifying, absorbed into the skin	Vata; cold season	The general base for abhyanga
Coconut	Cooling, light	Pitta; hot season	Preferred in heat / for Pitta
Mustard (Brassica)	Warm, sharp	Kapha; cold	Common in the Nepali home tradition; caution on sensitive skin

Summary

The base oil is chosen according to dosha and season: sesame for Vata, coconut for Pitta, mustard for Kapha/cold. The choice determines the experience and suitability of the treatment.

Review Questions

- Which oil is considered suitable for the hot season / for Pitta?
- What caution must be observed with mustard oil?

Chapter 8 — How to Make Medicated Oil (Taila): Sneha Kalpana

Three components, one purpose

The classical process of making a medicinal oil (medicated oil / taila) is called Sneha Kalpana in Ayurveda. Sneha Kalpana has three main components:

- **Base oil (Sneha** — the base unctuous substance such as sesame oil): the medium that carries the properties of the herbs.
- **Kwatha (the herbal decoction)**: a liquid made by boiling herbs in water.
- **Kalka (the herbal paste)**: a soft pulp made by grinding herbs.

The entire science of this method lies hidden in the very answer to the question of why these three are needed.

Murchana: purifying the oil first

Murchana is the pre-purification process of, before making the medicinal oil, heating the base oil with certain herbs over a low flame to remove its raw odor, moisture and impurities, and to make the oil more durable and therapy-worthy. Before cooking, the base oil is subjected to murchana — that is, by heating it with certain herbs over a low flame, the oil's raw odor, moisture and impurities are removed. This makes the oil more durable (less prone to going rancid) and suitable for therapy. In practice, during murchana about 25% of the oil may be lost (because the kalka absorbs it), so this should be accounted for in advance.

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The ratio: the classical formula

According to the Sharngadhara Samhita, the general ratio of kalka : oil : kwatha is 1 : 4 : 16. As a simple example, if you take 1 liter of oil, about 250 grams of kalka (paste) and 4 liters of kwatha (decoction) are needed. (Depending on whether the herb is hard or soft, the quantity of kwatha may vary.)

Step-by-step outline (traditional)

- **Murchana:** the base oil is purified by heating it with herbs.
- **Kwatha preparation:** the herbs are boiled in water and reduced until a quarter remains, to make the decoction.
- **Kalka preparation:** the herbs are ground into a soft paste.
- **Paka (cooking):** oil + kwatha + kalka are slowly cooked in the fixed ratio over a **low flame (mandagni — gentle heat)**. The flame must be kept low and steady, and it must be stirred from time to time — otherwise the kalka sticks to the vessel and burns (carbonization) and the oil is spoiled.
- **Siddhi-test:** definite signs are observed to check whether the oil is "ready" or not.
- **Straining and storage:** the oil is strained and kept in a clean, dry vessel.

The three degrees of paka and what each is for

On the basis of how dry the kalka is, three degrees of paka are distinguished: mridu paka (soft — the kalka remains moist), madhyama paka (the kalka can be rolled like a wick), and khara paka (hard — the kalka becomes completely dry and rough). For external massage such as abhyanga, **madhyama paka** is generally considered suitable.

Signs the oil is ready (siddhi-lakshana)

How is it known that the oil is cooked / the paka is complete? The traditional signs:

- **Varti test:** when the kalka is rolled with the fingers into a wick, if it burns in the fire *without crackling*, the water is judged to be fully dried out — this is the main proof of readiness.
- **Phena (foam):** the appearance of foam in the oil (phenodgama) is considered a sign that the paka is complete.
- **Odor and color:** the appearance of the prescribed fragrance and color.

Scientific Basis — why this method works

Behind the need for the three components is straightforward chemistry. Some of the active constituents of herbs are water-soluble, some are fat/oil-soluble. Sneha Kalpana is the process that extracts both kinds of active constituent — water-soluble and fat-soluble — from the herbs and transfers them into the oil. The kwatha (decoction) draws out the water-soluble constituents, the oil draws out the fat-soluble constituents, and the low heat slowly drives off the water while depositing those constituents into the stable oil. The varti test confirms that "the water has fully evaporated." Seen this way, this thousands-of-years-old method is in fact a well-organized extraction process — consistent with the concept that modern pharmacology adopts.

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Practical note

This process is detailed and technique-sensitive. Even a small error in heat can spoil an entire batch. Therefore, for commercial use it is practical to obtain the oil from an experienced maker or a certified supplier, and when making it oneself, to make it only under the supervision of a trained person.

Summary

Medicinal oil is made from the combination of murchana, kwatha and kalka, in the classical 1 : 4 : 16 ratio, by controlled cooking over a low heat. Its purpose is to gather both the water-soluble and fat-soluble constituents of the herbs into a single stable oil. Because the process is complex and subtle, it is wise to choose a certified source for quality and safety.

Review Questions

- What is the difference between kwatha and kalka?
- Why is murchana done?
- How is it checked that the oil is "siddha" (complete)?



 Note: Use stainless steel or thick bottom vessel with wide mouth. Heat should be mild to moderate throughout the process.

Chapter 9 — Principal Herbs and Their Properties

Below are some common herbs and their traditional uses. These details are based on traditional belief; before any medicinal use, check quality, dosage and interactions with an expert.

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Herb	Botanical name (Latin)	Traditional use	Caution
Ashwagandha	Withania somnifera	Considered strengthening / relaxation-supporting	Caution in pregnancy / drug interactions
Bala (bariyar / balu)	Sida cordifolia	Used in Vata-pacifying oils	Check quality/source
Brahmi	Bacopa monnieri	Considered to support mental calm	Dosage under expert guidance
Turmeric (besar)	Curcuma longa	Traditional use related to inflammation	Can stain; allergy check
Dashamoola	Dashamoola (a mixture)	Use related to swedana / Vata	Depends on the quality of the mixture

Summary

Although the traditional use of herbs is wide, dosage, quality and drug interactions are important. Expert consultation is recommended before use.

Review Questions

- What is the botanical name of ashwagandha?
- Which three things must be checked in using herbs?

Chapter 10 — Key Oil Recipes, Indications and Scientific Basis

What the skin absorbs, and what it does not

To understand the effect of a medicinal oil, one must first understand what the skin allows to penetrate. The outermost layer of the skin, the **stratum corneum**, is like a strong wall. Its structure is like "brick and mortar": dead skin cells (the bricks) bound by a layer of fat (the mortar). This is the main barrier preventing foreign substances from entering.

What kind of molecule does this wall let through? According to the "500 Dalton rule" shown by research, generally only molecules with a molecular weight smaller than 500 Daltons can penetrate the skin; molecules larger than that cannot cross the stratum corneum. Moreover, fat/oil-soluble (lipid-soluble) molecules penetrate the skin more easily than water-soluble molecules, because that "mortar" is itself made of fat.

In practical terms: fatty acids and certain small sesquiterpene / alkaloid-class molecules can cross the skin, but most large or water-soluble molecules do not easily reach the blood.

From this, two things become clear. First, the local effect of a medicinal oil is understandable and reliable. It gives effects such as softening and nourishing the skin, increasing local blood circulation, mild anti-inflammatory action, and the relaxation that comes from touch. Second, regarding the systemic claim that "oil produces a medicinal effect throughout the body via the skin," because the very pathway for large medicinal

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molecules to cross the skin and reach the blood is seen to be narrow, this appears to rest more on traditional belief than on "scientific fact."

In one controlled trial on 104 patients with knee osteoarthritis, applying sesame oil to the skin was no less effective in reducing pain than diclofenac gel (a common modern pain-relieving ointment). This is a notable result. It shows that locally, oil can truly work.

But here another side must also be considered. In another trial, on patients with limb trauma, sesame oil made no statistically significant difference in pain. That is, even the local effect varies according to the condition. It is not that every oil is equally effective for every problem.

Principal oils and their indications (representative oils & indications)

Below are shown some common oil classes, their traditional indications, and the evidence status to date:

Oil class	Traditional indication	Evidence status
Sesame-based warm oil (Vata-pacifying)	Dryness of joints and muscles, strength, pain	Some evidence of local benefit in joint pain
Coconut-based cooling oil (Pitta-pacifying)	Heat of the skin, burning of the scalp, irritability	A general basis for skin-cooling / nourishment
Herb-infused stimulating oil (Kapha-pacifying)	Heaviness, sluggish circulation	Mainly traditional; a basis in local stimulation

Source-note: in the table below, not all the herbs of each oil but only the main herb that characterizes it has been listed, so that it can easily be understood what is principal in which oil. If you are going to make an oil yourself or have it made, its full herb-list, correct proportions and cooking method must be taken from a validated Ayurvedic formulary text — such as the *Ayurvedic Formulary of India*, *Sahasrayoga*, or *Bhaishajya Ratnavali*. In these texts standard measures are written, by which both the quality and the safety of the oil are maintained.

Table: Key Medicated Oils — Indications & Sources

Oil (Taila)	Base & defining herbs	Main indications	Use	Classical source	Evidence status
Mahanarayan a Taila	Sesame oil + Dashamoola, Bala, Ashwagandha, Shatavari (≈50+ herbs)	Vata disorders, joint and muscle pain, stiffness, nervous weakness, paralysis	Abhyanga, basti	Bhaishajya Ratnavali; Sahasrayoga	Traditional; RCT evidence of local benefit of sesame-based joint oil in joint pain

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Dhanwantharam Taila	Sesame oil + Dashamoola, Bala, etc. (~40+ herbs)	Daily full-body nourishment, postnatal/post-delivery support, nerve strengthening	Daily abhyanga	Ashtanga Hridaya; Sahasrayoga	Mainly traditional
Ksheerabala Taila	Sesame oil + Bala (Sida cordifolia) + cow's milk	Nervous weakness, headache/neuralgia, sensitive skin, postnatal; gentle (also suitable in Pitta)	Abhyanga, shirodhara, basti	Sahasrayoga; Ashtanga Hridaya (Chikitsa 21)	Mainly traditional
Pinda Taila	Sesame oil + Manjishtha, Sariva, Sarjarasa, beeswax (maina)	Pitta-type burning, vatarakta (gout-like joint inflammation/burning)	Cooling local application/abhyanga	Ashtanga Hridaya (Chikitsa 22); Charaka (Chikitsa 29)	Mainly traditional
Jatyadi Taila	Sesame oil + Jati (jasmine/juhi), Nimba, Haridra, Manjishtha, Padmaka, Lodhra, etc.	Wound-healing, non-healing wounds/ulcers, burns, fissures/piles, skin infection	External application (on wounds)	Classical (Sushruta-based tradition)	Traditional + early/limited studies on wound-healing
Anu Taila	Sesame oil + dozens of herbs (multi-stage processing)	Nasya (nasal) — head, ear-nose-throat, sinus (not for body massage)	Nasya (through the nose)	Ashtanga Hridaya (Sutrasthana 20)	Mainly traditional
Neelibhringadi Taila	Sesame/cocconut oil + Bhringaraja, Nili, Amalaki, etc.	Hair fall, premature graying, hair growth, scalp-cooling	Application to head/hair	Classical (Sahasrayoga tradition)	Mainly traditional

How to read the table above: the uses written in the "indication" column above are mainly based on the old texts of Ayurveda — that is, tradition has been using these oils in such conditions. These oils are generally safe and widely used in external (applied to the skin) use, and for some — especially for sesame-based joint oils — even modern scientific evidence of reducing local pain is found. But one thing must be clear: many of the (systemic) claims that "oil penetrates through the skin and produces effects throughout the body" are still unproven. They remain at the level of traditional belief. Therefore read the "indication" column not as a certain result but as a *traditional basis*, and always read it

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together with the adjacent "evidence status" column, which shows how much has been confirmed scientifically.

Summary

The structure of the skin helps explain how reliable the local effect of oil is (skin-nourishment, local anti-inflammatory action, relief of pain). In some conditions even modern evidence is found to support it. Because large / water-soluble molecules do not reach the blood, the claim of "systemic medicinal effect" rests on limited evidence. Therefore it is wise to understand the effect of medicinal oil on the basis of both traditional experience and evidence, and to make good use of it.

Review Questions

- What kind of molecules are easily absorbed through the skin?
- What is the difference in evidence between the local and the systemic effect of oil?

Part 4: Core Therapies

Chapter 11 — Abhyanga (Medicated Oil Massage)

1. Introduction and Meaning

Abhyanga is a rhythmic massage performed in a fixed direction by applying warm medicinal oil (medicated oil / taila) over the whole body. The Sanskrit words "abhi" (towards) and "anga" (limb/body) combine to mean "touch towards the limbs." It is a basic preventive practice (svasthavritta) that falls under the dinacharya (daily regimen) of Ayurveda.

In Ayurveda, abhyanga is considered a Vata-pacifying action — because dryness, cold and mobility are the qualities of Vata, and the unctuousness (snigdha) and warmth (ushna) of oil are traditionally held to bring them into balance.

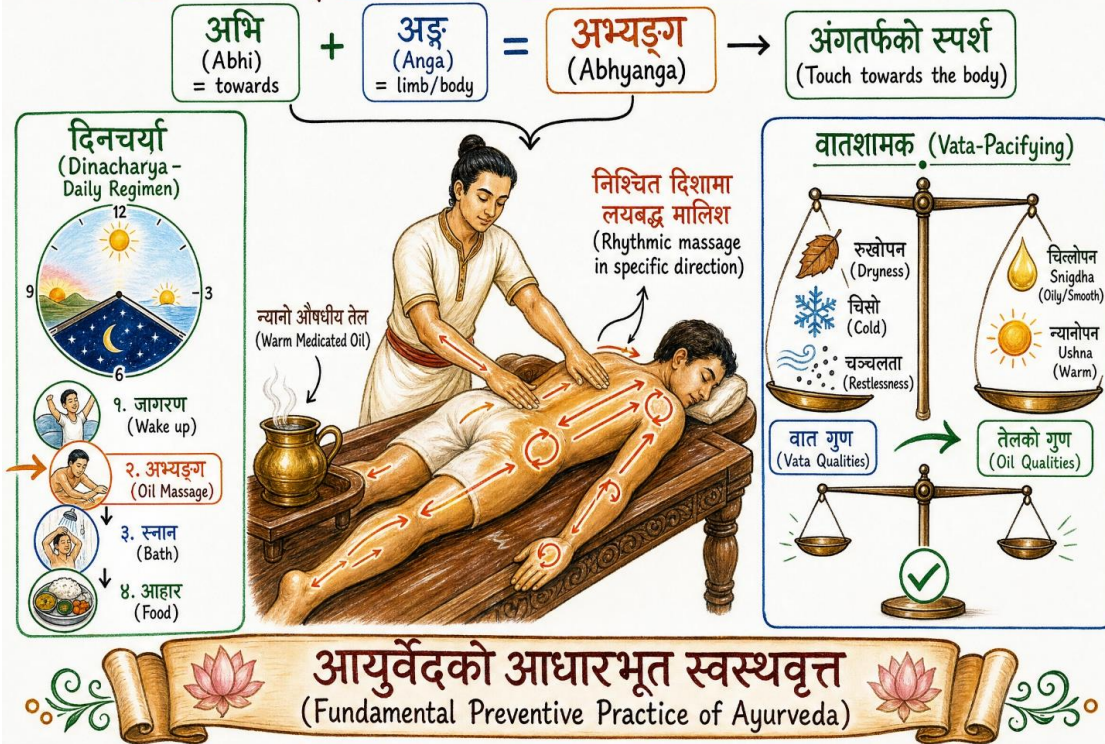
2. Historical and Cultural Background

Abhyanga is mentioned in classical texts such as the Charaka Samhita and the Ashtanga Hridaya. In the Kerala tradition it is used as the preparatory step (purvakarma) of Panchakarma.

In Nepal the corresponding tradition is "oil massage" — especially the custom of massaging newborn infants and postpartum mothers with mustard oil (Brassica). Both this home practice and classical abhyanga rest on the same basic principle — touch, warmth and the nourishment of oil.

The historical fact that the head-massage word "champi" became "shampoo" in English is an example of the worldwide influence of this tradition.

अभ्यङ्ग (Abhyanga) — अंगतर्फको स्पर्श



3. Indications (for which dosha/condition)

- Vata imbalance: dry skin, cracking joints, fatigue
- Stress and insomnia
- Muscle pain and stiffness
- General health-promotion and daily wellness (dinacharya)

4. Contraindications and Precautions

- The state of having just eaten (do not massage while digestion is incomplete)
- Fever and acute infection
- Indigestion or a state of ama (toxin)
- On areas of the skin with wounds, infection, eczema or ringworm
- In pregnancy, do not perform deep massage of the abdominal area without an expert's advice
- Caution in deep-vein problems (DVT) or bleeding disorders

5. Materials and Equipment

- Medicated oil — according to season and dosha
- A vessel or warmer for heating the oil (up to ~38–40°C)
- A warm, draft-free room and a comfortable massage table
- Clean towels, sheets and draping cloth
- Warm water/steam for the bath afterward

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6. Oils/Medicines Used

Generally sesame oil (*Sesamum indicum*) is used as the base oil, because it is considered warm, Vata-pacifying and well absorbed into the skin.

For a Pitta constitution or in the hot season, coconut oil or a cooling medicinal oil is chosen. To increase strength, Bala taila (containing *Sida cordifolia*), and for Vata, Mahanarayana taila, are used in the tradition.

7. Preparation

Keep the room temperature warm, and the therapist prepares by trimming the nails and washing the hands.

Ask the client to use the toilet, remove jewelry and breathe comfortably. Conduct a brief consultation and check the contraindications.

Warm the oil to mildly warm (a temperature bearable on the palm) — never make it scalding hot.

8. Detailed Step-by-Step Procedure

- Seat the client comfortably and begin from the head (*shiroabhyanga*), in light circular movements.
- Then apply oil to the ears, neck and shoulders and stretch.
- On the arms and legs use long, straight strokes toward the long bone, and circular movements on the joints.
- On the abdomen and chest, light clockwise circular movements — following the natural direction of the digestive region.
- On the back and both sides of the spine, long strokes from top to bottom; do not apply direct pressure on the spine.
- Special attention to the soles (*Padabhyanga*) — light pressure on the marma points.
- Massage with even, rhythmic pressure for a total of 14–18 minutes so as to cover the whole body.
- At the end give a few minutes of rest, then suggest *swedana* (steam) or a warm bath.

9. Duration and Frequency

One session is generally 45–60 minutes (massage ~20–30 minutes + rest/steam).

For health-promotion, 1–2 times weekly; in a therapeutic course it is sometimes done for 7–14 consecutive days (under expert guidance).

10. Post-Treatment Care

- 10–15 minutes of rest after the massage; then a bath with warm water.
- Use harsh soap sparingly in the bath so that the nourishment of the oil remains.
- Drink warm water; do not immediately eat cold, heavy or fried food.
- Adequate rest through the day; do not do strenuous exercise immediately.

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11. Benefits

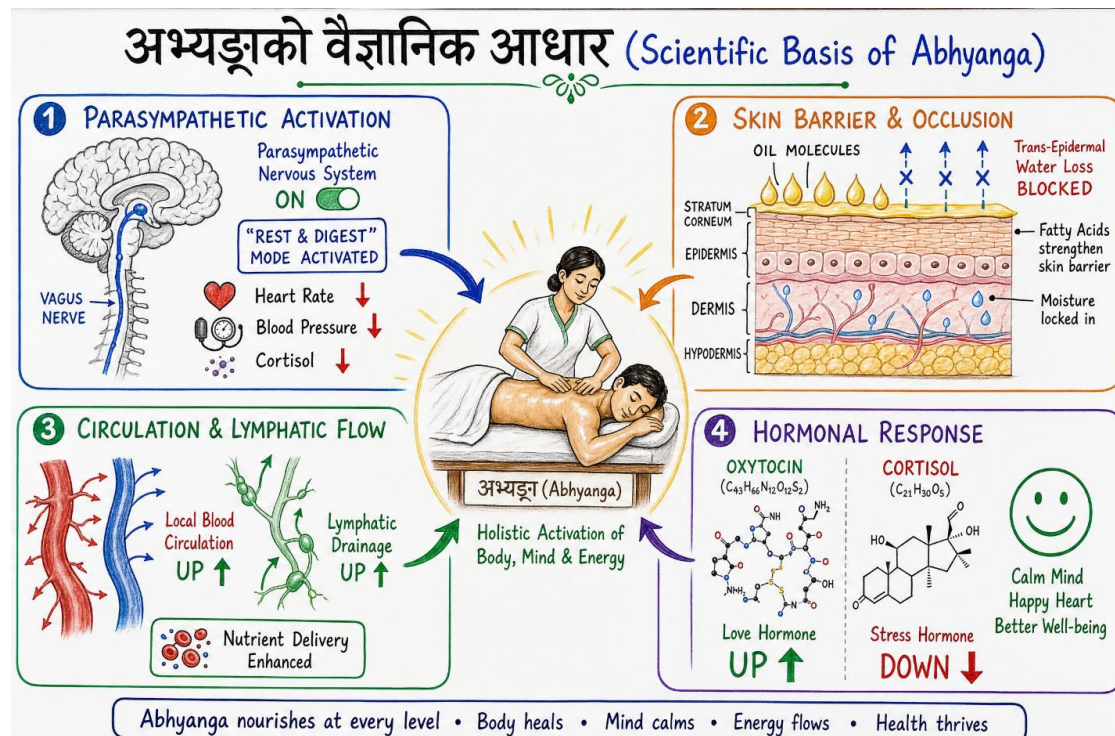
- A felt reduction of muscle tension and stress
- Improvement in sleep quality
- Softer and smoother skin
- A felt increase in the flexibility of joints and limbs
- The experience of overall relaxation and mental calm

12. Scientific Justification

Touch and rhythmic massage activate the parasympathetic nervous system, bringing on a "rest-and-digest" state, for which there is evidence that it helps lower heart rate and blood pressure. Some studies have shown cortisol (the stress hormone) to fall after massage, though the size of the studies is small.

Because the oil forms an unctuous barrier on the outer layer of the skin (stratum corneum) that prevents water from evaporating (occlusion), the skin softens; the fatty acids of sesame/coconut support the barrier function of the skin.

There is a general physiological basis that massage increases local circulation and lymphatic flow. But on the question of how much of the active constituents of the herbs dissolved in the oil reach the blood, the study evidence is limited — therefore it is honest to present the medicinal effect as "traditional belief" rather than as "evidence-supported."



13. Business / Center Note

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Abhyanga can become the "signature/base service" of many healing centers — low investment, high client satisfaction.

Building a package by combining it with shirodhara or swedana raises the average revenue; explaining the choice of oil and the experience to the client builds trust.

Summary

Abhyanga is a full-body massage performed with warm medicinal oil, whose main traditional purpose is Vata balance and relaxation. Scientifically, its relaxation effect is seen to be linked to parasympathetic activation and the nourishment of the skin, but the evidence for the systemic effect of the herbs is limited.

Review Questions

- Why is sesame oil usually chosen for abhyanga?
- In which three conditions must abhyanga not be done?
- What happens in the body when the parasympathetic nervous system is activated?
- The word "champi" is the source of which English word?

Chapter 12 — Shirodhara

1. Introduction and Meaning

"Shirodhara" is formed by joining two Sanskrit words — *shiras* (head) and *dhara* (a continuously flowing stream). That is, "a continuous stream poured upon the head."

What this treatment is: in shirodhara, a warm liquid — usually a medicinal oil — is poured from a vessel, from a fixed height, in a rhythmic and continuous manner onto the very center of the person's forehead, between the two eyebrows (the "third eye"). The person lies comfortably on their back, and the stream is slowly moved across the forehead. This usually goes on for 30–45 minutes.

What kind of liquid is used: not always oil alone — different liquids are used as needed:

- *Taila dhara* — medicinal oil, the most common.
- *Takra dhara* — medicated buttermilk, for heat in the body and for insomnia.
- *Ksheera dhara* — milk, for a cooling and nourishing effect.
- *Jala / kwatha dhara* — water or an herbal decoction.

Why it is renowned: this treatment is famous mainly for mental calm, stress, anxiety and insomnia. Because the continuous, predictable stream concentrates the mind and brings it into a calm, meditative state, it is popular in healing centers as a "premium experience."

Classical basis

Shirodhara is in fact a form of the old Ayurvedic concept of **murdha taila** (the method of applying oil to the head). The texts describe four methods of applying oil to the head — abhyanga (massage), seka / dhara (pouring), pichu (placing an oil-soaked cloth) and basti

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(retaining oil); shirodhara falls among these under the *seka / dhara* method. This technique was refined especially in the Ayurveda tradition of Kerala. The center of the forehead is considered in Ayurveda to be the sensitive *sthapani marma* point, the stimulation of which is believed to affect the mind and the nerves.

Scientific Basis (what has been observed)

Modern studies have begun to measure some of the effects of shirodhara:

- In patients with insomnia, shirodhara has been found to reduce the time taken to fall asleep, increase total sleep duration and improve sleep quality.
- As a mechanism, it influences the body's stress system (the HPA axis), lowering the stress hormone cortisol and increasing the alpha and theta brainwaves associated with relaxation in the brain.
- The gentle touch-stimulation of the trigeminal nerve in the skin and hairs of the forehead is held to affect the thalamus, bringing the mind into a calm, meditative state.

These studies are mostly small in size, and shirodhara is often examined in combination with yoga or other treatments. Therefore the basis for shirodhara as "helpful in stress and sleep" is strong, but sufficient scientific basis to take it as a definitive therapy that cures any disease does not appear to be reached.

SHIRODHARA

• THERAPY PROCEDURE •

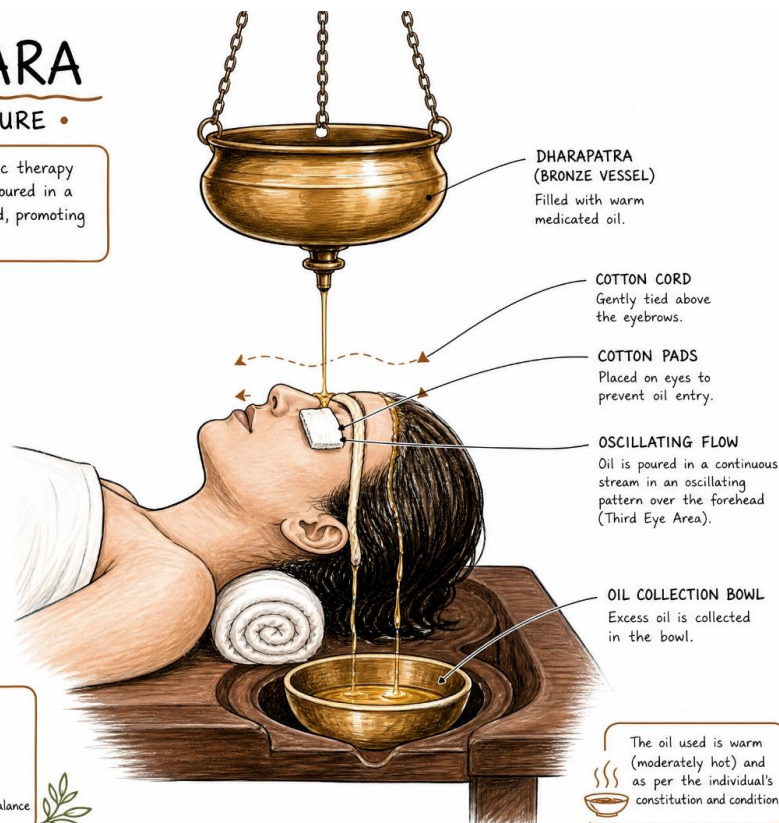
Shirodhara is a classical Ayurvedic therapy in which warm medicated oil is poured in a continuous stream on the forehead, promoting deep relaxation and rejuvenation.

PROCEDURE STEPS

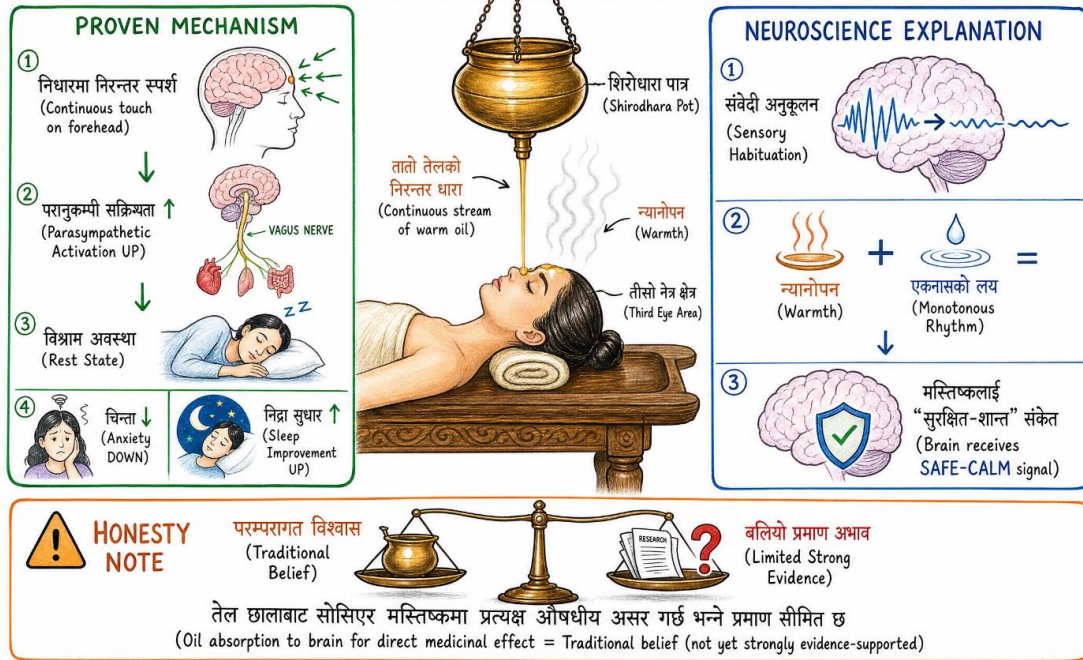
- 1 Patient lies in a comfortable supine position.
- 2 Eyes are covered with cotton pads to prevent oil entry.
- 3 A cotton cord is gently tied above the eyebrows.
- 4 Warm medicated oil is poured in a continuous stream from the Dharapatra (bronze vessel).
- 5 The oil is directed in an oscillating movement over the forehead (Third Eye Area).
- 6 Excess oil flows to the sides and is collected in the oil collection bowl.
- 7 Therapy is continued for the prescribed duration.

BENEFITS

- Calms the mind and reduces stress
- Improves sleep and concentration
- Nourishes the nervous system
- Relieves headache, anxiety and fatigue
- Promotes mental clarity and emotional balance



शिरोधाराको वैज्ञानिक आधार (Scientific Basis of Shirodhara)



2. Historical and Cultural Background

Shirodhara is a treatment that has become a distinctive identity of Kerala Ayurveda and is considered a form of the murdha taila (head-oleation) tradition. This idea of pouring a continuous liquid onto the head shows a philosophical similarity with the calm-inducing practices of various cultures, although the techniques differ.

3. Indications (for which dosha/condition)

- Stress, anxiety and mental fatigue
- Insomnia
- Headache and migraine-related tension
- Restlessness arising from a Vata-Pitta imbalance

4. Contraindications and Precautions

- Wounds, infection or ringworm on the skin of the forehead/head
- Recent head injury or serious neurological conditions (do not do without expert advice)
- Caution in uncontrolled high blood pressure or serious heart disease
- Fever, acute infection or a state of having caught a severe cold
- In pregnancy, only under expert guidance

5. Materials and Equipment

- A shirodhara stand and a dhara pot with a small hole for a continuous drip-drip flow
- An arrangement to keep the oil warm and a vessel to recollect it

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- A soft pad to cover the eyes and a support to hold the head
- Clean towels, draping cloth, and the massage table

6. Oils/Medicines Used

In oil-based shirodhara, warm sesame oil or a medicinal oil such as Ksheerabala is usually used. Oil containing Brahmi (*Bacopa monnieri*) is traditionally chosen for mental calm. In Takradhara, medicated buttermilk is used instead of oil.

7. Preparation

Set the height of the stream at about four finger-widths (~8–10 cm) from the forehead and set the stand so that the stream falls on the center of the forehead (near the point between the eyebrows).

Keep the oil at an even warmth (~38–40°C); cover the client's eyes with a soft pad.

Prepare the body before the session with a short abhyanga or shiroabhyanga.

8. Detailed Step-by-Step Procedure

- Lay the client on their back and position the head under the stand.
- Pour warm oil into the dhara pot and begin a continuous, even-paced stream onto the forehead.
- Move the stream over the forehead in a gentle left–right motion so that the surface is covered evenly.
- Recollect the oil and keep it warm, maintaining continuity.
- Keep the stream going for the prescribed time (usually 30–45 minutes).
- After stopping the stream, work the remaining oil into the head with a light massage and give a few minutes of rest.

9. Duration and Frequency

One session is 30–45 minutes (apart from preparation and rest).

In a therapeutic course, usually 7–14 consecutive days; for health-promotion, weekly/fortnightly.

10. Post-Treatment Care

- At least 15–30 minutes of quiet rest after the session; do not get up abruptly.
- Keep the head warm and avoid cold air/cold water for a few hours.
- As far as possible, adopt a calm, low-stimulation routine for that day.

11. Benefits

- The experience of deep mental relaxation and calm
- Many clients feel an improvement in sleep
- The experience of relief in stress-type headache
- An overall feeling of "centeredness" or focus

12. Scientific Justification

There is ample physiological basis that continuous, predictable touch-stimulation on the forehead increases parasympathetic activity and takes the body into a state of relaxation. Some small studies have given a signal of improvement in anxiety and sleep after shirodhara, but because the sample is small and the quality mixed, the conclusion cannot be taken as certain — the evidence is limited.

The explanation that the warmth and uniform rhythm produce sensory habituation, giving the brain a "safe-calm" signal, is consistent with neuroscience.

Strong evidence to confirm the traditional claim that oil is absorbed through the skin and produces a direct medicinal effect on the brain is not available; therefore it is appropriate to present it as traditional belief.

13. Business / Center Note

Shirodhara is a high-value "signature experience" — combined with a calm environment, fragrance and music, it can be made into an unforgettable experience.

A "relaxation package" of abhyanga + shirodhara + steam raises the average sale price; but a clear policy on hygiene and the reuse of oil is necessary.

Summary

Shirodhara is a deep relaxation treatment performed by pouring a continuous stream of warm liquid onto the forehead. Its calming effect is linked mainly to continuous sensory stimulation and parasympathetic activity; the evidence for the systemic medicinal claim, however, is limited.

Review Questions

- On which part of the forehead should the stream in shirodhara be poured?
- What is the difference between takradhara and ordinary shirodhara?
- In which conditions is expert consultation mandatory before doing shirodhara?
- To which physiological system can the relaxation effect of shirodhara be linked?

Chapter 13 — Pizhichil and Njavarakizhi

1. Introduction and Meaning

Pizhichil is a massage performed while pouring a continuous stream of warm medicated oil over the whole body. In Ayurveda it is also called "Kayaseka" or "Sarvanga Dhara." Njavarakizhi, or Shashtika Shali Pinda Sweda, is a swedana (fomentation) method in which a special kind of rice (navara rice), cooked in milk and an herbal decoction, is tied into a cloth bolus and rubbed over the body. Both of these treatments are special Keralan Panchakarma methods used to nourish the body and strengthen the nervous system.

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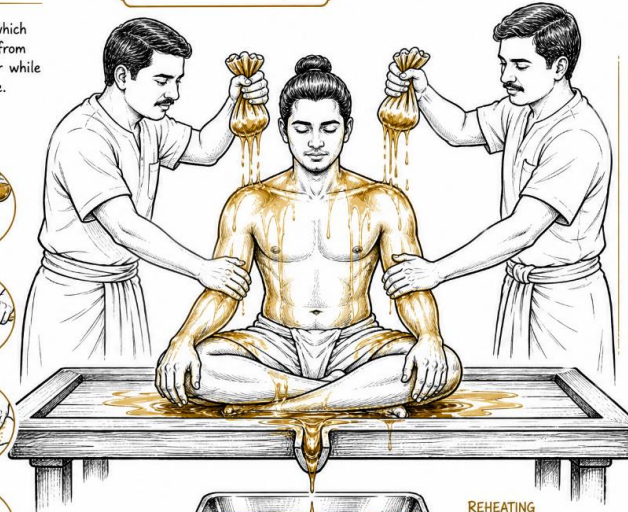
PIZHICHIL (AYURVEDIC ROYAL OIL BATH THERAPY)

A unique Ayurvedic therapy in which warm medicated oil is squeezed from cloth pieces in a rhythmic manner while performing synchronized massage.

Medicated Oil
(Taila)
Warm & Therapeutic

PROCEDURE

- 1 Warm medicated oil is poured on cloth pieces.
- 2 Two therapists simultaneously squeeze the oil over the patient's body.
- 3 Synchronized massage strokes are performed using the hands while oil continues to flow.
- 4 Oil is collected, filtered and reheated for continuous use.



OIL COLLECTION
Oil is collected in a stainless steel tray.



REHEATING
Collected oil is filtered and gently reheated to maintain the therapeutic warmth.



BENEFITS

- Nourishes body tissues and improves skin luster
- Relaxes muscles and nervous system
- Strengthens joints and improves mobility
- Promotes deep relaxation, mental clarity and rejuvenation
- Enhances immunity and vitality

INDICATIONS

- Vata disorders
- Muscle weakness
- Joint stiffness
- Stress, anxiety, insomnia
- General debility
- Rejuvenation & wellness

Duration: 45 - 60 minutes
(Depending on individual condition)

A Royal Therapy for
Holistic Nourishment,
Strength & Rejuvenation

PREPARATION OF NAVARAKIZHI

1. Cooking Navara Rice in Milk



Navara rice is cooked in milk on gentle heat until soft and well nourished.

2. Medicated Decoction



Herbal decoction prepared with medicinal herbs is added to the cooked rice and milk mixture.

3. Preparing the Bolus (Potali)



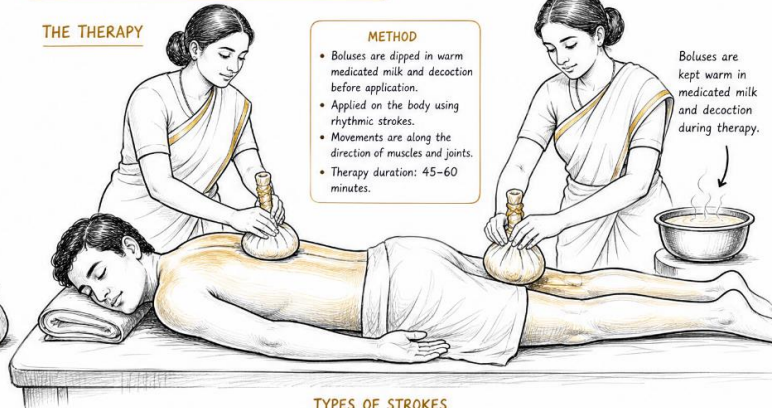
The warm rice mixture is placed in a clean cotton cloth and tied securely to form a bolus.

NJAVARAKIZHI (NAVARAKIZHI) THERAPY

Ayurvedic Rice Bolus Massage

A nourishing and rejuvenating therapy in which boluses (potali) of cooked Navara rice, soaked in warm medicated milk and herbal decoction, are used to massage the body in rhythmic strokes.

THE THERAPY



METHOD

- Boluses are dipped in warm medicated milk and decoction before application.
- Applied on the body using rhythmic strokes.
- Movements are along the direction of muscles and joints.
- Therapy duration: 45-60 minutes.

Boluses are kept warm in medicated milk and decoction during therapy.

BENEFITS

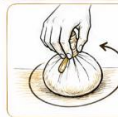
- Nourishes and strengthens tissues (dhatus)
- Relieves pain and stiffness
- Improves circulation and joint mobility
- Promotes muscle relaxation and sleep
- Enhances skin lustre and complexion
- Supports overall rejuvenation and vitality



Sliding Strokes
(Anuloma)



Reverse Strokes
(Pratiloma)



Circular Strokes
(Mandala)



Zig-zag Strokes
(Viloma)



Tapping Strokes
(Thapana)

Best suited for vata disorders, debility, arthritis, paralysis, muscle wasting, insomnia, and for post-illness rejuvenation.



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2. Historical and Cultural Background

Both of these treatment methods were developed and refined especially in the Kerala province of South India. Because in ancient times kings and emperors used these methods to maintain their physical strength and youthfulness, Pizhichil is also called the "Treatment of Kings." The "Shashtika Shali" used in Njavarakizhi is a special rice with medicinal properties that ripens in 60 days, the description of which is found in the ancient Ayurvedic texts.

3. Indications (for which dosha/condition)

- **Vata disorders and neurological problems:** paralysis, Guillain-Barré (GB) syndrome
- **Joint disorders:** osteoarthritis, rheumatoid arthritis
- **Muscular dystrophy and weakness**
- **Chronic fatigue and signs of aging (anti-aging)**

4. Contraindications and Precautions

- In a state of acute fever and infection
- In a state of excess ama (toxins) in the body or of indigestion
- In a state of greatly increased Kapha dosha and severe obesity (especially Pizhichil)
- On areas of the skin with serious wounds or infection

5. Materials and Equipment

- For Pizhichil: 3 to 5 liters of medicinal oil, a vessel to heat the oil, a special cloth or sponge to pour the oil, a special droni (massage table).
- For Njavarakizhi: navara rice, cow's milk, Bala-root decoction, cotton cloth (to make the bolus), a vessel for heating.
- A warm, draft-free room.

6. Oils/Medicines Used

In Pizhichil, Dhanwantharam taila, Ksheerabala taila, Mahanarayana taila or Sahacharadi taila is generally used. In Njavarakizhi, the navara rice is cooked in milk and a decoction of Bala (*Sida cordifolia*).

7. Preparation

Keep the room temperature warm. For Pizhichil, warm the oil to a temperature the body can bear. For Njavarakizhi, cook the rice and prepare 4 to 8 boluses, and keep the remaining milk-decoction mixture warm over a low flame so that the boluses can be dipped in it to keep them warm. Prepare the patient with a light abhyanga.

8. Detailed Step-by-Step Procedure

Pizhichil:

- Two to four therapists stand on either side of the patient.

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- A cloth or sponge dipped in warm oil is squeezed from a fixed height over the patient's body, pouring a continuous stream of oil.
- The pouring of oil and the light hand-massage are done together, rhythmically.
- This process is done in various postures (sitting, lying on the back, lying on the side).

Njavarakizhi:

- It is begun after giving the patient a light oil massage.
- The rice bolus dipped in the warm milk-and-decoction mixture is rubbed over the body with light pressure.
- When the bolus begins to cool, it is dipped again in the hot mixture (to maintain the temperature continuously).
- The rice pulp inside the bolus gradually comes out and adheres to the skin, which is helped to be absorbed into the body by massaging.
- At the end, the pulp adhering to the body is wiped off and cleaned.

9. Duration and Frequency

One session is usually 45 to 60 minutes. For a therapeutic course it is done for 7, 14, or 21 consecutive days.

10. Post-Treatment Care

- After the treatment, cover the patient with warm clothing and allow 15–20 minutes of rest.
- Then bathe with warm water (after Njavarakizhi, bathing with herb-infused water is best).
- Avoid cold air, cold water and cold food.
- Take only light and hot food.

11. Benefits

- Provides deep nourishment and strength to the muscles and nervous system.
- Reduces joint pain, swelling and stiffness.
- Brings a notable improvement in blood circulation.
- Increases the glow of the skin and reduces signs of aging (anti-aging).

12. Scientific Justification

In Pizhichil, the continuous stream of warm oil and the massage produce vasodilation (widening of the blood vessels), increasing local blood circulation, which shows an analgesic (pain-reducing) effect. The rice and milk used in Njavarakizhi contain carbohydrate and protein, which it is believed are partially absorbed (transdermal absorption) through the skin pores opened by the fomentation, nourishing the tissues. The heat reduces muscle spasm.

13. Business / Center Note

Both of these treatments can be presented as a "Premium Rejuvenation Package." These treatments raise the standard of a spa or healing center. However, because they require a great deal of material and skilled manpower, their pricing should accordingly be high and premium.

Summary

Pizhichil and Njavarakizhi are two excellent nourishing and strengthening treatments of Ayurveda. Pizhichil uses a stream of warm oil, while Njavarakizhi uses a bolus of medicinal rice. Both of these methods are considered extremely effective in Vata disorders, muscle wasting and nervous problems.

Review Questions

- Why is Pizhichil called the "Treatment of Kings"?
- Which special kind of rice is used in Njavarakizhi?
- In which conditions (contraindications) must these treatments not be done?
- How is the temperature of the bolus maintained during Njavarakizhi?

Chapter 14 — Udvartana (Herbal Powder Massage)

1. Introduction and Meaning

In the name **Udvartana**, *ud* (upward) and *vartana* (rubbing/scrubbing) are joined — that is, "rubbing upward, in the direction opposite to the hair." This very directional feature is the identity of this treatment.

What this treatment is: Udvartana is a massage performed with a dry or semi-wet herbal powder (*churna*) on the body, in the direction exactly opposite to hair growth (against hair growth), with sufficient pressure. The pressure should be such that the effect reaches the layer beneath the skin.

How it differs from abhyanga: understanding this difference is important. Abhyanga (oil massage) is in the direction of the hair (*anuloma* — with the grain), warm and calming — suitable for Vata. Udvartana, by contrast, is against the hair (*pratiloma* — against the grain), dry and stimulating — suitable for Kapha. One calms, the other activates/awakens.

Two types: the texts distinguish two forms of *udvartana* —

- *Udgharshana* — done with only dry powder, without mixing oil; bringing more dryness to the body, mainly for the purpose of reducing Kapha and fat.
- *Utsadana* — done by mixing oil/*sneha* into the powder to make a paste; for the purpose of improving the radiance, beauty and color of the skin (used especially in cosmetics).

Why it is used: Udvartana is used in the tradition mainly for Kapha imbalance, excess fat (*meda*) and physical heaviness, and is considered more stimulating than *abhyanga*.

UDVARTANA (Ayurvedic Herbal Powder Massage)

WHAT IS UDVARTANA?

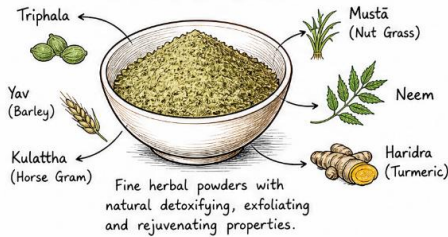
Udvartana is a traditional Ayurvedic therapy in which finely milled herbal powder is massaged on the body with upward strokes (against the direction of hair growth) to promote health and balance.



BENEFITS

- Reduces excess fat and promotes weight management
- Improves blood circulation
- Tones and tightens skin
- Helps reduce cellulite
- Enhances lymphatic drainage and detoxification
- Improves metabolism and energy
- Promotes a feeling of lightness and well-being

HERBAL POWDER MIXTURE



HOW IT IS DONE

1. The body is lightly oiled or kept dry as per constitution.
2. Herbal powder is applied on the body.
3. Massage is performed with firm, rhythmic upward strokes (against the direction of hair growth).
4. After the session, excess powder is removed and the body is cleansed.

IDEAL DURATION

⌚ 20 - 40 MINUTES

FREQUENCY

3 - 6 TIMES PER WEEK (AS ADVISED)

Note: To be done under the guidance of a qualified Ayurvedic practitioner.

उद्वर्तन (Udvartana – Herbal Powder Massage)

शब्द व्युत्पत्ति
(Etymology)

उद (Ud) ↑
= upward

+

वर्तन (Vartana) ↻
= movement/rubbing

= उद्वर्तन
= Upward rubbing massage

↑↑↑ ऊर्ध्व दिशा
(Upward Direction)

प्रयोग हुने जडीबुटी (Herbs Used)

1. त्रिफला चूर्ण (Triphala churna)
2. कुल्कुलाथा (कोप्रसोको पिठो) (Kulkulaththa / Horse gram flour)
3. हरिद्रा (Haridra / Turmeric)
4. देवदारु (Devdaru / Cedar powder)
5. सरपत्राय (Sarshapa / Mustard)



वैज्ञानिक आधार (Scientific Basis)

1. मृत कोशिका हटाई (Dead Cell Removal / Exfoliation)
2. चर्बी तन्तु विघटन (Fat Tissue Breakdown / Lipolysis)
3. रक्तसञ्चार वृद्धि (Increased Blood Circulation)
4. लसिका प्रवाह वृद्धि (Lymphatic Drainage UP)



स्थौल्य
(Obesity / Sthaulya)



छाला कान्ति
(Skin Radiance)



सेलुलाइट कमी
(Cellulite Reduction)

कफ ↓

कफ शामक
(Kapha Pacifying)

कफदोष र मेदोवृद्धि (Obesity) मा विशेष प्रभावकारी – आयुर्वेदको कफशामक क्रिया

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Classical basis

Udvaartana is described in classical texts such as the Charaka Samhita, the Sushruta Samhita and the Ashtanga Hridaya as a part of the dinacharya (daily regimen) and as a Panchakarma-related method. In Ayurveda's view, its main qualities are **kapha-medohara** (reducing Kapha and fat) and **shoshana** (absorbing/drying); it opens the body's subtle channels (srotas), increases blood and lymphatic circulation, and makes the body light and stable.

Scientific Basis (what has been observed)

Modern studies have shown some measurable effects of udvaartana:

In various clinical studies, after udvaartana, a statistically significant reduction in weight, body mass index (BMI), waist and hip circumference, waist-hip ratio and skin-fold thickness, and an improvement in the blood lipid profile, have been seen. In one controlled study on obesity (sthaulya), utsadana done with Triphala churna and Kulattha churna — both mixed with sesame oil — was found effective in reducing body measurements.

But these studies are mostly small in size, and because udvaartana is generally done together with diet control and exercise, it is difficult to say that the effect is from udvaartana alone. Therefore it is appropriate to understand udvaartana as a *supportive* measure in weight management and Kapha-type heaviness.

2. Historical and Cultural Background

Udvaartana is a part of the classical dinacharya and is found especially recommended for people of a Kapha constitution.

In various cultures it shows a folk-similarity with powder-based treatments such as "besan/ubtan."

3. Indications (for which dosha/condition)

- Kapha imbalance and a feeling of heaviness
- A state of dull/lusterless skin
- A desire to improve the appearance of cellulite-like texture (cosmetic)
- A state in which sluggish circulation is felt

4. Contraindications and Precautions

- Very dry or sensitive skin, eczema or wounds
- A state of extreme thinness or greatly increased Vata
- Fever, infection or skin allergy
- For those with allergy to herbal powder, a patch test is mandatory

5. Materials and Equipment

- A churna (herbal powder) such as Triphala / Kolakulathadi
- Warm water or light oil for mixing (for the semi-wet form)
- Massage table, towels, and an arrangement to collect the powder

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- Warm water to clean up after the session

6. Oils/Medicines Used

In udvartana, usually less oil and more powder is used; but on dry skin, light oil is mixed in to reduce friction. Traditional mixtures such as Kolakulathadi churna are considered Kapha-pacifying.

7. Preparation

Mix the powder and (if needed) oil/water to prepare a suitable texture.

Do a patch test on a small area to check the sensitivity of the skin.

Keep the room warm and seat the client comfortably with draping.

8. Detailed Step-by-Step Procedure

- Take the herbal powder in the palm and rub from the far part of the limb toward the heart, in the direction opposite to the hair.
- Rub at an even pace with medium–firm pressure; reduce the pressure on sensitive areas.
- Apply the powder over the whole body in an orderly manner.
- After rubbing for the prescribed time, remove the remaining powder.
- Clean with warm water and, if needed, apply a light moisturizer.

9. Duration and Frequency

One session is 20–40 minutes.

In a course, 1–3 times weekly, according to the condition.

10. Post-Treatment Care

- A warm bath and adequate water after the session.
- If dryness is felt, a light oil/moisturizer.
- If there is redness/itching of the skin, stop at once and report it.

11. Benefits

- The feeling of the skin being stimulated and glowing
- A felt reduction in heaviness
- A local feeling of increased blood circulation
- A temporary improvement in skin texture

12. Scientific Justification

The friction-massage increases local blood circulation and, by removing the layer of dead skin (mild exfoliation), the skin appears smoother — this is a direct, understandable mechanical effect.

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Strong human-study evidence to confirm the traditional claim of reducing fat or causing "fat-burning" is not available; the evidence is limited, so it is appropriate to present it as traditional belief.

13. Business / Center Note

Udvardhana makes a good selling-point in "detox/glow"-themed packages, especially for clients with a cosmetic interest.

Clear notice must be given of the cleanup of the powder and the risk of skin allergy; make the patch test a standard.

Summary

Udvardhana is a stimulating massage performed with herbal powder in the direction opposite to the hair, used in the tradition for Kapha and heaviness. Its exfoliation and circulation effect is direct, but the evidence for the fat-reducing claim is limited.

Review Questions

- In which direction is udvardhana done, and why?
- What is the main difference between udvardhana and abhyanga?
- Why is a patch test necessary?
- Which effect is evidence-supported and which is traditional belief?

Chapter 15 — Kati Basti and Janu Basti

1. Introduction and Meaning

Kati Basti and Janu Basti are special local fomentation (swedana) and oleation (snehana) methods of Ayurveda. In Sanskrit, "kati" means the lower back and "janu" means the knee. "Basti" means to hold something in one place or to make a pool. Therefore, the method of building a ring of black-gram dough on the lower back or knee and holding warm medicinal oil within it for a fixed time is called Kati Basti and Janu Basti respectively. This is an extremely effective treatment used especially to bring the local Vata dosha into balance.

2. Historical and Cultural Background

In the ancient texts of Ayurveda, the Sushruta Samhita and the Ashtanga Hridaya, the importance of snehana and swedana for the treatment of Vata disorders is described. These basti methods have been practiced for centuries by traditional vaidyas across Kerala and all of India and Nepal as an effective treatment for joint and spinal problems. Even in modern times these methods are popular worldwide as a natural and safe alternative for pain relief.

3. Indications (for which dosha/condition)

- **Kati Basti:** low back ache, sciatica, slipped disc (herniated disc), lumbar spondylitis.
- **Janu Basti:** knee pain, osteoarthritis of the knee, ligament injuries, crepitus (sound from the knee).
- **Overall:** in stiffness and pain of the joints and spine caused by Vata imbalance.

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4. Contraindications and Precautions

- On areas of the skin with wounds, infection, eczema or ringworm (skin infections at the site).
- A state of acute swelling and redness (acute inflammation / rheumatoid arthritis flare-up).
- In pregnancy, expert advice is mandatory before doing Kati Basti.
- The temperature of the oil must not be excessively hot, which can scald the skin.

5. Materials and Equipment

- A dough made by kneading black-gram flour or wheat flour.
- Medicinal oil — 200 to 300 milliliters.
- A vessel to heat the oil (double boiler / water bath).
- Cotton or sponge to remove and hold the oil.
- A comfortable massage table and a warm room.

6. Oils/Medicines Used

In this treatment, Vata-pacifying and pain-reducing oils are used, such as: Mahanarayana taila, Sahacharadi taila, Dhanwantharam taila, Murivenna (especially in injury), or Kottamchukkadi taila.

7. Preparation

- Add water to the black-gram flour and prepare a thick, sticky dough.
- Warm the oil by the water-bath method (placing one vessel inside a vessel of hot water) to a bearable warm temperature.
- Lay the patient comfortably on the massage table (face-down for Kati Basti and on the back for Janu Basti).
- Lightly clean the area to be treated.

8. Detailed Step-by-Step Procedure

- **Making the dam:** on the area to be treated (lower back or knee), build a round or oval ring (dam) from the kneaded dough. This ring should be about 2 inches tall, leak-proof, and well stuck to the skin.
- **Pouring the oil:** slowly pour warm medicinal oil inside the ring. When pouring, do not pour directly onto the skin but with the help of cotton or a spoon.
- **Maintaining temperature:** when the oil begins to cool, remove the old oil with cotton or a sponge and add fresh warm oil. This process goes on continuously for 30 to 45 minutes.
- **Removing the oil:** when the time is up, soak up all the oil inside the ring with cotton and remove it.
- **Removing the dam and massaging:** slowly remove the dough ring and, with the oil there, give a light massage of 5–10 minutes to the surrounding area.

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9. Duration and Frequency

One session is usually 30 to 45 minutes. For a therapeutic effect, this process is done for 7, 14 or 21 consecutive days.

10. Post-Treatment Care

- Do not sit in cold air or air-conditioning immediately after the treatment.
- Keep the lower back or knee covered with warm cloth.
- Do not do strenuous exercise, lift heavy weights or walk a great deal.
- Bathe with warm water only after 1–2 hours.

11. Benefits

- Calms the local Vata dosha and reduces pain and stiffness.
- Provides nourishment and lubrication to the spinal discs and the cartilage of the joints.
- Helps reduce swelling by increasing blood circulation.
- Calms the nerves and removes muscle spasm.

12. Scientific Justification

Holding warm oil in one place for a fixed time produces the effect of thermotherapy (heat therapy). This widens the local blood vessels (vasodilation) and increases blood circulation, by which pain-reducing chemicals (endorphins) are released and swelling is reduced. It is believed that the medicinal constituents in the oil are partially absorbed through the skin pores (transdermal absorption) and provide nourishment and lubrication to the inner tissues and joints.

13. Business / Center Note

In a healing center, Kati and Janu Basti are very much in-demand treatments, because the problem of back and knee pain afflicts many people. They can be sold as the main part of a "Pain Management Package." Because the client feels relief immediately on receiving this treatment, it is highly effective for building trust in the center.

Summary

Kati Basti and Janu Basti are effective Ayurvedic methods for reducing back and knee pain. In them, a dough ring is built and warm medicinal oil is held within for a fixed time. This increases local blood circulation, provides lubrication to the joint, and by bringing the Vata dosha into balance gives relief from pain and stiffness.

Review Questions

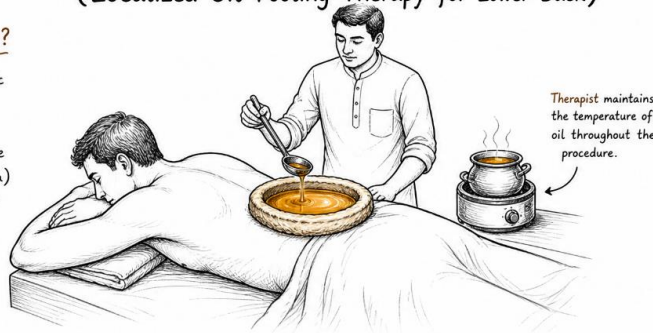
- In Kati Basti and Janu Basti, a ring of which flour is built, and why?
- Which dosha do these treatments aim to bring into balance?
- What must be done to maintain the temperature of the oil?
- What precautions must the patient observe after these treatments?

KATI BASTI

(Localized Oil Pooling Therapy for Lower Back)

WHAT IS KATI BASTI?

Kati Basti is an Ayurvedic therapy in which warm medicated oil is retained in a specific area over the lower back (Kati Pradesh) by constructing a circular dough dam.



PROCEDURE

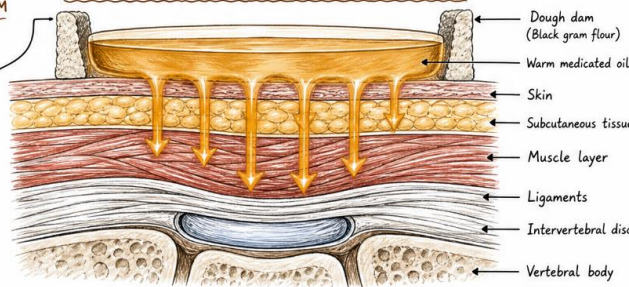
- 1 The lower back is cleaned and prepared.
- 2 A circular dam is made with black gram flour dough (Urad Dal Atta).
- 3 Warm medicated oil is poured into the dam to form a pool.
- 4 The oil is maintained at a constant warm temperature.
- 5 After the prescribed time, the oil is drained and the area is cleaned.

CONSTRUCTION OF DOUGH DAM



- Made from black gram flour (Urad Dal Atta)
- Width: ~2-3 cm
- Height: ~2-3 cm
- Circular in shape to retain the oil

CROSS-SECTION VIEW: OIL PENETRATION INTO TISSUES



INDICATIONS

- Low back pain
- Lumbar spondylosis
- Muscle spasm
- Sciatica (associated)
- Degenerative disc disease (early stages)
- Stiffness and chronic lower back conditions



NOTE: Duration: 20-30 minutes (or as advised) | Oil: Medicated oil as per condition (e.g., Mahanarayana Taila, Ksheerabala Taila)
Temperature: Warm (tolerable heat)

Chapter 16 — Nasya, Karna Purana and Netra Tarpana

1. Introduction and Meaning

All three of these methods are Ayurvedic treatments related to the cleansing and nourishment of the head (shira) and the senses. "Nasya" is the method of instilling medicinal oil, ghee or powder through the nostrils. In Ayurveda it is said, "**nasa hi shiraso dwaram**" (the nose is the door to the brain). "Karna Purana" is the process of filling the ear with warm medicinal oil, while "Netra Tarpana" is the method of building a dough ring around the eye and holding medicated ghee within it. These methods help keep the five sense organs sharp and healthy.

2. Historical and Cultural Background

In ancient texts of Ayurveda such as the Charaka Samhita and the Sushruta Samhita, these methods are regarded as principal for the treatment of "urdhwajatrugata" diseases (those above the neck). As part of the daily regimen, the practice of "pratimarsha nasya" (instilling 2 drops of oil into the nose daily) and of putting oil in the ear has been current in traditional Nepali society for centuries. In particular, the household custom of warming mustard oil and putting it in the nose and ears in winter is a folk derivative of this.

3. Indications (for which dosha/condition)

- **Nasya:** sinusitis, migraine, hair fall/graying, facial blemishes, insomnia and Kapha-Vata disorders above the neck.

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- **Karna Purana:** tinnitus, ear pain, reduced hearing, and vertigo.
- **Netra Tarpana:** dry eyes syndrome, eye fatigue (computer vision syndrome), weakening vision, and burning of the eyes (Pitta imbalance in the eyes).

4. Contraindications and Precautions

- **Nasya:** must not be done just after eating, bathing, or drinking alcohol, and at the time of acute fever or a cold (acute rhinitis).
- **Karna Purana:** must not be done in the case of a ruptured eardrum (tympanic membrane rupture) or when pus/water is discharging from the ear.
- **Netra Tarpana:** must not be done in the case of acute eye infection (conjunctivitis), glaucoma, or recent eye surgery.

5. Materials and Equipment

- **Nasya:** medicinal oil/ghee, a dropper, hot water and a towel (to steam the face).
- **Karna Purana:** medicinal oil, a dropper, cotton to clean the ear.
- **Netra Tarpana:** black-gram dough, pure medicated ghee, a vessel to warm the ghee (water bath).

6. Oils/Medicines Used

- For Nasya: Anu taila, Shadbindu taila, or pure cow's ghee.
- For Karna Purana: Bilwadi taila, Ksheerabala taila, or lukewarm sesame oil.
- For Netra Tarpana: Triphala ghrita, Jeevantyadi ghrita, or pure cow's ghee.

7. Preparation

- **Nasya:** give a light oil massage to the patient's face and neck and apply fomentation with a hot towel.
- **Karna Purana:** clean the outer part of the ear and make the oil mildly warm.
- **Netra Tarpana:** knead the black-gram dough and build a leak-proof ring around the eye, and melt the ghee in a water bath to make it warm.

8. Detailed Step-by-Step Procedure

Nasya:

- Lay the patient on their back and tilt the head slightly backward.
- With the help of a dropper, instill 3 to 5 drops (or as advised by the physician) of warm oil into each nostril.
- Have the patient take a long breath and give a light massage to the forehead, the bridge of the nose and the cheeks.
- Have the patient spit out the phlegm or oil that comes into the throat (do not let it be swallowed).

Karna Purana:

- Lay the patient on their side.
- Pour warm oil so as to fill the ear canal completely.

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- Hold the oil for 5 to 10 minutes while lightly massaging the base of the ear.
- Then tilt the ear to drain the oil and clean with cotton (repeat the same process for the other ear).

Netra Tarpana:

- Slowly pour warm (it must not be scalding) medicated ghee inside the dough ring built around the eye.
- Once the ghee submerges the eyelashes, have the patient slowly open and close (blink) the eyes.
- Hold this process for 15 to 30 minutes.
- When the time is up, drain the ghee, remove the ring, and lightly wipe the eye with cotton.

9. Duration and Frequency

Nasya is usually done for 7 to 14 days. Karna Purana is done for 5–10 minutes (in each ear) and Netra Tarpana for 15–30 minutes. These treatments can be done for 5 to 7 consecutive days as needed.

10. Post-Treatment Care

- **After Nasya:** gargle with lukewarm water, avoid cold air and dust.
- **After Karna Purana:** place cotton in the ear to prevent air from entering, avoid loud sounds.
- **After Netra Tarpana:** wear sunglasses to avoid the sun and bright light, do not look at the phone/computer.

11. Benefits

- Nasya opens the sinuses, reduces headache and increases mental clarity.
- Karna Purana removes the inner dryness of the ear and reduces the ear-ringing (tinnitus) caused by Vata.
- Netra Tarpana removes the dryness and fatigue of the eyes and makes the vision sharp.

12. Scientific Justification

The medicinal constituents used in Nasya are quickly absorbed through the nasal "olfactory mucosa" and directly affect the brain's nervous system (the limbic system), which helps to cross the blood-brain barrier. In Karna Purana, the oil softens the ear's cerumen (earwax) and also nourishes the tympanic membrane. The ghee (a lipid base) used in Netra Tarpana restores the lipid layer of the eye's tear film, by which the eye's water cannot evaporate and dryness (dry eye syndrome) is healed.

13. Business / Center Note

These treatments can be presented as a "Sense Organ Rejuvenation Package." Especially for clients who work in the IT sector and look at many screens, "Netra Tarpana," and for patients of migraine/sinusitis, "Nasya," are extremely attractive and profitable services.

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Summary

Nasya, Karna Purana and Netra Tarpana are special Ayurvedic treatments for the nose, ear and eye respectively. Performed using medicinal oil and ghee, these methods play an important role in keeping the five sense organs healthy, pacifying the Vata dosha, and relieving the fatigue of the senses caused by the modern lifestyle.

Review Questions

- In Ayurveda, the nose is considered the door to what, and why?
- In which condition (contraindication) must Karna Purana not be done?
- What is the scientific reason for using ghee in Netra Tarpana (its relation to the tear film)?
- After Nasya, why must the patient not be allowed to swallow the oil or phlegm?

1. PREPARATION

Steam inhalation helps to open the nasal passages, loosen mucus and prepare the head region.



Steam with medicinal herbs

NASYA

AYURVEDIC NASAL ADMINISTRATION THERAPY

Nasya is a therapeutic procedure in Ayurveda in which medicated substances, usually oils or herbal extracts, are administered through the nasal passages to promote health and treat disorders of the head, neck and respiratory system.

2. FACE MASSAGE

Gentle massage of the face, forehead and around the nose with medicated oil improves circulation and relaxes muscles.



Medicated oil massage

3. NASYA ADMINISTRATION

The patient lies in supine position with neck slightly extended. Medicated oil is instilled drop by drop into the nostrils.



2-6 drops each nostril

4. AFTERCARE



Expectoration of mucus



Warm water gargle



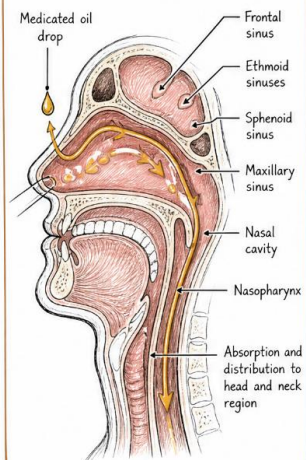
Rest and relaxation



Avoid exposure to cold wind and dust

5. PATHWAY OF NASYA

The medicine reaches the head region through the nasal passages and acts on the sinuses and related structures.



INDICATIONS

- Sinusitis, allergic rhinitis
- Headache, migraine
- Facial pain, heaviness
- Dandruff, hair fall
- Insomnia, stress
- Improves sense organs and mental clarity

BENEFITS

- Clears nasal passages
- Relieves headache and sinus congestion
- Nourishes sense organs
- Improves respiratory function
- Promotes mental clarity and relaxation

MEDICATED OILS USED

e.g., Anu Taila, Ksheerabala Taila, Shadbindu Taila, Panchendriya Taila (as per condition and constitution)

Note: Nasya should be done under the guidance of a qualified Ayurvedic practitioner. It is not recommended during indigestion, acute fever, pregnancy (certain stages) and for young children (except under medical advice).

Chapter 17 — Padabhyanga and Shiroabhyanga / Champi

1. Introduction and Meaning

Padabhyanga is a special massage performed on the soles and lower part of the feet using medicinal oil or ghee. In Sanskrit "pada" means foot and "abhyanga" means massage. Likewise, Shiroabhyanga or Champi is the traditional oil massage performed on the head, hair and shoulders. In Ayurveda, the massage performed on these two ends of the body

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(head and feet) is considered extremely important for the health of the whole body and for mental peace.

2. Historical and Cultural Background

In Nepal, the custom of rubbing oil on the soles before sleep and of oiling and massaging the head once or twice a week has remained a family tradition for centuries. The word "champi" comes from the Sanskrit "chapayati" (to press or to knead). This very word "champi" reached Europe in the British colonial era and later became the English "shampoo." The method of rubbing the soles with a bronze bowl (Kansa Vatki) is an ancient and distinctive technique of Padabhyanga.

3. Indications (for which dosha/condition)

- **Padabhyanga:** insomnia, stress, burning or tingling of the feet (neuropathy), weakened vision, and Vata aggravation.
- **Shiroabhyanga (Champi):** tension headache, hair fall/graying, dandruff, mental stress, and hypertension.

4. Contraindications and Precautions

- In a state of having just eaten or of indigestion.
- During acute fever and cold/flu, massage with cold oil on the head must not be done.
- In a state of serious wounds, infection or a diabetic foot ulcer on the soles, Padabhyanga must not be done.
- When there is a serious neck problem (cervical spondylosis), firm pressure must not be applied on the head and shoulders.

5. Materials and Equipment

- Padabhyanga: medicinal oil or ghee, a bronze bowl (Kansa Vatki — optional), a basin of hot water (to soak the feet), a clean towel.
- Shiroabhyanga: a medicinal oil suitable for the hair and head, a vessel to warm the oil, a comb.
- A comfortable chair or massage table.

6. Oils/Medicines Used

- For Padabhyanga: sesame oil, cow's ghee, Ksheerabala taila, or coconut oil (in the hot season).
- For Shiroabhyanga: Bhringaraj taila, Brahmi taila, Neelibhringadi taila, or almond/coconut oil.

7. Preparation

- Before Padabhyanga: soak the patient's feet in lukewarm water (with a little salt added) for 5–10 minutes and clean by wiping with a towel.
- Before Shiroabhyanga: comb the hair to undo the tangles. Make the oil mildly warm (bearable).

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8. Detailed Step-by-Step Procedure

Padabhyanga:

- Apply warm oil or ghee to the soles, heels and toes.
- With the fingers of both hands, give a circular massage to the central part of the sole.
- Gently pull each toe and massage the joints.
- If using a bronze bowl (Kansa Vatki), rub a little ghee on it and rub the soles up-and-down and in a circular manner (this can draw out the body's heat/Pitta and blacken the bowl).
- At the end, apply light pressure to the marma points (such as the Talahridaya marma).

Shiroabhyanga (Champi):

- Apply warm oil to the scalp.
- With the fingertips, give a circular massage while applying light pressure to the skin of the head.
- Massage the forehead, temples and behind the ears.
- Gently pull tufts of hair (hair-pulling technique), which activates the nerves.
- At the end, gently press the muscles of the neck and shoulders to release tension.

9. Duration and Frequency

Each treatment is usually 20 to 30 minutes. For good sleep and health, Padabhyanga can be done daily before sleep. Shiroabhyanga is considered best done 1 to 2 times a week.

10. Post-Treatment Care

- After Padabhyanga: allow the oil to remain on the feet, or wear cotton socks to avoid slipping.
- After Shiroabhyanga: cover the head with a warm towel. Leave the oil for at least 1–2 hours or overnight and wash the hair the next morning with a herbal shampoo. Avoid cold air.

11. Benefits

- Padabhyanga removes fatigue, brings sound sleep, and improves eyesight (according to the principle of reflexology).
- Shiroabhyanga strengthens the roots of the hair and reduces headache and mental stress/anxiety.
- Both methods keep the body's Vata dosha in balance and provide overall relaxation.

12. Scientific Justification

Padabhyanga works according to the principle of reflexology, where the nerve endings of the soles coordinate with the other organs of the body. The massage activates the parasympathetic nervous system and increases happiness hormones such as endorphins and serotonin, which help bring sleep. Shiroabhyanga increases blood circulation in the

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scalp, which nourishes the hair follicles and loosens the stiffness of the cranial muscles that cause tension headaches.

13. Business / Center Note

In a healing center, the "Head & Foot Massage Combo" is a very popular and fast-moving service. For those who do not have the time or wish for a full-body massage, this can become an excellent short package (express therapy). The use of the bronze bowl (Kansa Vatki) gives it an additionally attractive and traditional "premium" character.

Summary

Padabhyanga and Shiroabhyanga (Champi) are extremely effective and relaxing massage methods performed on two opposite ends of the body (the soles and the head). These treatments mainly calm the Vata dosha, reduce mental stress, bring sound sleep, and promote the health of the hair and the eyes.


Review Questions

- From which Sanskrit/Nepali word does the word "shampoo" come, and what is its meaning?
- Why is the bronze bowl (Kansa Vatki) used in Padabhyanga?
- How does Shiroabhyanga benefit the health of the hair?
- Both these massages are most effective in bringing which dosha into balance?

AYURVEDIC ABHYANGA THERAPIES

1. PADABHYANGA (FOOT MASSAGE)

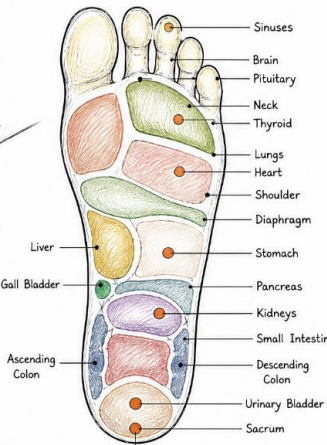
Stimulates Marma points on feet to balance body systems and promote overall well-being.



KEY MARMA POINTS IN PADABHYANGA

- Kshipra Marma – Between 1st & 2nd toe
Relieves headache, eye strain
- Talahridaya Marma – Center of the sole
Supports heart, lungs, emotional balance
- Kurcha Marma – Inner heel
Supports pelvic organs, relieves fatigue
- Gulpha Marma – Around ankle
Relieves stiffness, improves mobility

FOOT MARMA POINTS & BODY ORGAN MAPPING




- Sinuses
- Brain
- Pituitary
- Neck
- Thyroid
- Lungs
- Heart
- Shoulder
- Diaphragm
- Stomach
- Pancreas
- Kidneys
- Small Intestine
- Descending Colon
- Urinary Bladder
- Sacrum
- Sciatic Nerve

2. SHIRABHYANGA (CHAMPI) (HEAD MASSAGE)


Nourishes the scalp, calms the mind, and enhances mental clarity.

A. SCALP MASSAGE – CIRCULAR MOVEMENTS




Use fingertips to make small circular movements across the scalp. Start from the front hairline to the crown. Repeat 5-10 times.

B. TEMPLE PRESSURE




Apply gentle pressure with thumbs on temples in circular motion. Hold for 5-7 seconds. Repeat 3-5 times.


C. NECK & SHOULDER STROKES





Use palms to apply long downward strokes from the base of the skull to the shoulders. Repeat 5-7 times.


BENEFITS OF SHIRABHYANGA


 Reduces stress & anxiety


 Improves focus & memory


 Promotes better sleep


 Nourishes scalp, reduces hair fall


 Enhances mental clarity & calmness

— SNEHA (OIL) + SPARSHA (TOUCH) = SWASTHYA (WELLNESS) —

Chapter 18 — Marma Therapy

1. Introduction and Meaning

Marma Therapy is an ancient and distinctive treatment system of Ayurveda in which treatment is done by applying light pressure to certain energy points of the body. In Sanskrit "marma" means "hidden" or "vital/sensitive." There are 107 main marma points in the body, where muscles, blood vessels, nerves, bones and joints converge. At these points the flow of prana (life force) is very great. Marma Therapy is the art of balancing the body's energy flow by activating these very points through touch or light massage.

2. Historical and Cultural Background

The science of marma is held to have originated from martial arts and the art of warfare, such as the "Kalaripayattu" of ancient India. In war, marma points were struck to defeat the enemy, while to save wounded warriors those same marma points were treated. In the Sushruta Samhita there is a detailed description of the need to protect the marma points during surgery. Later, by joining it with Panchakarma and massage therapy, it was developed into a peaceful "healing" method.

3. Indications (for which dosha/condition)

- Physical and mental exhaustion.
- Stiffness and pain of the joints and muscles.
- Neurological disorders, such as paralysis, sciatica.
- Stress, anxiety, and insomnia.
- For removing energy blockages and for overall detoxification.

4. Contraindications and Precautions

- In pregnancy, pressure must not be applied to the marma points of the abdomen and lower back.
- Excessively firm (deep) pressure must not be applied to a marma point, as it can cause damage to a nerve or a blood vessel.
- At the time of acute fever or serious infection.
- On an area with recent surgery or a bone fracture.

5. Materials and Equipment

- No special equipment is needed; the therapist's hands and fingers (mainly the thumb) are the main instruments.
- Medicinal oil or ghee for lubrication (optional).
- A room with a calm, warm and comfortable environment.

6. Oils/Medicines Used

Marma Therapy can also be done dry, without oil. But to increase the effect, sesame oil or Mahanarayana taila for the Vata constitution, coconut oil or Chandanbalalaxadi taila for

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Pitta, and mustard oil or Karpuradi taila for Kapha, are used to lightly rub the marma points.

7. Preparation

- Lay the patient on a comfortable massage table and have them do deep breathing.
- The therapist rubs the hands to make them warm and becomes mentally centered.
- Identify the marma points to be activated according to the disease or problem being treated.

8. Detailed Step-by-Step Procedure

- **Initiation:** give the patient a light abhyanga to loosen the muscles of the body.
- **Locating the point:** precisely locate with the finger the marma point to be treated (such as the "Adhipati" on the head, the "Talahridaya" on the hand, or the "Hridaya" on the chest).
- **Applying pressure:** with the thumb or index finger, gradually increase the pressure on the marma point. The pressure must be bearable and comfortable for the patient.
- **Direction of massage:** give a light circular massage clockwise to stimulate (increase) the energy, and anti-clockwise to pacify/calm the energy.
- **Duration:** on each marma point, repeat the process of applying and releasing pressure for 3 to 5 minutes (or at a rate of 0.8 to 1 second, in time with the heartbeat).

9. Duration and Frequency

A full-body Marma Therapy takes 45 to 60 minutes. Depending on the nature of the disease, it can be done 2 to 3 times a week or for 7 to 14 consecutive days.

10. Post-Treatment Care

- Do 15–20 minutes of complete rest (shavasana) after the treatment.
- Drink plenty of lukewarm water or herbal tea to flush out the toxins released from the body. Avoid strenuous physical exercise or mentally stressful work throughout the day.

11. Benefits

- By restoring the flow of the body's blocked energy (prana), it provides instant vitality.
- Brings improvement in the function of the internal organs.
- Calms the nervous system and gives deep mental relaxation.
- Helps produce natural painkillers (endorphins) to reduce pain.

12. Scientific Justification

The marma points are similar to the points of modern acupressure and acupuncture. When pressure is applied to these points, the nerve endings and the fascia (the outer covering of the muscles) are stimulated. This balances the autonomic nervous system and increases the secretion of neurotransmitters such as serotonin and melatonin in the brain, which work to

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reduce pain and lower stress. Moreover, it also increases local blood circulation and lymphatic drainage.

13. Business / Center Note

Marma Therapy is a high-skill therapy. It can be branded, above ordinary massage, as "Advanced Energy Healing" or a "Pranic Healing Package." Because only an experienced therapist provides this service, its pricing can be kept premium.

Summary

Marma Therapy is a distinctive Ayurvedic treatment performed by applying light pressure to the body's 107 sensitive energy centers. It has the capacity to balance the body's prana energy, calm the nervous system, and heal various physical and mental problems from the root.

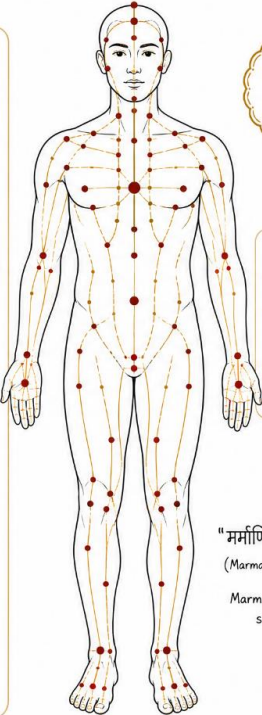
Review Questions

- How many main marma points are there in the body?
- The science of marma is historically connected with which art?
- Why must excessively firm pressure not be applied to a marma point?
- In which direction is a marma point massaged to increase and to calm the energy?

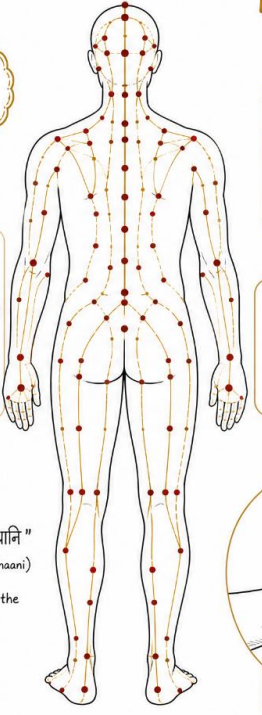
KEY MARMA REGIONS

- 1 HEAD**
 - Adhipati Marma (Crown Center)
 - Sthapani Marma (Forehead Center)
- 2 CHEST**
 - Hridaya Marma (Heart Center)
- 3 ABDOMEN**
 - Nabhi Marma (Navel Center)
- 4 UPPER LIMBS**
 - Kshipra Marma (Wrist)
 - Talahridaya Marma (Center of Palm)
- 5 LOWER LIMBS**
 - Kshipra Marma (Ankle)
 - Talahridaya Marma (Center of Sole)

FRONT VIEW



BACK VIEW



107 MAJOR MARMA POINTS

LEGEND

- Marma Point
- Pranic Pathway (Sushumna & Nadis)
- Secondary Energy Pathways

"मर्माणि हि जीवनस्थानि"
(Marmaani Hi Jeevansthanani)

Marma points are the seats of life.

MARMA THERAPY

107 MAJOR MARMA POINTS

Marma points are vital energy junctions in the body where prana (life force), muscles, veins, ligaments, bones and joints meet. Stimulating these points helps restore balance, promote healing and enhance well-being.

DISTRIBUTION OF 107 MARMA POINTS

- 37 Points in Head & Neck Region
- 22 Points in Upper Limbs
- 21 Points in Lower Limbs
- 17 Points in Torso (Chest & Back)
- 10 Points in Abdomen

FINGER PRESSURE TECHNIQUE

- 1 Locate the Marma point
- 2 Apply gentle pressure using the index or middle finger
- 3 Hold steady for 3-7 seconds with deep, natural breathing
- 4 Release gently. Repeat as needed.

Note: Pressure should be comfortable, never painful.

BALANCES BODY • STIMULATES PRANA • PROMOTES HEALING • ENHANCES WELL-BEING

Chapter 19 — Swedana / Steam Therapy

1. Introduction & Meaning

Swedana is a heat/steam treatment performed with the aim of inducing perspiration in the body. The word "sweda" means sweat. It is usually a follow-up treatment carried out after Abhyanga.

Through warmth, the goal is to loosen the body, reduce stiffness in the joints and muscles, and create a feeling of lightness.

2. Historical & Cultural Background

Swedana is a classical procedure that falls under the preliminary procedures (purvakarma) of Panchakarma. It has various forms such as bashpa sweda (steam box), nadi sweda (steam hose), and pinda/potali sweda (herbal bolus).

Its underlying principle — heat, sweat, and relaxation — corresponds with the steam-bath (sauna/steam bath) traditions of various cultures.

3. Indications

- Muscle stiffness and body ache
- Heaviness arising from vata-kapha imbalance
- A complementary treatment after Abhyanga
- To warm the body in cold weather

4. Contraindications & Precautions

- Pregnancy (full steam is generally contraindicated; only under specialist guidance)
- Serious heart disease or uncontrolled high blood pressure
- Fever, acute infection, or a condition involving bleeding
- Extreme weakness, dehydration, or a state of excessively aggravated pitta
- Risk of burns where sensation is reduced in diabetes — special caution required

5. Materials & Equipment

- A steam box or nadi sweda generator
- Water/steam infused with herbs (Dashamoola, etc.)
- An arrangement to keep the head outside (not subjecting the head to excessive heat)
- Warm drinking water, a towel, and a clock for monitoring

6. Oils / Medicines Used

Since Swedana is usually performed after Abhyanga, oil is already applied to the skin; herbs such as Dashamoola may be used in the steam.

In potali/pinda sweda, a bolus of herbs or rice (Njavara) is warmed and pressed onto the body.

SWEDANA

• Ayurvedic Steam Therapy •

1. SARVANGA SWEDANA (Full Body Steam in Steam Box)

INDICATIONS

- Stiffness
- Pain, Spasm
- Obesity
- Ama, Kapha disorders
- Improves circulation
- Promotes sweating
- Relieves stress

BENEFITS

- Eliminates Ama
- Relieves pain & stiffness
- Opens channels (Srotas)
- Improves flexibility
- Promotes relaxation
- Enhances metabolism

PROCESS

1. Herbal water is boiled.
2. Steam generated is directed into the wooden chamber.
3. Patient sits inside with head outside.
4. Gentle sweating induced throughout the body.

2. NADI SWEDANA (Localized Steam Therapy)

Steam is directed through a tube (Nadi) to a specific part of the body.

USED FOR

- Joint pain (e.g., knee, shoulder, back)
- Local stiffness
- Injuries
- Neurological conditions

HOW IT WORKS

1. Herbal water is boiled in the steamer.
2. Steam passes through the tube (Nadi).
3. Steam is applied on the affected part for a specific duration.
4. Relieves pain, improves blood flow, and reduces stiffness locally.

PRECAUTIONS

- Avoid immediately after heavy meals
- Not recommended in high fever, dehydration, bleeding disorders
- Use moderate temperature
- Should be done under supervision

TEMPERATURE

Ideal: 45-60 °C

TIMER

Duration: 15-30 Minutes

Herbs are added to boiling water to enhance the therapeutic effect of steam.

HERBS COMMONLY USED

Nirgundi (Vitex negundo) Dashamoola Bala (Sida cordifolia) Punarnava (Boerhavia diffusa) Ajuwain (Trachyspermum ammi) Eucalyptus leaves

Swedana helps in liquefying Doshas, removes stiffness, improves circulation and prepares the body for further therapies.

7. Preparation

Adjust the steam temperature to a bearable level and keep the head outside the box.

Ask about the client's heart/blood-pressure condition and check for contraindications; give water to drink.

Ensure an arrangement for monitoring throughout the session.

8. Detailed Step-by-Step Procedure

- After Abhyanga or applying light oil, seat the client in the steam box with the head kept outside.
- Gradually increase the steam, bringing it to a bearable temperature.
- Continuously monitor the onset of perspiration and the client's comfort.
- Once the prescribed time (generally 10-15 minutes) is reached, or immediately if discomfort occurs, stop.
- Bring the client out, wipe away the sweat, and rest for a few minutes; give warm water to drink.

9. Duration & Frequency

One session is 10-15 minutes (according to individual tolerance). It is usually done together with Abhyanga, daily or every other day, under the guidance of a course.

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10. Post-Treatment Care

- Do not go into cold water/air immediately after the steam; bring the body back to normal temperature gradually.
- Rehydrate by drinking sufficient water.
- If dizziness, extreme weakness, or chest pain occurs, inform immediately.

11. Benefits

- A sense of relief from muscle stiffness
- The body feels light and loose
- Helpful in enhancing the effect of Abhyanga
- Comfort in cold weather

12. Scientific Justification

Heat therapy widens the blood vessels (vasodilation), thereby increasing local blood circulation and temporarily relaxing the muscles — this is a well-understood physiological effect. Warmth also gives a sensation of relaxation.

The popular claim that a large amount of "toxic substances" is expelled through sweat is exaggerated. The main function of sweat is thermoregulation, not detox. This is a traditional belief. The real risks of heat therapy (dehydration, a drop in blood pressure, burns) must be taken seriously.

13. Business / Center Note

Joined with Abhyanga/Udvaartana, Swedana becomes an inexpensive add-on service that delivers a "complete relaxation" experience.

It is essential to write down clear safety protocols (temperature limits, time limits, monitoring) — to prevent accidents and to build trust.

Summary

Swedana is a treatment that loosens the muscles by inducing perspiration through heat/steam, usually performed after Abhyanga. Its vasodilation and relaxation effects are proven, but the "detox" claim is exaggerated; safety monitoring is essential.

Review Questions

- Why is the head kept outside the steam box during Swedana?
- What are the three main risks of steam therapy?
- What is the scientific reality of the claim that "sweat detoxifies"?
- After which treatment is Swedana usually performed, and why?

Chapter 20 — The Nepali Household Oil-Massage Tradition (Mustard Oil + Garlic/Carom)

1. Introduction & Meaning

The Nepali Traditional Oil Massage is a traditional massage performed on the body with warm oil prepared by tempering garlic, fenugreek, and carom (ajwain) in mustard oil. It is regarded as an essential rite especially for postpartum mothers and neonates. Along with this, the custom of family members applying oil to one another while sitting in the sun (sunbathing) during winter is an integral part of Nepali society.

❖—TRADITIONAL NEPALI—❖

TEL MALISH (CHAMPI)

Nourishing Oil Massage with Mustard Oil,
Garlic & Ajwain (Carom Seeds)

1. MEDICINAL OIL PREPARATION

Mustard oil is gently heated with garlic cloves and ajwain (carom seeds) to release healing properties.



Mustard Oil

Garlic Cloves

Ajwain (Carom Seeds)

Warm oil is applied to the scalp and hair using gentle pressure.



Rooted in Ayurveda. Nurtured in Nepali Culture.

♥ HEALING TOUCH. FAMILY TRADITION. ♥

BENEFITS

- ✔ Nourishes scalp and hair
- ✔ Improves blood circulation
- ✔ Relieves stress & fatigue
- ✔ Strengthens bones and muscles
- ✔ Helps in better sleep
- ✔ Good for seasonal ailments

2. THE MASSAGE (CHAMPI)

Oil is gently massaged into the scalp using fingertips in circular motions.



3. REST & NOURISH

Leave the oil for some time (30-60 minutes or more) then wash with a mild herbal shampoo or natural ingredients like reetha or shikakai.



A TRADITION PASSED WITH LOVE ♥

In Nepali homes, tel malish (champi) is more than a routine—it's a way of caring, bonding and passing down wisdom from one generation to the next.

2. Historical & Cultural Background

This tradition has been rooted for centuries across all regions of Nepal — the mountains, the hills, and the Terai. Although it has a deep connection with Ayurveda's "Abhyanga," it is entirely based on household and practical knowledge. Handed down from the grandmothers' generation, this knowledge helps to protect against cold, to strengthen the bones and joints, and to assist the physical development of the infant. The folk belief that "applying oil makes the bones strong" is its cultural foundation.

3. Indications

- To remove the physical weakness and vata aggravation of a postpartum mother (postpartum recovery).

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- To increase the weight of the neonate, induce sleep, and support physical development (neonatal growth).
- To protect against the cold in winter and generate heat in the body.
- To relieve muscle pain, rheumatism, and joint stiffness.

4. Contraindications & Precautions

- Since mustard oil is pitta-increasing (hot/heating), it should not be used excessively in very hot weather or by people of a pitta constitution.
- In cases of skin allergy, eczema, or an open wound.
- Because a neonate's skin is extremely sensitive, the oil must not be too hot and firm pressure must not be applied while massaging.

5. Materials & Equipment

- Pure mustard oil (cold-pressed mustard oil).
- Garlic cloves, fenugreek seeds, and carom seeds (ajwain).
- An iron or clay vessel for heating the oil.
- A warm spot in the sun or a draft-free postpartum room.

6. Oils / Medicines Used

Mainly mustard oil itself is used. Mustard oil contains "allyl isothiocyanate" (AITC), which generates heat in the body. When garlic (anti-bacterial), carom (anti-spasmodic), and fenugreek (anti-inflammatory) are tempered in it, the medicinal quality of the oil is further enhanced, and it works as a "painkiller" that reduces pain.

7. Preparation

- Place the mustard oil in a vessel and heat it.
- Once the oil is hot, temper crushed garlic, fenugreek, and carom in it (frying until they blacken).
- Strain the oil, or simply bring it to a lukewarm (bearable) state.
- The massage room must be warm and draft-free.

8. Detailed Step-by-Step Procedure

- **Beginning:** Lay the infant or person down in a warm place. Take the oil in the hands and warm it by rubbing.
- **Limbs:** Apply the oil to the legs and arms in long strokes. Massage the joints in a circular motion.
- **Chest & Abdomen:** Massage lightly on the chest in a heart shape, and on the abdomen in a clockwise direction (to support the digestive system).
- **Back:** Turn the person prone and massage with upward strokes on both sides of the spine, from bottom to top.
- **Head & Face:** Apply light oil on the crown of the head (fontanelle) and gently massage the face.

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9. Duration & Frequency

For infants, it is done 2 to 3 times a day (when the sun is out) for 10–15 minutes. For a postpartum mother, it is done once a day for 45 minutes to 1 hour, continuously for 22 to 30 days (throughout the postpartum period).

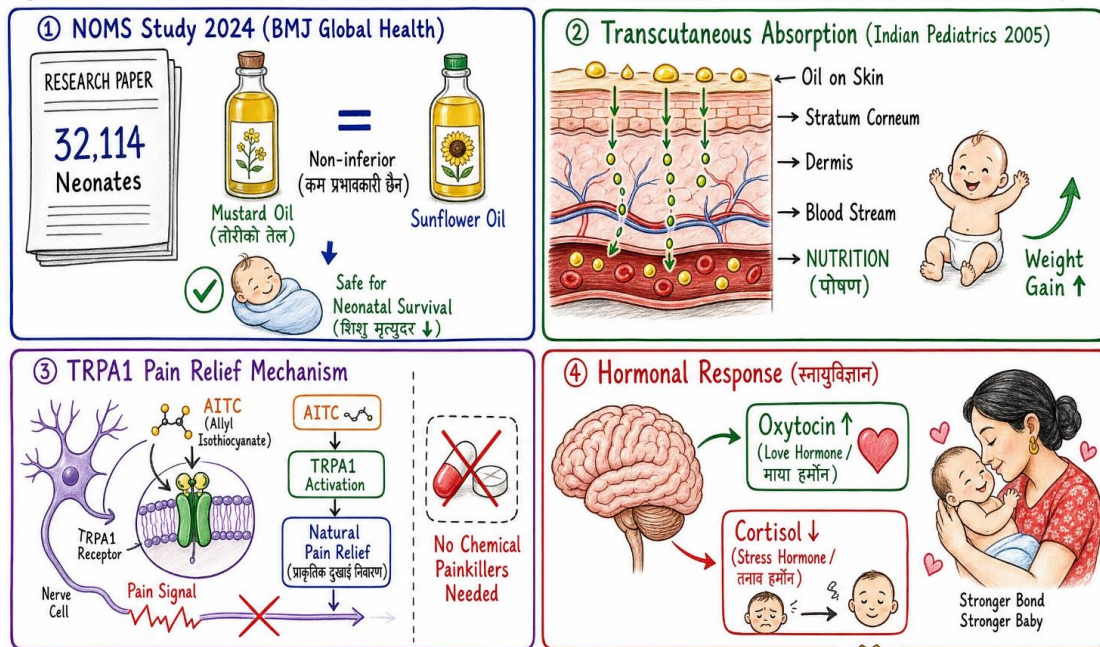
10. Post-Treatment Care

- After the massage, keep the body covered with warm clothing.
- Do not bathe in cold water immediately or go out into cold air.
- After the massage, feed the infant the mother's milk and put it to sleep (it sleeps deeply).

11. Benefits

- Increases the infant's body weight and strengthens the bones and muscles.
- Helps the postpartum woman's uterine contraction and physical fitness.
- The heating quality of mustard oil keeps cold from entering the body and boosts immunity.
- Deepens the emotional bonding between family members (especially mother and infant).

नेपाली तोरीको तेल मालिश – वैज्ञानिक आधार (Scientific Basis of Nepali Mustard Oil Massage)



परम्परागत विधि = विज्ञानले प्रमाणित
(Traditional Method = Scientifically Validated)



12. Scientific Justification

Recent scientific research has proven this traditional method to be excellent. The "Nepal Oil Massage Study (NOMS), 2024," published in BMJ Global Health (a study conducted on

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32,114 infants), showed that mustard oil was no less effective than sunflower oil and was safe for reducing infant mortality. Similarly, a study in Indian Pediatrics (2005) proved that the massaged oil is absorbed through the skin (transcutaneous absorption), reaches the bloodstream, and provides nutrition to the infant. The AITC in mustard oil activates the "TRPA1" receptors of the skin and naturally reduces pain. In addition, neuroscience has confirmed that touch therapy increases "oxytocin" (the love hormone) and decreases "cortisol" (the stress hormone).

13. Business / Center Note

This can be branded at a healing center as "Traditional Nepali Postpartum Care" or "Authentic Himalayan Hot Oil Massage." For foreign tourists and for modern-lifestyle Nepalis who have lost their traditional postpartum care, this can become a highly nostalgic and premium package.

Summary

The Nepali household mustard-oil massage tradition is not merely a massage but a marvelous confluence of science and culture. Warm mustard oil tempered with garlic and carom provides the body with heat, nutrition, and relief from pain. Modern research too, while confirming its efficacy and safety, has recognized it as an excellent method of infant and postpartum care.

Review Questions

1. What is the scientific and medicinal reason for tempering garlic and carom in mustard oil?
2. What did the NOMS 2024 study prove about mustard-oil massage?
3. In which direction should the abdomen of a neonate be massaged, and why?
4. How can this traditional massage be packaged at a modern spa or healing center?

References

- [1] BMJ Global Health (2024). "Nepal Oil Massage Study (NOMS): Efficacy of mustard oil vs sunflower oil in neonates."
- [2] Indian Pediatrics (2005). "Transcutaneous absorption of topically massaged oil in neonates."

Part 5 — Condition-Based Treatment Protocols

Below are traditional protocol-suggestions for common conditions. These are for general relaxation/wellness; in cases requiring diagnosis or treatment, refer the client to a qualified physician.

Condition	Suggested Therapy Combination	Oil Choice (Traditional)	Course (General)
Stress / anxiety	Abhyanga + Shirodhara	Sesame / Brahmi-infused oil	7–14 days
Insomnia	Shirodhara + Padabhyanga	Ksheerabala / sesame	7–14 days
Headache (tension-type)	Shiroabhyanga + Shirodhara	Brahmi-infused oil	As per condition
Body ache / fatigue	Abhyanga + Swedana	Mahanarayana / sesame	7 days or more
Joint pain	Abhyanga + Swedana (+ Basti)	Vata-pacifying oil	Under specialist guidance

Warning: If there is continuous or increasing pain, fever, swelling, or any other warning sign, these treatments are not the answer — a medical examination is necessary.

Summary

Condition-based therapy combinations and oil choices make personalized care possible. But if warning signs appear, medical referral is the priority.

Review Questions

- Which two therapy combinations are suggested for stress?
- On seeing which signs should treatment be stopped and the client referred?

Part 6 — Business Operations

Chapter 25 — Client Consultation & Intake Form

Filling out a brief consultation and intake form for every new client is necessary for both safety and personalization. Sample fields are given below.

- Personal details and contact
- Health history: pregnancy, high blood pressure, heart disease, diabetes, skin problems, allergies, recent injury/surgery
- Medications currently being taken
- Purpose of and expectation from the treatment
- Informed consent and signature

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Chapter 26 — Packages & Pricing

In setting prices, time, material cost, therapist skill, and the local market must be kept in mind. A sample structure is given below (fill in the actual prices according to your own market).

Package	Includes	Duration	Price (Rs.)
Basic Abhyanga	Full-body oil massage	~60 min	___
Relaxation Package	Abhyanga + Shirodhara	~90 min	___
Complete Healing	Abhyanga + Shirodhara + Swedana	~120 min	___
Course (7 days)	Daily selected treatment	7 sessions	___

Chapter 27 — Marketing & Client Experience

The client experience itself is the best marketing: the welcome, cleanliness, the therapist's conduct, and follow-up increase repeat visits and referrals. Do not make exaggerated health claims in promotion — this is necessary ethically and often legally as well.

Chapter 28 — Record-Keeping & Nepal's Legal / Regulatory Aspect

Client records (consultation, consent, treatment history) must be kept secure and confidential. Compliance with local rules relating to business registration, tax, labor, and health is mandatory.

Note: Nepal's specific registration/license and regulatory requirements may change from time to time. Before publishing, confirm the current provisions with the relevant authority or a legal advisor.

Summary

Client consultation, transparent pricing, honest marketing, secure records, and legal compliance are the foundations of a sustainable business. Do not exaggerate health claims.

Review Questions

- Which health information is mandatory on the intake form?
- What must not be done in marketing?
- How should client records be kept?

Part 7 — Appendices

Glossary (Nepali – English – Sanskrit/Latin)

Term (Nepali)	English	Sanskrit / Latin
Abhyanga	Oil massage	Abhyanga
Shirodhara	Forehead oil-stream therapy	Shirodhara
Udvardhana	Herbal powder massage	Udvardhana
Swedana	Sudation / steam therapy	Swedana
Tridosha	Three functional principles	Vata–Pitta–Kapha
Prakriti	Constitution	Prakriti
Kwatha	Decoction	Kwatha
Kalka	Herbal paste	Kalka
Murchana	Oil purification process	Murchana
Marma	Vital points	Marma
Sesame oil	Sesame oil	Sesamum indicum
Ashwagandha	Winter cherry	Withania somnifera
Brahmi	Water hyssop	Bacopa monnieri
Bala	—	Sida cordifolia

Forms, Checklists & Templates

Pre-Session Safety Checklist

- Has the intake form been filled and consent obtained?
- Have contraindications been checked?
- Are the oil/equipment clean and the temperature adjusted?
- Is the room warm and the draping ready?
- Is an emergency procedure/contact available?

Appendix 8 — Key Medicated Oils (Taila): Formulation & Compounding Reference

A practical reference to how seven classical Ayurvedic oils are built — their defining herbs, the shared preparation method, a worked batch example, and an honest summary of current scientific evidence.

Important — read before using this appendix

These cards list only the defining / representative herbs of each oil. Several formulae contain 40–57 herbs. The complete, legally-standardized formula and exact weights must be taken from the Ayurvedic Formulary of India (AFI) or the named classical text before any commercial or clinical preparation. Preparing and especially internally using these oils

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requires a qualified Ayurvedic practitioner. Externally, always patch-test first. Several oils have specific contraindications (e.g. fever, ama, broken skin, pregnancy). This appendix is educational. It is not a substitute for professional training, the official pharmacopoeia, or medical advice.

1. The Sneha Kalpana Method (shared compounding process)

All seven oils are made by the same classical method — Taila Paka Vidhi. They differ only in which herbs go into each component.

- **Murchana (base-oil purification):** Heat the base oil with murchana herbs (commonly Haritaki, Manjishtha, Amalaki, turmeric); strain. This removes raw odour and moisture and improves shelf-life. Expect roughly 20–25% oil loss in this step.
- **Kashaya (decoction / drava):** Coarsely powder the decoction herbs, boil in about 16× water, reduce to one-quarter, and strain. This captures the water-soluble actives.
- **Kalka (herbal paste):** Grind the paste herbs into a fine, wet paste.
- **Combine in classical proportion:** Kalka : Taila : Drava = 1 : 4 : 16 (strong oil); about 1 : 10 : 20 for milder daily oils. Milk, where specified, counts within the liquid portion.
- **Paka (cooking):** Cook on mandagni (mild–moderate heat), stirring continuously, until all water evaporates. This can take hours to days.
- **Sneha Siddhi (endpoint test):** The kalka rolls into a wick (varti) that burns WITHOUT crackling — proof that no moisture remains; froth appears; characteristic colour and aroma develop.
- **Filter & store:** Strain hot through cloth; cool; store in a clean, dry, airtight, light-protected container.

2. Why the 1 : 4 : 16 proportion?

The three components exist to capture both chemical classes of a plant's actives in one stable medium. The decoction (water) pulls out water-soluble compounds; the oil pulls out fat-soluble compounds; the gentle, prolonged heat drives off the water and leaves those actives held in the oil. The varti (wick) test simply confirms the water is fully gone. In modern terms, Sneha Kalpana is a well-organised dual-phase extraction process.

3. Formulation Cards

1. Mahanarayana Taila

Base: Sesame oil (often with cow's ghee and goat's milk as secondary media)

Defining herbs: Dashamoola (10-root group) and Bala in the decoction; Ashwagandha, Bala, Shatavari, Rasna, Guduchi, Devadaru and aromatic herbs in the paste. A polyherbal formula of roughly 50+ ingredients.

Classical source: Bhaishajya Ratnavali (with roots in the earlier "Narayana Taila")

Mode of use: Abhyanga, Marma application, Basti (some classical texts permit small internal doses)

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Primary indication: Strong Vata conditions — joint and muscle pain, stiffness, neuromuscular weakness

Compounding note: Full ~50-herb formula and weights → AFI / Bhaishajya Ratnavali.

2. Dhanwantharam Taila

Base: Sesame oil + milk

Defining herbs: Bala as the principal herb, with Dashamoola and a large nourishing herb group (~40+ ingredients). Lighter and gentler than Mahanarayana.

Classical source: Ashtanga Hridaya / Sahasrayogam

Mode of use: Daily full-body Abhyanga

Primary indication: General Vata balance, daily nourishment, post-partum and recovery care

Compounding note: Full formula and weights → AFI / Sahasrayogam.

3. Ksheerabala Taila

Base: Sesame oil

Defining herbs: Only three components — Bala (*Sida cordifolia*) root, cow's milk (ksheera), and sesame oil.

Classical source: Sahasrayogam / Ashtanga Hridaya

Mode of use: Abhyanga, Shirodhara, Shiropichu. The "101-times processed" Ksheerabala 101 is taken orally and used as Nasya drops.

Primary indication: Vatarakta (joint/vascular Vata disorder), neuromuscular weakness; gentle and nourishing

Compounding note: The simplest of the seven — but the milk demands careful low heat to avoid scorching.

4. Pinda Taila

Base: Sesame oil + beeswax (madhucchishta)

Defining herbs: Manjishtha, Sariva, Sarjarasa (resin) — a short, cooling formula.

Classical source: Ashtanga Hridaya (Chikitsa) / Charaka (Chikitsa)

Mode of use: Cooling external application / gentle Abhyanga

Primary indication: Pitta-type burning; Vatarakta with heat or burning sensation

Compounding note: Beeswax gives a thicker, balm-like body. Verify exact proportions against the classical text.

5. Jatyadi Taila

Base: Sesame oil (sometimes with castor or coconut oil)

Defining herbs: Jati (jasmine), with Nimba, Manjishtha, Haridra, Sariva, Padmaka, Lodhra and related wound herbs. Sushruta describes jatiphala + manjistha + taila as the core.

Classical source: Sushruta Samhita / Ashtanga Hridaya (a prime "vrana" / wound oil)

Mode of use: EXTERNAL ONLY — applied to wounds, ulcers, fissures

Primary indication: Wound healing, non-healing ulcers, burns, skin lesions

Compounding note: A medicine for broken skin — sterility and quality control matter more here than for any massage oil.

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6. Anu Taila

Base: Sesame oil (often with goat's milk)

Defining herbs: A ~25–30 herb aromatic group (e.g. Jivanti, Devadaru, Bilva, Vidanga, Ela), classically prepared in multiple successive infusions.

Classical source: Ashtanga Hridaya (Sutrasthana, Nasya chapter)

Mode of use: Nasya (nasal drops) — NOT for body massage

Primary indication: Head, ENT and sinus conditions; Nasya therapy

Compounding note: The labour-intensive multi-infusion method defines authentic Anu Taila → follow AFI exactly.

7. Neelibhringadi Taila

Base: Sesame and/or coconut oil (often milk-processed)

Defining herbs: Nili (Indigofera) and Bhringaraja (Eclipta alba), with Amalaki and supportive herbs.

Classical source: Sahasrayogam

Mode of use: Shiro-abhyanga (scalp / hair application)

Primary indication: Hair fall, premature greying, hair growth, scalp cooling

Compounding note: Coconut-base versions suit hot climates. Full formula → AFI / Sahasrayogam.

4. Worked Batch-Size Compounding Sheet

Illustrated with Ksheerabala Taila (simplest of the seven). Using the classical 1 : 4 : 16 proportion, anchored to a 1-litre oil batch. Taila is the reference quantity; the other two scale from it.

Component	Ratio	Quantity (1 L oil batch)	Notes
Taila (sesame oil)	4 parts	1000 ml (reference)	Murchana-purified before use; expect ~20–25% loss in that step
Kalka (Bala paste)	1 part	250 g	Bala root ground to a fine wet paste
Drava (liquid)	16 parts	4000 ml total	For Ksheerabala this is split between Bala decoction and cow's milk — confirm exact split from the classical text

General scaling rule: Decide your oil volume → that is the "4 parts." 1 part = oil volume ÷ 4 → that is your Kalka weight (e.g. 1000 ml ÷ 4 = 250 g). 16 parts = 1 part × 16 → that is your total liquid (e.g. 250 × 16 = 4000 ml).

Note: this worked sheet demonstrates the universal method with Ksheerabala's three components. The exact decoction-to-milk split for Ksheerabala should be confirmed from the AFI or classical source before preparation.

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5. High-Level Scientific Value Summary

What the available evidence supports — kept deliberately honest. Most data is preclinical, small-trial, or relates to the base oil / individual herbs rather than the finished formula.

Oil	What the evidence addresses	Evidence strength
Mahanarayana Taila	Anti-arthritis / anti-inflammatory / analgesic activity studied; sesame-based joint oils have human evidence for local pain relief	Moderate (local musculoskeletal pain)
Dhanwantharam Taila	Mostly traditional; benefits inferred from sesame oil + Bala; little direct trial data	Low / traditional
Ksheerabala Taila	Used as the carrier oil in clinical Shirodhara studies for stress / insomnia; musculoskeletal use largely classical	Low-moderate (mainly as a vehicle)
Pinda Taila	Essentially traditional; cooling / anti-burning use not well studied in trials	Low / traditional
Jatyadi Taila	Preliminary wound-healing and antimicrobial signals in small / lab studies	Emerging / preliminary
Anu Taila	Traditional for nasal / ENT use; limited modern study of the finished oil	Low / traditional
Neelibhringadi Taila	Key herb <i>Eclipta alba</i> (Bhringaraja) shows hair-growth activity mainly in animal studies	Low-moderate / preclinical

Overall honest takeaway: The strongest, most credible evidence across all seven is for local effects — pain relief, skin and wound support, and relaxation — consistent with skin-penetration science. Broad systemic therapeutic claims remain largely traditional and should be presented as such.

6. Safety & Quality Notes

- Patch-test every oil on a small area before full application; discontinue on irritation.
- Do not apply oil massage during fever, acute indigestion (ama), or over broken or infected skin (except wound-specific oils like Jatyadi, used under guidance).
- Internal use (e.g. Ksheerabala 101, small doses of Mahanarayana) must only be under a qualified practitioner.
- Source finished oils from GMP-certified manufacturers with batch documentation and phytochemical testing where possible.
- Store away from heat and light; label with preparation and expiry dates.

Sources consulted: *Ayurvedic Formulary of India; Sahasrayogam; Bhaishajya Ratnavali; Ashtanga Hridaya; Charaka & Sushruta Samhita; and peer-reviewed reviews on Sneha Kalpana and individual oils. Exact verse references and complete formulae should be verified against critical editions before publication.*

Appendix 9 — Key Medicated Oils (Taila) Formulation & Compounding Reference

A practical reference to how the classical Ayurvedic oils mentioned in this manual are built — their defining herbs, the shared preparation method, a worked batch example, and an honest summary of current scientific evidence.

Important — read before using this appendix

These tables list only the defining / representative herbs of each oil. Several formulae contain 40–57 herbs. The complete, legally-standardized formula and exact weights must be taken from the Ayurvedic Formulary of India (AFI) or the named classical text before any commercial or clinical preparation. Preparing and especially internally using these oils requires a qualified Ayurvedic practitioner. Externally, always patch-test first. Several oils have specific contraindications (e.g. fever, ama, broken skin, pregnancy). This appendix is educational. It is not a substitute for professional training, the official pharmacopoeia, or medical advice.

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- **Kashaya (decoction / drava):** Coarsely powder the decoction herbs, boil in about 16× water, reduce to one-quarter, and strain. This captures the water-soluble actives.
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- **Combine in classical proportion:** Kalka : Taila : Drava = 1 : 4 : 16 (strong oil); about 1 : 10 : 20 for milder daily oils. Milk, where specified, counts within the liquid portion.
- **Paka (cooking):** Cook on mandagni (mild–moderate heat), stirring continuously, until all water evaporates. This can take hours to days.
- **Sneha Siddhi (endpoint test):** The kalka rolls into a wick (varti) that burns WITHOUT crackling — proof that no moisture remains; froth appears; characteristic colour and aroma develop.
- **Filter & store:** Strain hot through cloth; cool; store in a clean, dry, airtight, light-protected container.

Why the 1 : 4 : 16 proportion? The three components exist to capture both chemical classes of a plant's actives in one stable medium. The decoction (water) pulls out water-soluble compounds; the oil pulls out fat-soluble compounds; the gentle, prolonged heat drives off the water and leaves those actives held in the oil. The varti (wick) test simply

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confirms the water is fully gone. In modern terms, Sneha Kalpana is a well-organised dual-phase extraction process.

2. Formulation Cards for Oils Used in this Manual

Oil Name	Base	Defining Herbs	Classical Source	Mode of Use	Primary Indication
Mahanarayana Taila	Sesame oil (often with cow's ghee & goat's milk)	Dashamoola (10-root group) & Bala in decoction; Ashwagandha, Bala, Shatavari, Rasna, Guduchi, Devadaru in paste. (~50+ herbs)	Bhaishajya Ratnavali	Abhyanga, Marma, Basti	Strong Vata conditions — joint/muscle pain, stiffness, neuromuscular weakness.
Dhanwantharam Taila	Sesame oil + milk	Bala as principal herb, Dashamoola, and a large nourishing herb group. (~40+ herbs)	Ashtanga Hridaya / Sahasrayogam	Daily full-body Abhyanga	General Vata balance, daily nourishment, post-partum and recovery care.
Ksheerabala Taila	Sesame oil	Only 3 components: Bala (Sida cordifolia) root, cow's milk (ksheera), and sesame oil.	Sahasrayogam / Ashtanga Hridaya	Abhyanga, Shirodhara, Shiropichu	Vatarakta (joint/vascular Vata disorder), neuromuscular weakness; gentle & nourishing.
Pinda Taila	Sesame oil + beeswax (madhucchishta)	Manjishtha, Sariva, Sarjarasa (resin) — a short, cooling formula.	Ashtanga Hridaya / Charaka Samhita	Cooling external application / gentle Abhyanga	Pitta-type burning; Vatarakta with heat or burning sensation.
Jatyadi Taila	Sesame oil (sometimes castor/coconut)	Jati (jasmine), Nimba, Manjishtha, Haridra, Sariva, Padmaka, Lodhra.	Sushruta Samhita / Ashtanga Hridaya	EXTERNAL ONLY — applied to wounds, ulcers, fissures	Wound healing, non-healing ulcers, burns, skin lesions.
Anu Taila	Sesame oil (often with goat's milk)	~25–30 aromatic herbs (Jivanti, Devadaru, Bilva, Vidanga, Ela) prepared in multiple successive infusions.	Ashtanga Hridaya	Nasya (nasal drops) — NOT for body massage	Head, ENT and sinus conditions; Nasya therapy.

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Neelibhringadi Taila	Sesame and/or coconut oil (often milk-processed)	Nili (Indigofera) and Bhringaraja (Eclipta alba), with Amalaki and supportive herbs.	Sahasrayogam	Shiro-abhyanga (scalp / hair application)	Hair fall, premature greying, hair growth, scalp cooling.
Chandanbalalaxadi Taila	Sesame oil	Chandana (Sandalwood), Bala, Laksha (Resin), with cooling herbs.	Yogaratanakara	Abhyanga	Pitta pacifying, cooling, relieves burning sensation and feverishness.
Karpuradi Taila	Sesame or Mustard oil	Karpura (Camphor) as the main active ingredient.	Sahasrayogam	Localized massage	Kapha pacifying, relieves chest congestion, muscle cramps, and joint stiffness.
Nepali Mustard Oil (Traditional)	Cold-pressed Mustard Oil	Garlic cloves, Fenugreek seeds (Methi), Carom seeds (Jwano).	Traditional Domestic Knowledge	Full body massage, especially post-partum & neonatal	Generates heat, pain relief (TRPA1 activation), neonatal growth, immune support.

3. Worked Batch-Size Compounding Sheet

Illustrated with Ksheerabala Taila (simplest of the classical oils). Using the classical 1 : 4 : 16 proportion, anchored to a 1-litre oil batch. Taila is the reference quantity; the other two scale from it.

Component	Ratio	Quantity (1 L oil batch)	Notes
Taila (sesame oil)	4 parts	1000 ml (reference)	Murchana-purified before use; expect ~20–25% loss in that step.
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Drava (liquid)	16 parts	4000 ml total	For Ksheerabala this is split between Bala decoction and cow's milk — confirm exact split from classical text.

General scaling rule: (1) Decide your oil volume → that is the "4 parts". (2) 1 part = oil volume ÷ 4 → that is your Kalka weight (e.g. 1000 ml ÷ 4 = 250 g). (3) 16 parts = 1 part × 16 → that is your total liquid (e.g. 250 × 16 = 4000 ml).

Note: *this worked sheet demonstrates the universal method. The exact decoction-to-milk split for Ksheerabala should be confirmed from the AFI or classical source before preparation.*

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4. High-Level Scientific Value Summary

What the available evidence supports — kept deliberately honest. Most data is preclinical, small-trial, or relates to the base oil / individual herbs rather than the finished formula.

Oil	What the evidence addresses	Evidence strength
Mahanarayana Taila	Anti-arthritis / anti-inflammatory / analgesic activity studied; sesame-based joint oils have human evidence for local pain relief.	Moderate (local musculoskeletal pain)
Dhanwantharam Taila	Mostly traditional; benefits inferred from sesame oil + Bala; little direct trial data.	Low / traditional
Ksheerabala Taila	Used as the carrier oil in clinical Shirodhara studies for stress / insomnia; musculoskeletal use largely classical.	Low-moderate (mainly as a vehicle)
Pinda Taila	Essentially traditional; cooling / anti-burning use not well studied in trials.	Low / traditional
Jatyadi Taila	Preliminary wound-healing and antimicrobial signals in small / lab studies.	Emerging / preliminary
Anu Taila	Traditional for nasal / ENT use; limited modern study of the finished oil.	Low / traditional
Neelibhringadi Taila	Key herb <i>Eclipta alba</i> (Bhringaraja) shows hair-growth activity mainly in animal studies.	Low-moderate / preclinical
Nepali Mustard Oil	<i>Nepal Oil Massage Study (NOMS, 2024)</i> showed non-inferiority to sunflower oil for neonates; transcutaneous absorption proven (2005); AITC activates TRPA1 for pain relief.	High (for neonatal safety & pain relief)

Overall honest takeaway: The strongest, most credible evidence across all these oils is for local effects — pain relief, skin and wound support, and relaxation — consistent with skin-penetration science. Broad systemic therapeutic claims remain largely traditional and should be presented as such.

5. Safety & Quality Notes

- **Patch-test** every oil on a small area before full application; discontinue on irritation.
- **Do not apply** oil massage during fever, acute indigestion (ama), or over broken or infected skin (except wound-specific oils like Jatyadi, used under guidance).
- **Internal use** (e.g. Ksheerabala 101, small doses of Mahanarayana) must only be under a qualified practitioner.
- **Source finished oils** from GMP-certified manufacturers with batch documentation and phytochemical testing where possible.
- **Store** away from heat and light; label with preparation and expiry dates.

Sources consulted: Ayurvedic Formulary of India; Sahasrayogam; Bhaishajya Ratnavali; Ashtanga Hridaya; Charaka & Sushruta Samhita; BMJ Global Health; Indian Pediatrics; and

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peer-reviewed reviews on Sneha Kalpana and individual oils. Exact verse references and complete formulae should be verified against critical editions before publication.

Appendix 10 — Complete Formulation Cards for Medicated Oils

This appendix provides the full, 100% disclosure formulation cards for the 10 medicated oils discussed in this manual. Each card details the ingredients, their scientific names, classical quantities, compounding procedures, and their respective healing properties.

1. Mahanarayana Taila

Reference Text: Bhaishajya Ratnavali (Vatavyadhi Rogadhikara, Verses 343–354).

Primary Indication: Vata disorders, osteoarthritis, neuromuscular weakness, joint/muscle pain.

A. Ingredients List

Component	Common Name	Scientific Name	Quantity	Healing Property
Base Oils & Liquids				
Tila Taila	Sesame Oil	<i>Sesamum indicum</i>	6.4 Liters	Penetrating, Vata pacifying, base carrier
Ksheera	Goat or Cow Milk	-	6.4 Liters	Nourishing, cooling, pacifies Pitta
Shatavari Swarasa	Asparagus Juice	<i>Asparagus racemosus</i>	6.4 Liters	Rejuvenative, muscle nourishing
Decoction Herbs (Drava) — 1 Kg each, boiled in 100 L water, reduced to 25 L				
Bilva	Bael Root	<i>Aegle marmelos</i>	1 Kg	Anti-inflammatory, Vata-Kapha pacifying
Ashwagandha	Indian Ginseng	<i>Withania somnifera</i>	1 Kg	Muscle strength, nerve tonic
Brihati	Indian Nightshade	<i>Solanum indicum</i>	1 Kg	Reduces joint swelling
Gokshura	Puncture Vine	<i>Tribulus terrestris</i>	1 Kg	Rejuvenative, reduces pain
Shyonaka	Indian Caper	<i>Oroxylum indicum</i>	1 Kg	Anti-arthritis
Bala	Country Mallow	<i>Sida cordifolia</i>	1 Kg	Strengthens nerves and muscles
Paribhadra	Indian Coral Tree	<i>Erythrina variegata</i>	1 Kg	Relieves nerve pain
Kantakari	Yellow-berried Nightshade	<i>Solanum xanthocarpum</i>	1 Kg	Anti-inflammatory
Punarnava	Spreading Hogweed	<i>Boerhavia diffusa</i>	1 Kg	Reduces edema/swelling

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Atibala	Indian Mallow	<i>Abutilon indicum</i>	1 Kg	Promotes tissue strength
Agnimantha	Arani	<i>Premna serratifolia</i>	1 Kg	Neuralgia relief
Prasarini	Skunk Vine	<i>Paederia foetida</i>	1 Kg	Relieves stiffness, improves mobility
Patala	Trumpet Flower	<i>Stereospermum suaveolens</i>	1 Kg	Reduces Vata-induced pain
Paste Herbs (Kalka) — 100g each unless specified				
Rasna	Indian Camphorweed	<i>Pluchea lanceolata</i>	100 g	Premier herb for joint pain
Devadaru	Himalayan Cedar	<i>Cedrus deodara</i>	100 g	Analgesic, reduces stiffness
Kushta	Indian Costus	<i>Saussurea lappa</i>	100 g	Penetrating pain relief
Shalaparni	Sal Leaved Desmodium	<i>Desmodium gangeticum</i>	100 g	Nerve tonic
Prishnaparni	Uraria	<i>Uraria picta</i>	100 g	Bone healing
Jatamansi	Spikenard	<i>Nardostachys jatamansi</i>	100 g	Calms nervous system
Daruharidra	Indian Barberry	<i>Berberis aristata</i>	100 g	Anti-inflammatory
Manjistha	Indian Madder	<i>Rubia cordifolia</i>	100 g	Blood purifier, cools inflammation
Yashtimadhu	Licorice	<i>Glycyrrhiza glabra</i>	100 g	Soothes tissues, anti-arthritic
Tagara	Indian Valerian	<i>Valeriana wallichii</i>	100 g	Muscle relaxant
Mustak	Nut Grass	<i>Cyperus rotundus</i>	100 g	Reduces fluid retention
Karpura	Camphor	<i>Cinnamomum camphora</i>	50 g	Local anesthetic, cooling/warming
Kesar	Saffron	<i>Crocus sativus</i>	50 g	Cellular rejuvenation
Kasturi	Musk	<i>Moschus moschiferus</i>	50 g	Deep tissue penetration

(Note: Contains 50+ herbs; key active ingredients listed above for brevity.)

B. Compounding Procedure

- **Decoction:** Coarsely powder the 13 decoction herbs (1 kg each). Add 100 liters of water. Boil on moderate heat until reduced to one-fourth (25 liters). Filter the decoction.

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- **Paste:** Grind the Kalka herbs into a fine paste using a small amount of water.
- **Mixing:** In a large vessel, combine the sesame oil (6.4 L), milk (6.4 L), Shatavari juice (6.4 L), the filtered decoction (25 L), and the herbal paste.
- **Cooking (Taila Paka):** Cook the mixture on a low, steady flame (Mandagni). Stir continuously to prevent the paste from burning at the bottom.
- **Testing:** Cook until all moisture evaporates. Test by rolling a piece of the paste into a wick; if it burns without crackling sound, the oil is ready.
- **Finishing:** Add the aromatic ingredients (Karpura, Kesar, Kasturi) at the very end when the oil is cooling. Filter and store.

2. Dhanwantharam Taila

Reference Text: Sahasrayogam / Ashtanga Hridaya. **Primary Indication:** Pre/post-natal care, rheumatoid arthritis, paralysis, neuromuscular conditions.

A. Ingredients List

Component	Common Name	Scientific Name	Quantity	Healing Property
Base Oils & Liquids				
Tila Taila	Sesame Oil	<i>Sesamum indicum</i>	15 Kg	Nourishing, Vata pacifying
Ksheera	Cow's Milk	-	As required	Tissue building, cooling
Decoction Herbs (Drava)				
Bala Moola	Country Mallow Root	<i>Sida cordifolia</i>	4.608 Kg	Core ingredient; builds muscle strength
Dashamoola	Ten Roots Group	(10 specific roots)	600 g each	Powerful anti-inflammatory
Guduchi	Heart-leaved Moonseed	<i>Tinospora cordifolia</i>	600 g	Immunomodulator, joint repair
Nirgundi	Five-leaved Chaste Tree	<i>Vitex negundo</i>	600 g	Relieves muscle spasms
Paste Herbs (Kalka) — 200g each				
Devadaru	Himalayan Cedar	<i>Cedrus deodara</i>	200 g	Reduces stiffness
Manjishta	Indian Madder	<i>Rubia cordifolia</i>	200 g	Clears blood toxins
Ashwagandha	Indian Ginseng	<i>Withania somnifera</i>	200 g	Reduces stress, builds tissue
Shatavari	Asparagus	<i>Asparagus racemosus</i>	200 g	Nourishes female reproductive system
Yashti	Licorice	<i>Glycyrrhiza glabra</i>	200 g	Soothes nerves
Ela	Cardamom	<i>Elettaria cardamomum</i>	200 g	Enhances absorption

B. Compounding Procedure

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- Boil the Bala root (4.608 kg) and other decoction herbs in 36.864 liters of water, reducing it to 4.608 liters.
- Prepare a fine paste of the Kalka herbs (200g each).
- Mix the sesame oil (15 kg), decoction, and paste. Boil the mixture.
- Once the mixture reaches a certain consistency, add the required amount of cow's milk.
- Continue boiling until the 'Khara Paka' stage (moisture fully evaporated, paste becomes crisp). Filter and store.

3. Ksheerabala Taila

Reference Text: Ashtanga Hridaya / Sahasrayogam. **Primary Indication:** Shirodhara, Vatarakta (gout), insomnia, nervous system disorders.

A. Ingredients List

Component	Common Name	Scientific Name	Quantity	Healing Property
Tila Taila	Sesame Oil	<i>Sesamum indicum</i>	1 Part (1000 ml)	Deep tissue penetration
Ksheera	Cow's Milk	-	4 Parts (4000 ml)	Highly cooling, nourishes brain tissue
Bala Kalka	Country Mallow Paste	<i>Sida cordifolia</i>	1/4 Part (250 g)	Central nervous system tonic
Bala Kashaya	Country Mallow Decoction	<i>Sida cordifolia</i>	4 Parts (4000 ml)	Relieves neurological pain

B. Compounding Procedure

- Prepare the decoction of Bala root by boiling it in water and reducing it to one-fourth.
- Make a fine paste of Bala root.
- Mix the sesame oil, cow's milk, Bala decoction, and Bala paste in the classical 1:4:16 ratio (Paste:Oil:Liquids).
- Boil on a mild flame until only the oil remains and the paste passes the wick test. *(Note: For clinical use, this oil is often processed 14, 21, 41, or 101 times — repeating the addition of milk and decoction to the same oil — to exponentially increase its potency, known as Ksheerabala 101.)*

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4. Pinda Taila

Reference Text: Ashtanga Hridaya / Charaka Samhita. **Primary Indication:** Gout (Vatarakta), burning sensation, Pitta disorders.

A. Ingredients List

Component	Common Name	Scientific Name	Quantity	Healing Property
Tila Taila	Sesame Oil	<i>Sesamum indicum</i>	768 ml	Carrier
Water	Purified Water	-	3 Liters	Extraction medium
Madhucchishta	Beeswax	<i>Cera alba</i>	280 g	Coats and protects skin, retains moisture
Manjishta	Indian Madder	<i>Rubia cordifolia</i>	455 g	Highly cooling, reduces redness/burning
Sarjarasa	Pine Resin	<i>Vateria indica</i>	455 g	Heals skin, reduces inflammation
Sariva	Indian Sarsaparilla	<i>Hemidesmus indicus</i>	455 g	Coolant, blood purifier

B. Compounding Procedure

- Prepare a paste of Manjishta, Sarjarasa, and Sariva.
- Mix the sesame oil, water, and herbal paste.
- Boil the mixture until all water evaporates.
- Towards the end of the boiling process, add the Beeswax (Madhucchishta).
- Allow the wax to melt completely into the oil. Filter while hot (before the wax solidifies).

5. Jatyadi Taila

Reference Text: Sarngadhara Samhita (Madhyam Khand 9/169–171). **Primary Indication:** EXTERNAL USE ONLY. Non-healing wounds, ulcers, piles, fissures, burns.

A. Ingredients List

Component	Common Name	Scientific Name	Quantity	Healing Property
Tila Taila	Sesame Oil	<i>Sesamum indicum</i>	768 ml	Carrier
Water	Purified Water	-	3 Liters	Extraction medium
Paste Herbs — 10 g each				
Jati	Jasmine Leaves	<i>Jasminum officinale</i>	10 g	Cytotoxic, wound healing
Nimba	Neem	<i>Azadirachta indica</i>	10 g	Strong antibacterial, antimicrobial

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Patola	Pointed Gourd	<i>Stereospermum suaveolens</i>	10 g	Purifies blood, reduces swelling
Sikta	Beeswax	<i>Cera alba</i>	10 g	Protective barrier, seals wounds
Haridra	Turmeric	<i>Curcuma longa</i>	10 g	Antiseptic, anti-inflammatory
Daruharidra	Indian Barberry	<i>Berberis aristata</i>	10 g	Antifungal, heals fistulas
Tutha	Copper Sulphate	<i>Cupric sulfate</i>	10 g	Powerful germicide, scrapes dead tissue

B. Compounding Procedure

- Wash and dry all herbal ingredients. Powder them into a fine paste (Kalka).
- In a clean vessel, mix the sesame oil, water, and the herbal paste.
- Cook on a low flame, stirring continuously.
- Once the water evaporates and the paste reaches the proper consistency, add the Beeswax and Copper Sulphate (Tutha) carefully.
- Let it settle for 24 hours, then filter and store in an airtight glass container away from sunlight.

6. Anu Taila

Reference Text: Ashtanga Hridaya Sutrasthana 20/37–39. **Primary Indication:** Nasya (Nasal instillation). Sinusitis, headaches, ENT disorders.

A. Ingredients List

Component	Common Name	Scientific Name	Quantity	Healing Property
Tila Taila	Sesame Oil	<i>Sesamum indicum</i>	Base	Carrier
Aja Ksheera	Goat's Milk	-	10 Parts	Nourishing, highly compatible with human tissue
Herbal Blend — Equal parts				
Jivanti	Cork Swallow-wort	<i>Leptadenia reticulata</i>	Equal	Rejuvenative
Devadaru	Himalayan Cedar	<i>Cedrus deodara</i>	Equal	Clears nasal congestion
Twak	Cinnamon	<i>Cinnamomum zeylanicum</i>	Equal	Stimulates circulation
Usheera	Vetiver	<i>Vetiveria zizanioides</i>	Equal	Cools the brain
Daruharidra	Indian Barberry	<i>Berberis aristata</i>	Equal	Anti-allergic

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Yashtimadhu	Licorice	<i>Glycyrrhiza glabra</i>	Equal	Soothes mucous membranes
Agaru	Agarwood	<i>Aquilaria agallocha</i>	Equal	Clears sinuses, aromatic
Bilva	Bael	<i>Aegle marmelos</i>	Equal	Reduces mucus production

B. Compounding Procedure

- The herbs are divided into equal parts.
- A decoction is made using rainwater (traditionally) or pure water, boiling the herbs down to one-tenth.
- The oil is processed with this decoction in 10 sequential steps. In each step, one-tenth of the decoction is added to the oil and boiled until the water evaporates.
- In the final (10th) step, an equal quantity of Goat's milk (Aja Ksheera) is added instead of water, and boiled until only the oil remains.

7. Neelibhringadi Taila

Reference Text: Sahasrayogam (Taila Prakarana). **Primary Indication:** Hair fall, premature greying, scalp health, cooling the head.

A. Ingredients List

Component	Common Name	Scientific Name	Quantity	Healing Property
Narikela Taila	Coconut Oil	<i>Cocos nucifera</i>	Base	Cooling, promotes hair growth
Juices (Drava)				
Nili Swarasa	Indigo Juice	<i>Indigofera tinctoria</i>	Equal to oil	Darkens hair, prevents greying
Bhringaraja	False Daisy Juice	<i>Eclipta alba</i>	Equal to oil	Premier hair growth stimulant
Dhatri Swarasa	Amla Juice	<i>Emblica officinalis</i>	Equal to oil	Antioxidant, strengthens roots
Aja Ksheera	Goat's Milk	-	Equal to oil	Deep scalp nourishment
Paste Herbs (Kalka) — 48g each				
Yashtimadhu	Licorice Root	<i>Glycyrrhiza glabra</i>	48 g	Soothes scalp, prevents dandruff
Gunja	Rosary Pea	<i>Abrus precatorius</i>	48 g	Stimulates dormant hair follicles
Anjana	Indian Barberry	<i>Berberis aristata</i>	48 g	Antimicrobial for scalp

B. Compounding Procedure

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- Extract fresh juices from Nili, Bhringaraja, and Amla.
- Prepare a fine paste of Yashtimadhu, Gunja, and Anjana.
- Mix the coconut oil with the fresh juices, goat's milk, and herbal paste.
- Boil the mixture on a low flame until all the moisture from the juices and milk evaporates.
- Filter the oil when it reaches the correct consistency.

8. Chandanbalalaxadi Taila

Reference Text: Yoga Ratnakara. **Primary Indication:** Severe burning sensation, fever, respiratory issues, emaciation.

A. Ingredients List

Component	Common Name	Scientific Name	Quantity	Healing Property
Tila Taila	Sesame Oil	<i>Sesamum indicum</i>	Base	Carrier
Cow Milk	Cow's Milk	-	As required	Cooling, nourishing
Decoction Herbs				
Chandana	Sandalwood	<i>Santalum album</i>	-	Ultimate coolant, reduces fever
Bala	Country Mallow	<i>Sida cordifolia</i>	-	Strength promoter
Laksha	Lac Resin	<i>Laccifer lacca</i>	-	Heals tissues, stops bleeding
Paste Herbs				
Usheera	Vetiver	<i>Vetiveria zizanioides</i>	-	Cools internal heat
Yashtimadhu	Licorice	<i>Glycyrrhiza glabra</i>	-	Soothes respiratory tract
Katurohini	Picrorhiza	<i>Picrorhiza kurroa</i>	-	Liver support, antipyretic

B. Compounding Procedure

- Make a decoction of Chandana, Bala, Laksha, and Lamajjaka in 24.5 liters of water.
- Prepare a paste of the remaining herbs (Usheera, Yashtimadhu, Katurohini, etc.).
- Mix the decoction, paste, sesame oil, and cow's milk.
- Boil until it becomes a homogenous mixture and all water evaporates. Filter and store away from light.

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9. Karpuradi Taila

Reference Text: Sahasrayogam. **Primary Indication:** Chest congestion, muscle cramps, acute joint stiffness.

A. Ingredients List

Component	Common Name	Scientific Name	Quantity	Healing Property
Base Oil	Coconut or Sesame Oil	<i>Cocos nucifera / Sesamum</i>	1 Liter	Carrier medium
Karpura	Camphor	<i>Cinnamomum camphora</i>	250 g	Rubefacient, clears congestion, relieves acute cramps
Ajamoda (Optional)	Celery Seeds	<i>Trachyspermum ammi</i>	50 g	Antispasmodic

B. Compounding Procedure

- Warm the base oil slightly (do not boil excessively as camphor is volatile).
- Remove from heat and dissolve the pure camphor crystals into the warm oil.
- Stir until completely dissolved. Store in a tightly sealed bottle to prevent the camphor from evaporating.

10. Nepali Traditional Mustard Oil (Nepali Tel Malish)

Reference Text: Traditional Domestic Knowledge / Nepal Oil Massage Study (NOMS 2024). **Primary Indication:** Neonatal massage, post-partum recovery, generating body heat, immune support.

A. Ingredients List

Component	Common Name	Scientific Name	Quantity	Healing Property
Kacho Tori Tel	Cold-pressed Mustard Oil	<i>Brassica juncea</i>	500 ml	Contains AITC; activates TRPA1 receptors for pain relief
Lasun	Garlic	<i>Allium sativum</i>	8-10 cloves	Antibacterial, generates deep heat, joint pain relief
Methi	Fenugreek Seeds	<i>Trigonella foenum-graecum</i>	2 tbsp	Strengthens bones, anti-inflammatory
Jwano	Carom Seeds	<i>Trachyspermum ammi</i>	2 tbsp	Antispasmodic, prevents cold/cough in infants

B. Compounding Procedure

- Take cold-pressed, unrefined mustard oil in an iron or thick-bottomed pan.
- Crush the garlic cloves slightly.

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- Heat the oil on a medium flame. Once warm, add the garlic, fenugreek seeds, and carom seeds.
- Fry the ingredients until the garlic turns dark brown/black (infusing the essential oils into the mustard oil).
- Turn off the heat and let it cool. Strain the oil into a glass bottle.
- **Usage:** Always warm slightly before application. Use for vigorous full-body massage.

References

Note: This draft does not deliberately contain any fabricated citations that could be misleading. Before publication, verify the edition details of the classical texts (Charaka / Sushruta / Ashtanga Hridaya) and the current peer-reviewed studies through a qualified person, and add them here in the proper format. Clearly state the level of evidence (strong/limited) alongside each scientific claim.

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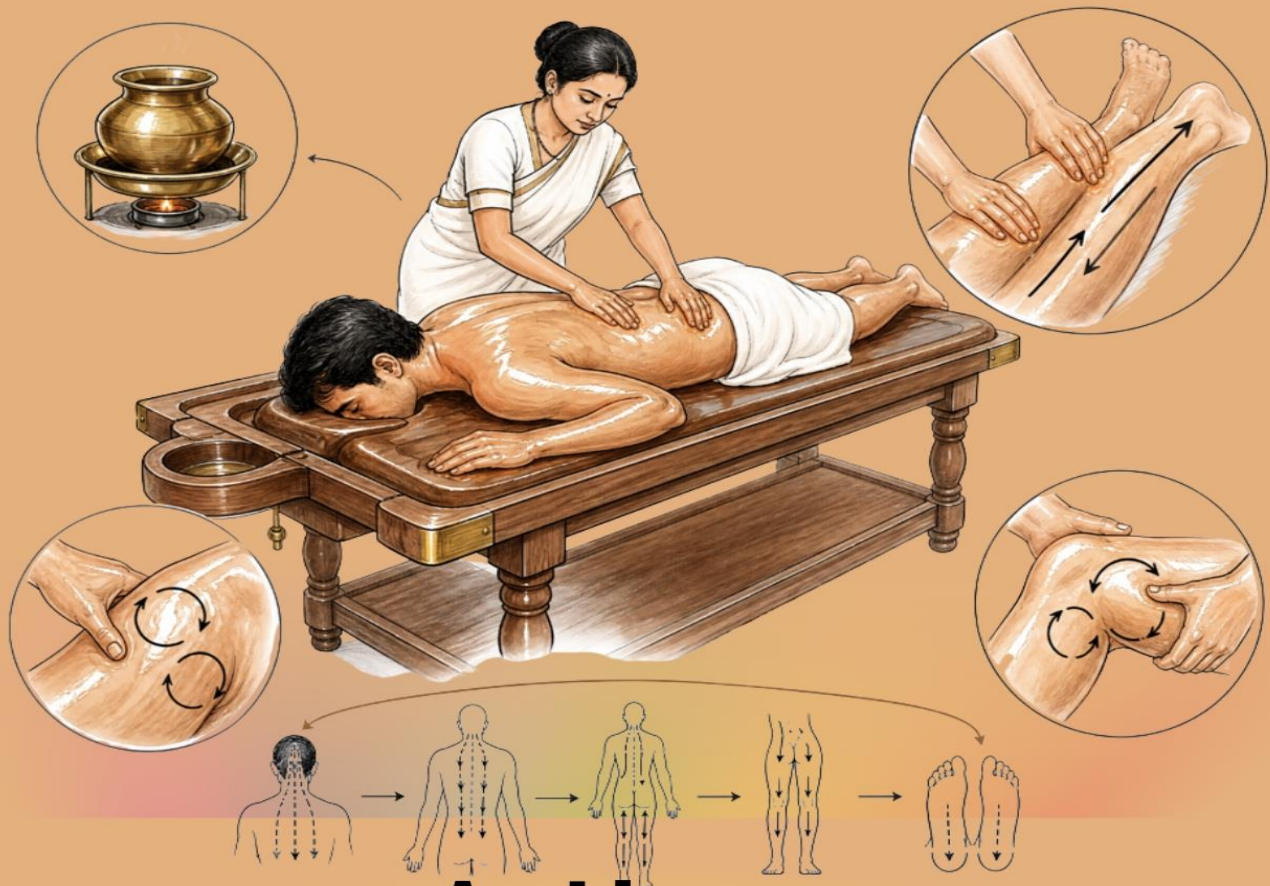
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