

A REVIEW ON 'DHARAKALPA

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ABSTRACT

Background: Out of many published works that remain unnoticed by the researchers and scholars, *Dharakalpa* is an ancient treatise of this category that is believed to have written in Kerala. It has a precise approach in explaining the procedure of *Dhara* and such analogous procedures. Recently this work has been translated and circulated through many publications. Understanding of this work will be helpful for those demand clarity in understanding concept and performing these procedures. **Materials and methods:** *Dharakalpa* available in many textbooks were studied, analysed and compared. The relevant

content was then presented in a more simplified way so as to make it more legible.

Discussion: One of the main highlight of *Dharakalpa* is its elaborative and systematic approach in explaining the content. This can be regarded as the reason for the popularity that it has gained in the context of *Dhara* and such procedures.

KEYWORDS: *Dharakalpa*, *Takradhara*, *Kayaseka*, *Sirovasthi*, *Vaidyamanorama*, *Sahsrayogam*.

INTRODUCTION

Dharakalpa is a treatise on the procedure of *Dhara* and the analogous treatment procedures. Although a definite information regarding the author of this comprehensive work is yet unknown, the text is regarded as widely accepted reference for these special procedures. The contents of this work include almost everything minute and so detail about *Dhara*. Inclusion of details of procedure, *kala*, benefits, *dravyas* to be used for it, regime to be followed during *dhara* and even about the character of the attendant performing it substantiates this approach of the author. Also there are detailed descriptions of procedures - *Takradhara*, *Sirovasthi* and

Kayaseka. A century ago, it was Acharya Yadavjitrikamji, who first published this basic text of Dharakalpa as an attachment to another treatise Vaidyamanorama, written by Acharya Kalidasa from Kerala. Subsequently Hindi and Kannada translations were also published. The text got more popularized as Dr A Lakshmipathi had translated some excerpts from the Dharakalpa to English in his text book on massage.

MATERIALS AND METHODS

Textbook of *Dharakalpa* available as annexures to *Vaidyamanorama* published by *Acharya Yadavjitrikamji* and *Sahasrayogam* Malayalam edition were used for the understanding of the topic. Contents in both *editions* were found almost same. Simultaneously a dedicated work with explanation to treatment procedures based on *Dharakalpa*, named *Keraliya Chikitsa Paddhati* was referred in detail for better understanding meaning of *Moola Shlokas*.

RESULTS

Sirovasthi^[3]

Included as one among the four so called Moordhatailas, it is mentioned as the one superior among them in terms of achieved outcomes after the procedures. The procedure is given in this textbook as; person should be made eligible for the procedure, by carrying out purificatory procedures Vamana, Virechana prior to Sirovasthi. He should be seated at a height up to his Janu and administered with Abhyanga and Swedana. This procedure should be carried out in Dinanthe (evening). Following Swedana, a band of leather or material of such consistencies, which is 12 Angulas^{iv} (approx. 18 cms) in width and with circumference equal to that of head of the patient should be strapped around the head just above the ears in proper manner. Then this strapped leather should be plastered with a piece of cloth smeared with a paste of black gram dough. Then lukewarm medicated oil suitable to the condition of the patient is poured into leather reservoir thus made, to a height of 2 Angulas (approx. 3cms) from the base of hairs. Samyak Lakshana for this procedure is the appearance of secretions in mouth and nose or for a period of ten thousand, eight thousand or six thousand Matras (1 Matra = 0.318 seconds^v) for Vata, Pitta or Kapha Dosha predominant conditions respectively^{vi}. In a healthy individual, its duration should be thousand Matras^{vii}. After removing the oil from the reservoir, shoulders and neck should be massaged gently. The total course of the procedure shall be for a maximum of seven days.

Takradhara^[4]

Broadly it can be understood as Dhara involving processed Takra as its Dharadravya. Method of preparing Dharadravya is mentioned as: one Prastha^{ix} (1 Prastha = 96 gms) of Amalaki which was fetched a year ago, dried in sunlight and exposed to winter, summer and rainy seasons of the year, devoid of any infestations should be processed by boiling with water 18 times in quantity that of Amalaki and finally reduced to 1/6th of total water taken. To this Kwatha prepared, equal amounts of Amla Takra should be added and used for the procedure.

Benefits of *takradhara* are given in table 1.1, as that it cures.

Table 1.1 Benefits of Dhara.

<i>Kesha shouklya</i>	<i>Mootradosha</i>
<i>Klama</i>	<i>Sandhisladhana</i>
<i>Concerned Doshakopa</i>	<i>Hrudayaruja</i>
<i>Shiroruk</i>	<i>Jatharagnimandya</i>
<i>Ojakshaya</i>	<i>Aruchi</i>
<i>Karacharanathoda</i>	<i>Karna & Netra Rogas</i>

***Kayaseka*^[5]**

It is a type of *Dhara* in which *Sneha*, *Dravyas*, *Ghrta*, *Taila* or mixture of both are used as *Dharadravya*. According to the nature of diseased condition and *Bala* of the patient, there are a set of guidelines given regarding the procedure. For *Pravarabala*, *Madhyamabala*, and *Avarabala* patients, it should be carried out daily, once in 2/3/4 days and once in 5/6 days respectively. According to the predominance of *Dosha* involved in the disease and site of *Dhara*, *Dharadravya* should be lukewarm for *Paithika Roga*, bearably warm for *Shudha*.

Vatika and in *Kapha* associated conditions or *Rakta-Pitta* predominant conditions it should be heated till the substance just melts, *Su:sheetha* for *Urdhwanga Rogas*.

Benefits of *Kayaseka* are given in table 1.2 as, that it provides.

Table 1.2 Benefits of Kayaseka^[6]

<i>Vaksthairyam</i>	<i>Vakmadhuryam</i>	<i>Agadam</i>
<i>Mana:sthairyam</i>	<i>Alposhnatha</i>	<i>Sukra Asrk Pariposhanam</i>
<i>Sarirabala</i>	<i>Su:Swapna</i>	<i>Ratharathi</i>
<i>Aharakanksha</i>	<i>Twakmrudutha</i>	<i>Deerghayu:</i>
<i>Dhriti</i>	<i>Netraprakasha</i>	<i>Jagratahsukha</i>

According to the particular conditions, there is also different mentioning regarding the total

duration upto which Dhara should be performed, which is as given in table 1.3 as,

Table 1.3 Duration of Dhara according to conditions.

<i>Avastha</i>	Total duration
<i>Ruksha</i> or <i>pitta</i> associated <i>vata</i> diseases	Two <i>muhurtas</i>
<i>Snigdha</i> or <i>kapha</i> associated diseases	One <i>muhurta</i>

Height from which Dhara should be done is indicated as 12 Angulas in all body parts except head, where particularly a height of 4 Angulas should be maintained.

Acharya has also given reference regarding the time taken for Sneha used in Dhara to reach different target sites in the body as given in table 1.4^{xiii}

Table 1.4 time duration of kayaseka to achieve expected outcome.

Target site	Time taken
To pervade through hair follicles	300 <i>Matrakalas</i>
To transverse through <i>Saptatwacha</i>	7 days
To reach <i>Raktadi</i> six <i>Dhatus</i>	6 days

***Atiyoga* and management^[8]**

Causes of *Atiyoga* may be *Dhara* performed from height greater than required or when done in excess speed or when done for a time duration greater than what is needed.

Symptoms are as given in table 1.5

Table 1.5 Symptoms of *Atiyoga* of Dhara.

<i>Daha</i>	<i>Chardi</i>
<i>Visarpa</i>	<i>Asrapitta</i>
<i>Ruk</i>	<i>Jwara</i>
<i>Moorcha</i>	<i>Kota</i>
<i>Angasada</i>	<i>Sandhidhalana</i>
<i>Swarasada</i>	

Management

Gandusha, Nasya etc should be done for the Shudhi. For drinking purposes, water boiled with Mahoushadha should be used. At evening patient can take extremely spicy Yoosha upto his satiety. On the third day after the appearance of *Atiyoga* Lakshanas, *Snehavasthi* with *Saindhava* should be administered. In the successive day, measures that are mentioned in the management of *Snehavyapat* should be adopted. Person thus becomes fit again to undergo *Dhara* by the fifth day after the occurrence of *Atiyoga* Lakshanas, if proper code of

management is followed.

Drava Kala Vidhi^[14]

According to the nature of Dharadravya used, there is specific time period for which Dravya can be used for the procedure. It is given as

Table 1.6: Maximum duration of usage of a particular raw material in Dhara

<i>Dharadravya</i>	Max days of usage
<i>Ksheeradi</i>	1 day
<i>Dhanyamla</i>	3 days
<i>Sneha Dravyas</i>	3 days

Also there is a mentioning that for the procedure involving Sneha in the seventh day, Sneha used previously in the first three days and in the next 3 days can be mixed and used for the last day.

Pathyachara^[15]

Adherence to particular regime that is appropriate for the procedure is inevitable in attaining the expected outcome from it. In this context of *Kayaseka*, mentioned so called wholesome practices after procedure are included in Fig 1.1.

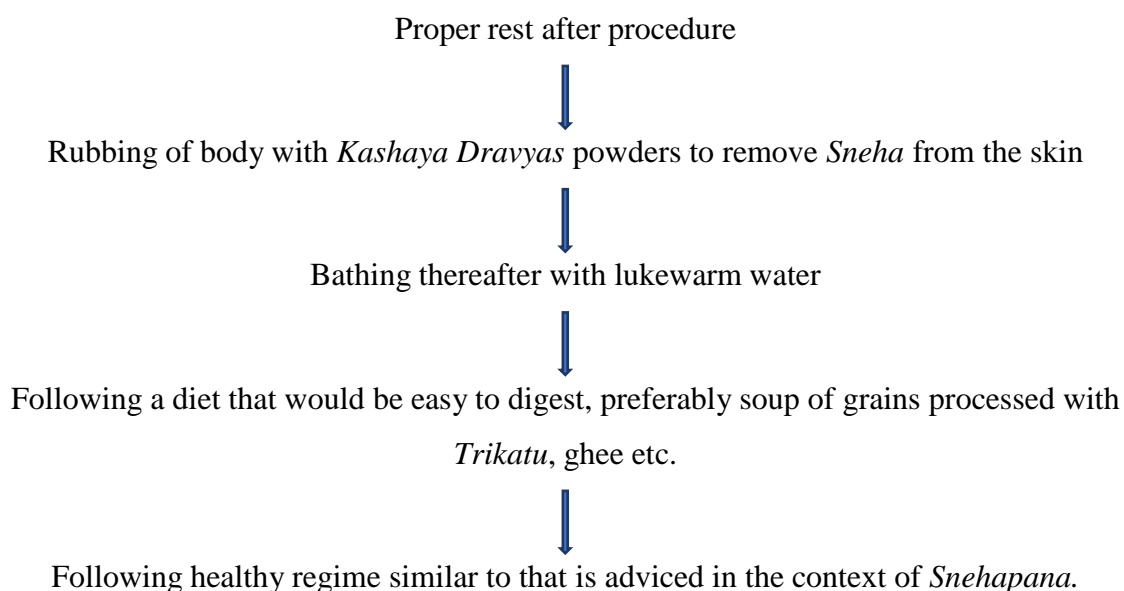


Figure 1.1: Representaion of Pathyachara of Kayaseka

After completing seven days of this procedure, Virechana Karma is advised for the 8th day, then followed by Vasthi in the successive days.

DISCUSSION

Dharakalpa focuses on elaborating the method of performing the procedures of *Dhara* and others. It has described elaborately about specific methodologies to be adopted by physician according to specific conditions that may be encountered during the procedure. Key highlight of this work is that it is solely dedicated only for *Dhara* and such procedures that makes it a quick reference for everything related to them. When *Brihatrayees* were analysed in an attempt to collect information, it was found these texts lack a single context where all details about *dhara* are mentioned collectively. *Dhara* being an unavoidable mode of intervention in many of common outpatient and inpatient disease conditions, deserve such a dedicated work.

Another highlight of this work is that it stands as one among the few ancient references regarding the common practices in Keraliya Panchakarma. Although references related *Dhara* of *Sneha* and *Takra* can be seen in particular stages of some disease management, this text has introduced and presented them with definite headings as *Kayaseka* and *Takradhara* respectively. Fine detailings like *Atiyoga* of *Kayaseka* with its respective management, benefits of *Kayaseka*, preparation of *Takradharadravya* are also mentioned which bring completeness in presenting a topic. Out of many publications that spoke about *Dhara* and such procedures, a publication named *Sira: sekadividhi* has critically reviewed this textbook and has tried to put forth some logical reasoning and different theories in relation to some references in the text. It can be considered that information in this work has greatly influenced in developing various approaches in the practice of these procedures and bring clarity in ideologies in those times and these times alike. The fact that it is one of the initial works to be published at a time when such publications about *Dhara* were scarcely available adds to relevance of this publication.

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