



SWEDANA KARMA – AN EXPLORATION TO THE VARIOUS TYPES OF KIZHIS IN PRACTICE

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ABSTRACT

Sodhana is the process of eliminating the *dushta doshas* completely from the body so that the disease won't recur. For administering this process of *sodhana*, *sneha – sweda karmas* called *poorvakarmas* are given prior, which prepares the body, as those *malas* which lie in *leena avastha* in the *koshta*, *sakha*, *asthi sandhis*, *dhatu*s, and *srotases* becomes *klinna* by *sneha prayoga*. The *swedana karma* which succeeds the process of *snehana* leads to the *draveekarana* of these *malas* and hence facilitates the movement of *malas* towards *koshta*, from where it is expelled out through the nearest route. Also, in *Vatavyadhi*, they are administered as an *upakrama*; various methods of *swedana* are popular, commonly known by the name of '*kizhis*', which are practised as *snigdha* or *rooksha* to varied extents based on the *Dashavidha pareekshas*. The different types of '*kizhis*' are developed according to the availability of *dravyas* in a particular *desha* and the *guna – karmas* of various *dravyas* in a particular *vyadh-yavastha*.

Keywords: *Sodhana, swedana, kizhis.*

INTRODUCTION

'Rogastu dosha vaishamyam, dosha samyam aroga-tha',¹ the foundation stone of Ayurveda demarcating the exact point of differentiation of *roga* and *aroga*, for a science that encompasses the all-round aspects of an individual, with its *prayojana* of *swasthasya swasthya rakshanam* and *aturasya vikara prasamanam*, is all framed out because *doshas*, *dhatu*s, and *malas* form the integral cause of the human body. The *ksheena doshas* should be given *brmhana chikitsa*, *kupita doshas* should be managed with *samana*, *vrddha doshas* must be eliminated from the body by means of *sodhana chikitsa*, and the one in *samaavastha* should be given *paripaalana*.² Amongst this, *sodhana chikitsa* deserves due concern not only in *atura*, but in *swastha* too, as *dosha dushti* will occur as a result of various life processes in the due course of time, and when this crosses the dead-end of *swasthya* when the bodily functions slowly get disturbed, it steps on to the emergence of various infirmities in the body. Hence, *Sodhana* is of two types:

1. *Sodhana* for *swastha* – *Rtusodhana*
2. *Sodhana* for *atura*

OBJECTIVES

1. To study the importance of *Swedana* as a *poorvakarma*.
2. To compile the various modes of *Swedana* – 'Kizhis' administered in practice.

MATERIALS AND METHODS

A conceptual study of *Swedana karma* mentioned in *Caraka Samhita*, *Ashtanga Hridaya*, and *Susruta Samhita* is carried out in the light of various *Swedana* practices employed in Kerala commonly known as 'Kizhi'.

IMPORTANCE OF SODHANA

Sodhana is the process of eliminating the *dushta doshas* completely from the body so that the disease won't recur. Even after administering proper *Langhana* – *Pachana*, there may occur certain causes for *dosha kopa* in the *sareera*, when the *kaaladi bala* becomes favourable for them to undergo aggravation, they will vitiate; here lies the relevance of *Sodhana Chikitsa*.³ *Dosha dushti nirharana*, *dosha-dushya*

sameekarana, *srotovishudhi* are the desired results of appropriately administered *sodhana* therapy.

Sodhana is the 'vision' achieved through the 'mission' of *Panchakarma*, which requires prior procedures of *samskara* to the body, which is secured through the *poorvakarmas* of *snehana* and *swedana*. Or in other words, one can say that in order to achieve the 'karya' of *dhatu*samya for the 'karyaphala' of *sukhavapthi*, through the 'karana' of *sodhana* with the 'upaya' of *panchakarma*.

IMPORTANCE OF SWEDANA AS A POORVAKARMA

Those *malas* which lie in *leena avastha* in the *koshta*, *sakha*, *asthi sandhis*, *dhatu*s, and *srotases* become *klinna* by *sneha prayoga*. The *swedana karma* which succeeds the process of *snehana* leads to *the dra-veekarana* of these *malas* and hence facilitates the movement of *malas* towards *koshta*, from where it is expelled out through the nearest route.⁴ This is explained by *Acharya Caraka* as, the *doshas* which have reached *koshta* as *upasthita dosha*; he further elaborates the term *upasthita* as, *pradhana avastha prapta dosha* – the suitable *avastha* for the administration of appropriate *panchakarma*. After *sneha-sweda karma*, the *doshas* which have got rid of their *leena avastha* and thus have reached *koshta* from the *sakha* is meant by the term *upasthita*. To make it clearer, once the *doshas* have reached their *swasthana* (own abode), say, for *kapha dosha*, it is the *amashaya*, and *vamana* which is the supreme *sodhana* for *kaphaja vyadhi* is given only when the *malas* get concentrated in the *amashaya*.

In addition to this, the importance of *snehana* and *swedana* is elaborated by *Acharya Caraka* as, even a dried piece of wood is capable of bending instead of breaking up after repeated administration of *snehana* and *swedana*, then what about the case of a living human being?⁵ In *Vatavyadhi chikitsa adhyaya*, *Acharya Vagbhata* makes use of this *yukti* and says that the body part which is *vakra* (a pathological deviation of the joint from the normal anatomical position) *stabdha* (the feature of rigidity and stiffness),

and having pain will easily undergo appropriate flexion and extension in whatever manner as desired, after adequate *snehana* and *swedana karmas*.⁶

SWEDANA

The procedure which is capable of removing *sthambha* (obstruction), *gourava* (the property of *guru dravya – brmhana karma sakthi*), and *seeta* (the *guna* capable of creating obstruction) by the application of heat in various modes is the procedure of *swedana*.⁷ It is indicated in the *avasthas* of the predominance of *vata – kapha*, *vata*, or *kapha*. It should always be preceded by *snehana*.⁸

Gunas of sweda dravya

Guru, *teekshna*, *ushna*, *drava*, *sthira*, *sara*, *snigdha*, *rooksha*, *sookshma* are properties of *dravyas* that do *swedana karma*.⁹ These *gunas* should be interpreted accordingly as per the context based on their definition given by Hemadri.

CLASSIFICATION OF SWEDANA

Based on *Rogabala*, it is of three types:¹⁰

1. *Mrdu sweda – durbala vyadhi*
2. *Madhyama sweda – madhyama bala vyadhi*

Based on the mode of usage of *agni guna*,
According to *Caraka Samhita*,¹⁶

AAGNEYA SWEDA	ANAAGNEYA SWEDA
1. <i>Sankara</i>	1. <i>Vyayama</i>
2. <i>Prastara</i>	2. <i>Ushna sadana</i>
3. <i>Nadi</i>	3. <i>Guru pravarana</i>
4. <i>Parisheka</i>	4. <i>Kshudha</i>
5. <i>Avagaha</i>	5. <i>Bahu pana</i>
6. <i>Jentaka</i>	6. <i>Bhaya</i>
7. <i>Asmaghna</i>	7. <i>Krodha</i>
8. <i>Karshu</i>	8. <i>Upanaha</i>
9. <i>Kuti</i>	9. <i>Ahava</i>
10. <i>Bhu</i>	10. <i>Atapa</i>
11. <i>Kumbhi</i>	
12. <i>Kupa</i>	
13. <i>Holaka</i>	

3. Mahat sweda – maha bala vyadhi

Based on the type of *dravya* used for *swedana karma*, it is of three types:¹¹

1. *Snigdha sweda – vata predominant vyadhi*
2. *Rooksha sweda – kapha predominant vyadhi*
3. *Snigdha-Rooksha sweda – vata kapha predominant vyadhi*

Based on the *kalpana* employed, it is of two types:¹²

1. *Rooksha poorva snigdha – amashaya gata vata*
2. *Snigdha poorva rooksha – pakwashaya gata vata*

Based on the intensity of *sweda* on different *sareera avayava*, it is of three types:¹³

1. *Mrdu sweda / no sweda – vrshana, hrdaya, drshti*
2. *Madhyama sweda – vamkshana*
3. As required – remaining all body parts

This is the opinion of *Acharya Caraka*, a slight difference can be seen in *Ashtanga hrdaya as*,¹⁴

1. *Alpa sweda – vamkshana*
2. *Swalpam / no sweda – drshti, mushka, hrdaya*

Based on the application to the body,¹⁵

1. *Ekanga* – concentrated on a particular body part
2. *Sarvanga* – concentrated on the whole body part

According to *Ashtanga Hridaya*,¹⁷

AAGNEYA SWEDA	ANAAGNEYA SWEDA
1. Tapa	1. Nivata grha
2. Upanaha	2. Aayasa
3. Ushma	3. Guru praavarana
4. Drava	4. Bhaya
	5. Upanaha
	6. Aahava
	7. Krodha
	8. Bhooripana
	9. Kshudha
	10. Atapa

SANKARA SWEDA

It is a type of *Aagneya sweda* done in two modes:¹⁸

1. *Vastraantharita* - tying the *swedana dravya* like *tila*, *masha*, *gokhara*, etc in the form of a *pinda* (bolus) inside a cloth.

2. *Avasthraantharita* – cloth is not used.

Acharya Vagbhata and *Acharya Susruta* have not mentioned this category of *swedana* separately but can be included under the heading of *Ushma sweda* or *Tapa sweda*. *Utkarika*, *loshta*, *a kapala*, *patra*, *dhanya*, etc *dravyas* or heated clothes or hands are used for this purpose. Wide varieties of this type are in practice-based on the *rogaavastha* and the availability of *dravyas*, popular in the name of '*Kizhi*'. A few of them are compiled below:

1. VALUKA SWEDA / MANAL KIZHI¹⁹

- ✓ It is commonly employed in *Amavata*, *Vata-Kapha Jwara*, *Sannitapa Jwara*, etc.
- ✓ The easier availability of *Valuka*, easier mode of administration, and quicker results made it popular among physicians.

Prayoga vidhi:

- ✓ Can be given as *Tapa* as well as *Ushma sweda*.
- ✓ *Valuka* can be tied in cloth with or without heating.
- ✓ If it is tied in cloth, it can be applied to the body after dipping in hot *dhanyamla*, if required.
- ✓ Since it is a *rooksha sweda*, oil is not applied anywhere to the body during the procedure. The use of *snigdha dravyas* internally is also not appreciated.

- ✓ If needed, *Rasnadi choornam* can be applied on the bregma portion of scalp before the start of the procedure.

✓ Ingredients

Valuka – 100g
Cloth, thread

2. MRITTIKA SWEDA / ISHTIKA PODI KIZHI²⁰

- ✓ A variety of *valuka sweda* in which mud bricks are broken, tied into a *kizhi*, made hot, and applied.
- ✓ Usually used in *Vatakantaka*.

Ingredients

Choorna of mud bricks – 100g
Cloth, thread

3. GAIRIKA CHOORNA PINDA SWEDA / KAA-VIMANNU KIZHI²¹

- ✓ *Gairika* is tied in to a *kizhi*, made hot, and *swedana* given.
- ✓ It is usually done in joint disorders with swelling and pain, as in seronegative arthritis.

Ingredients

Gairikam – 100g
Cloth, thread

4. LAVANA SWEDA / UPPU KIZHI²²

- ✓ Used mostly in the form of *Tapa sweda*.
- ✓ Cheapness, easy availability of *dravya*, and the easier mode of administration have made it popular among physicians.

Ingredients

Rock salt – 200g
Cloth, thread

5. VALUKA LAVANA SWEDA²³

- ✓ In the case of *Amavata*, *valuka* is mixed with *saindhava*, and *kizhi* is prepared.

6. CHINCHA LAVANA SWEDA / PULI UPPU KIZHI²⁴

- ✓ This *swedana* is commonly used in low back aches due to IVDP.
- ✓ Seeds are removed out of tamarind; coconut oil or castor oil is mixed well with it and a paste is prepared.
- ✓ This paste is then applied over the low back region.
- ✓ Then, *lavana kizhi* is made hot and applied over there.
- ✓ **Ingredients**

Chincha – 100g

Rock salt – 50g

Instead of cloth, this *kizhi* is usually tied in jute sac material.

7. BUSA PINDA SWEDA / THAVIDU KIZHI²⁵

- ✓ It is a type of *rooksha sweda* in which rice husk is tied into a *kizhi*, heated, and *swedana* is carried out.
- ✓ If rice bran oil is extracted, then the husk becomes too *rooksha*.
- ✓ There existed a traditional practice of applying this technique of *swedana* in attacks of dyspnoea in small children as a home remedy. Rice husk, which is easily available in houses is taken and heated, tied into a bolus, and *swedana* is done in the *urapradesha* during dyspnoeal attacks.

Prayoga vidhi

- In diseases affecting *pranavahasrotas*, rice husk, *lasuna*, *sigru twak*, *saindhava* are all heated and powdered for making *kizhi*.
- *Busa* – 250 g
Sigru twak – 250g
Lasuna – 250g
Saindhava – 25g
All are heated, powdered and *kizhi* is made.
- In *jwara* associated with *chardi*, *daha*, etc, it is indicated.
- In *vishoochika*, it is done on *udara* and *pada*.
- In *Ardhangavata* – To a little of *dhanwantaram tailam* and *karpasasthyadi tailam*, *methika*, *kulatha*, *yava*, and *salt* are added, heated, and then

grounded. This is then tied in to a *kizhi* and used for *swedana*.

- In *Sarvangavata* – the first *kizhi* made with *grihadhoomadi choornam* and rice husk is applied below the level of the clavicle. Then, *sahacharadi taila* is applied, followed by *swedana*.
- In *Pakshagata* – *lavana* and rice husk are used for making *kizhi*.
- In *Ardita* – without the application of *sneha*, *kolakulathadi choornam*, rice husk, and *lavana* are altogether tied into a *kizhi*.

8. KAREESHA PINDA SWEDA / CHANAKA KIZHI²⁶

- ✓ It is done with the *kizhi* prepared with dried and powdered *kareesha*.

Ingredients

Aja kareesha – 600g

Saindhava – 30g

Amleeka patra swarasam – 60ml

Dhanyamlam – QS

- *Kizhi* is made with *kareesha* and *saindhava*.
- This *kizhi* is used in three modes:
- *Kizhi* is heated directly and *swedana* is done.
- The *kizhi* is dipped in *amleeka swarasam* and *swedana* is done.
- The *kizhi* is dipped in *dhanyamla* and *swedana* is done.
- It is used both as *tapa sweda*, *ushma sweda*.
- It is indicated in diseases of *Pakshagata*, *Apatanaka*, *Amavata* and *Kaphaja Vatasonitam*.

9. BHASMA PINDA SWEDA / BHASMA KIZHI²⁷

- ✓ This *kizhi* is best for reducing swelling and inflammation.
- ✓ In conditions of tonsillitis, small *kizhi* made with *bhasma* is used.
- ✓ In *sthoulya*, *kizhi* made with *bhasma* and *kulatha* are used for *swedana*.

10. CHOORNA PINDA SWEDA / PODI KIZHI²⁸

- ✓ This is a commonly used *kizhi* nowadays for the purpose of *swedana*.
- ✓ Various types of pulses, *swedakara dravyas*, and *choorna yogas* are used according to the disease

condition based on the *guna karmas* of different *dravyas*.

✓ It can be broadly classified into two categories based on the drugs used:

1. *Ekadravya kizhi* – *kulatha kizhi, kangu kizhi, syamaka kizhi* are examples.
2. *Bahudravya kizhi* – *yava kola kulatha kizhi, nava dhanya kizhi, kottam chukkadi kizhi, grhadhoomadi kizhi* are examples.

11. **DHANYAMLA SWEDA / KADI KIZHI**²⁹

✓ If *choorna pinda* is dipped in hot *dhanyamla* and then *swedana* is done, it is called *dhanyamla pinda sweda*.

12. **USHMA PINDA SWEDA / AAVI KIZHI**³⁰

✓ If *swedana* is given by making use of the steam developed during heating of the *kizhi* (*choorna pinda* or *patra pinda*), it is called *aavi kizhi*. *Dhanyamla* or *Kashaya* or even plain water is used for harvesting the steam needed for the *kizhi* for administration on to the body.

✓ Is beneficial in Seronegative arthritis, SLE etc.

13. **PATRA PINDA SWEDA / ILA KIZHI**³¹

✓ A highly popular type of *swedana*, practised in kerala. The mode of preparation and leaves used are according to the availability as per the climatic conditions of kerala; explained in the book *Arogya Raksha Kalpadrumam*.

✓ Various *vata samana* leaves are cut into small pieces and tied into a *kizhi*.

✓ A type of *ushma sweda*.

✓ Leaves used – *sigru, chinchu, arka, nirgundi, varana, eranda*, etc

✓ *Kizhi* is prepared with the above-said leaves and grated coconut in fried form with little oil.

✓ Each *kizhi* should be of the size of a hemispherical coconut shell.

14. **JAMBEERA PINDA SWEDA**³²

Ingredients

1. *Jambheera*
2. *Lasuna*
3. *Methika*
4. *Satapushpa*
5. *Haridra*
6. *Tila*

7. *Kulatha*

8. *Saindhava*

9. *Taila*

✓ *Lasuna* is pounded and fried in oil. *Jambheera* is then cut into 8 pieces and added to it. Once it is slightly fried, *saindhava* and *choornas* of other drugs too are added.

15. **ANDA SWEDA / MUTTA KIZHI**³³

✓ A highly effective type of *swedana* but not widely practised.

✓ It can be used both as *ekanga* and *sarvanga sweda*.

✓ Beneficial in *ardita, apabahuka* and *kateegraha*.

✓ In this *kizhi*, the egg is made use of in scrambled form / boiled form / the white portion alone or yolk alone.

Ingredients

1. *Egg*
2. *Jambeera*
3. *Lasuna*
4. *Nimba taila*
5. *Kolakulathadi choorna*

Method of preparation

✓ In *nimba taila, lasuna* and *jambeera* are fried. Egg (in the desired form) and *kolakulathadi choorna* are added to it and taken out from the fire.

✓ Once it is cooled, it is tied into *kizhi*.

✓ *Methika, satapushpa*, and *haridra* can be added according to the disease condition.

16. **SHASHTIKA PINDA SWEDA / NJAVARA KIZHI**³⁴

✓ A highly popular and effective type of *swedana* practised in kerala.

✓ *Shashtika* variety of rice is cooked afresh every day for carrying out the process of *swedana*.

✓ Done with *Shashtika* rice, *Ksheera*, and *Bala Kashaya*.

✓ There is a practice of adding *Ajamamsa* into *Shashtika kizhi* in order to add up the *brmhana karma*.

✓ In order to heat the *kizhi*, *Bala Kashaya, Dasamoola Kashaya, Sahachara Kashaya, Mamsa*

rasa, etc are used according to the disease condition.

17. GODHUMA PINDA SWEDA / GOTHAMBU KIZHI³⁵

- ✓ The cheapness and easy availability of the drug has made it popular in practice.

Ingredients

- *Godhuma* – 200g
- *Ksheera* – 1.5l
- *Kashaya* – 1.5l
- *Thailam* – 200ml

Preparation

- *Godhuma* is boiled with 750ml each of milk and *kashaya* till a thick consistency is obtained so as to be tied into a *kizhi*.
- The remaining *kashaya* and *ksheera* are used for dipping the *kizhi* while applying.
- It can be used in Flaccid paralysis, *Kalayakhanja*, *Danda apatanaka* etc.
- In uterine prolapse, *lepana* of *godhuma* mixed with *dhanwantaram tailam* over the region of the lower abdomen yields best results.

18. SANNI KIZHI³⁶

- ✓ *Kizhis* meant for *swedana* to the head are called *Sanni kizhi*.
- ✓ It is not practised widely, but in conditions requiring *Sajnaaprabodhana*, as in patients of *Pakshaghata* or diseases arising as a result of *Mastishka apachaya*, it is done prior to *Thalapothichil* and *Sirovasthi*. It is also effective in *Apasmara*, *Microcephaly*, etc.

Ingredients

- *Sunti choorna* – 10g
- *Kalankomb choorna* – 10g
- *Gairika choorna* – 10g
- *Kumari swarasa* – 10g
- *Vasa swarasa* – 25ml
- Breast milk (*aja ksheera* can also be used instead)– 100ml
- *Eranda taila* – 25ml

Preparation

- *Vasa swarasa* is boiled in *eranda taila*. This is then applied to the bregma portion of the head.

- The first four ingredients are tied into a *kizhi*. This *kizhi* is then dipped into breast milk or goat's milk and applied to the bregma portion 3-4 times, repeated every 10 minutes till *sajna* is regained.
- The *kizhi* is applied to 10 locations in the head:
- Bregma
- External Occipital Protuberance
- Biparietal
- Bioccipital
- Bifrontal
- Bitemporal

DISCUSSION

Sneha – *Sweda karmas* are employed for two purposes practically:

1. As a *poorvakarma* to *sodhana* – a preparatory procedure for the body to make it ready for *sodhana*.
2. In *vatavyadhi*, repeated administration of *snehana* and *swedana* itself acts as a *upakrama* for *vata*.

Whatever the condition, the physician is free to choose *snigdha* or *rooksha sweda* to varied extents with different *dravyas* available with different *guna* – *karmas*, based on the *tara* – *tama bhava* of vitiated *dosha* – *dushyas*, availability of *dravyas* in a *desha*, *kala*, *roga* – *rogi bala*, etc. (*maathra kaalaasraya yukti*). A particular treatment employed for a disease in a particular *desha*, or in a particular person (*Purusham purusham veekshya*) may not be the same for other individuals or elsewhere for the same disease. Here lies the importance of the different modes of administration of the same '*swedana*' karma.

It is noteworthy that the properties of various *dravyas* are effectively made use of depending on their applicability in a particular disease condition. Since, *sareera* is an outcome of food, usage of various *ahara dravyas* in appropriate modes is the favourable method of correcting the *dosha vikriti* in *sareera*, say for eg. *Shashtika Pinda Sweda*. Just like the black box design of research, the input is depended only on the *dosha*

vaishamyā, to receive the output of dhatusamyā through the throughput of 'sneha-sweda-sodhana

karmas' based on the dashavidha pareekshas.

The various types of swedas mentioned here can be administered based on the tara – tama bhava of doshas.

Sl.No	Type of Sweda	Properties of Swedana Dravya	Indication
1	Valuka Sweda	Valuka is lekshana, seeta and is vrana – urakshatha naashini.	Done for the purpose of inducing rookshana, in Kaphanubandha Vata roga.
2	Mrttika	Mrttika induces rookshana	Kaphanubanda Vataroga
3	Gairika	Gairika is snigdha, seeta and kashaya-madhura.	Mostly used as ekanga sweda
4	Lavana	Lavana is vishyandi, sookshma, mrdu, srshta malam, vatagna, paki, teekshna, ushna, rochana, and kaphapittakrt.	It can be commonly used in kaphaadika vataroga.
5	Valuka Lavana Sweda	This provides srotosodhana, vataharatwa	Acts at a medium level between valuka sweda and lavana sweda.
6	Chincha Lavana Sweda	Lavana is ushna – teekshna and chincha is teekshnata.	Pain reduces drastically
7	Busa Pinda Sweda	Busa is rooksha, if oil is extracted, it further becomes rooksha	Mostly in diseases of Pranava-hasrotas
8	Kareesha Pinda Sweda	Kareesha is very rooksha	Indicated in diseases where a high extent of rookshana is to be achieved.
9	Bhasma Pinda Sweda	Rooksha sweda	To reduce inflammation drastically.
10	Choorna Pinda Sweda	Rooksha sweda	Choorna of various dravyas according to the disease condition is used
11	Dhanyamla Sweda	Rooksha sweda	Dhanyamla is indicated in Vata – Kapha conditions
12	Patra Pinda Sweda	Mainly Vatahara patras are used	Predominantly vata – kapha samana, but more vata samana
13	Jambeera Pinda Sweda	This kizhi is slightly rooksha than patra potala swedam	Can be administered in sandhi rogas with kapha dominance.
14	Anda Sweda	Brmhana	Diseases with Vata predominance
15	Shashtika Pinda Swedana	This is a brmhana type of swedana	It is effective in the vatika stage of the disease as well as in conditions with the association of rakta.
16	Godhuma Pinda Sweda	Godhuma is snigdha and sthairyakrt.	In conditions of flaccidity of muscles, prolapse, etc

CONCLUSION

Swedana is a significant upakrama in the case of Vata – Kaphaja Vyadhi, as there underlies the concept of 'Viruddhopakramatvam'. It is especially important in the Keraleeya Chikitsa, as procedures like Pizhichil (Kayasekam), Ilakizhi (Patrapotala Sweda),

Njavara kizhi (Shashtika Pinda Sweda) are designed according to the climatic conditions and flora of Kerala. Kizhis are capable of regulating the extent of snehana and swedana, based on the dravyas used for tying into pottali, and the oil used for heating the kizhi. The no. of Kizhis become innumerable thus, based on the dravyas used in it.

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