

## KSHEERA DHOOMA: A TRADITIONAL PRACTICE WITH MULTIFOLD APPLICATION

Swathi Bhat<sup>1</sup>, Ananta S Desai<sup>2</sup>

<sup>1</sup>Post Graduate Scholar, <sup>2</sup>Prof and Head, Department of Post Graduate Studies in Panchakarma, Government Ayurveda Medical College, Bengaluru, Karnataka, India

Corresponding Author: [swathibhat37@gmail.com](mailto:swathibhat37@gmail.com)

<https://doi.org/10.46607/iamj1408122020>

(Published online: December 2020)

Open Access

© International Ayurvedic Medical Journal, India 2020

Article Received: 03/11/2020 - Peer Reviewed: 14/11/2020 - Accepted for Publication: 18/11/2020



### ABSTRACT

*Ksheera Dhooma* is an effective and popular Ayurvedic procedure in which decoction of herbal medicines and cow's milk are mixed, heated and the emitted vapours are directed through a rubber tube. The steam coming out of the tube is applied to the whole body or the affected part of the patient's body. It is used in the treatment of facial paralysis, lock jaw and disorders of head and neck, with *Vata Dosha* imbalance. Though *Ksheera Dhooma* is considered as a type of *Sweda*, it is termed as *Dhooma* because steam is inhaled with gaping mouth. *Ksheera Dhooma* has multi-fold benefits like facilitating proper blood circulation of the body and relaxation of the mind, lubrication of the joints, relief from pain, spasms and stiffness of the muscles and joints. This study was performed with an aim to review the procedure of *Ksheera Dhooma* or *Palpuka Swedam*, understand the standard operating procedure and its efficacy.

**Keywords:** *Ksheera Dhooma*, *Palpuka Swedam*, *Vatavyadhi*, *Ardita*, *Nadi Sweda*, Traditional *Keraliya* practice

### INTRODUCTION

*Ksheera Dhooma* or *Palpuka Swedam*, is a traditional practice unique to *Keraliya Panchakarma* methods. It is widely used in the treatment of *Jatrurdhwagata Vata Vyadhi* like *Jihwastambha*, *Hanustambha*, *Swarabhanga*, *Anantavata* etc. It is a form of *Swedana*

that comes under the umbrella of *Nadi Sweda* and *Bashpa Sweda* according to the different types of classifications of *Swedana* explained in our classics. The procedure is carried out after prior application of suitable medicated oil or ghee as per requirement.

Disease specific milk decoction is prepared, and the emitted vapours are used for fomentation. *Swedana* therapy is one of the prime treatment modalities explained in *Vata Vyadhi Chikitsa*<sup>1</sup>. A combination of *Abhyanga* and *Swedana* together are highly effective in treating neurological disorders, painful conditions, muscle weakness, stiffness and spasm, all of which primarily arise due to impaired *Vata Dosha*. This study was performed with an aim to review the procedure of *Ksheera Dhooma* or *Palpuka Swedam*, understand the standard operating procedure and its efficacy.

**Materials and Methods:** References regarding *Ksheera Dhooma* were collected from various textbooks, published research papers and previous works done. Concept of *Ksheera Dhooma* and the procedure was studied in detail.

**Review of Procedure:** *Swedana* is one among the *Poorvakarma* before administering *Shodhana*<sup>2</sup>, and also an independent treatment procedure as explained in *Shadupakrama*<sup>3</sup>. It is a treatment method in which sweating is induced by means of giving heat directly in the form of steam, by contact of hot objects or indirectly by fasting, exercise, exposure to sun etc. The term *Ksheera Dhooma* is comprised of 2 words

- i) *Ksheera* – Milk (preferably *Go Ksheera*)
- ii) *Dhooma* – Vapours, smoke, mist

This refers to the use of fumes of medicated *Ksheera* for the purpose of treatment. *Ksheera Dhooma* is a variety of *Snigdha Sweda* with unique combination of *Go Ksheera* and disease specific medicaments. It achieves the benefits of both *Snehana* and *Swedana* simultaneously, and along with drug effects brings about *Dosha Shamana*. *Snehana* helps to achieve *Snigdhatva* (unctuousness), *Vishyandata* (liquefaction), *Mardavata* (smoothness), *Kledata* (Moistening)<sup>4</sup>. *Swedana* helps in limitation of *Stambha* (stiffness), *Gaurava* (heaviness), *Sheeta* (cold) by inducing *Sweda* (sweating)<sup>5</sup>. Together this procedure can be executed to attain benefits like *Mruduta*, *Twak Prasadana*, *srotoshodhana*, overcoming *Stabdhatva* of *Sandhi*, and ease of movements- *Cheshta*<sup>6</sup>. Though *Ksheera Dhooma* is considered as type of *Sweda*, it is termed as *Dhooma* because steam is inhaled with gaping mouth.

## **POORVA KARMA**

1) Collection of necessary equipment - *Sambhara Sangraha*

2) Preparation of medicaments – *Dravya Siddhata*

3) Preparation of patient – *Atura Siddhata*

### **1) COLLECTION OF NECESSARY EQUIPMENTS - SAMBHARA SANGRAHA**

i) Raw drugs/ ingredients for *Ksheera Dhooma*<sup>7</sup>

(1) *Balamoola Qwatha Churna* – 12 Pala

(2) Water – 12 Prastha

(3) *Go Dugdha* – 3 Prastha

(4) Medicated oil – quantity sufficient for the purpose of *Abhyanga*

(5) *Kamala* – 2-5 nos.

ii) Equipment

(1) A large vessel with a lid having narrow opening – *Nadi Swedana Yantra* or a pressure cooking with heat and leak resistant long tube being fit to its nozzle tightly.

(2) Stove, lighter

(3) Blanket, bath towel

(4) Bandage cloth, cotton swab or large pieces of cotton cut uniformly into square shapes, tissue papers, sterile cloth

(5) Massage table, reclining chair

### **2) PREPARATION OF MEDICAMENTS- DRAVYA SIDDHATA<sup>8</sup>**

i) 12 Pala of *Balamoola Qwatha Churna* is added to 12 Prastha of water and heated on low flame till it is reduced to 3 Prastha. The decoction is filtered, and filtrate is collected.

ii) 3 Prastha of *Go Ksheera* is taken in a pressure cooker attached to a rubber tube and kept boiling.

iii) To this boiling milk, the freshly prepared filtrate of the *Balamoola Kashaya* is added.

iv) The lid is closed, and heating is continued on low flame to produce *Ksheera Dhooma*.

### **3) PREPARATION OF PATIENT - ATURA SIDDHATA**

i) Patient is thoroughly examined to obtain the *Prakriti* and *Vikriti* in detail. Suitability of the procedure, to the patient and disease is assessed.

ii) Patient is asked to pass natural urges of urine and stool and must be in empty stomach.

iii) Patient is made to lie down on the massage table.

- iv) Oil suitable to disease and patient is selected.
- v) *Ekanga* or *Sarvanga Abhyanga* is carried out as per disease condition.

vi) *Amalaki Tala Dharana*

A small ring is constructed over the crown of the scalp with paste of *Amalaki* (*Emblica officinalis*) and freshly churned buttermilk. Space within the ring is filled with coolant oils like *ChandanaBalaLakshadi Taila*, *KsheeraBala Taila*, *Lakshadi taila* etc. Over this, *Vatahara patra* like *Nirgundi* (*Vitex nigundo*), *Eranda* (*Ricinus communis*), *Kadali* (*Musa paradisiaca*) etc are placed and fastened with a bandage cloth to wrap around the constructed ring and a knot is tied behind the ear.

*Tala Dharana* gives a coolant effect on body and mind, preventing side effects of excess heating.

vii) *Netra Bandhana*

If the area of *Swedana* involves face, as in case of *Ardita*, then protection of eyes is very essential. Lotus petals dipped in water are placed over closed eyes and tied with bandage cloth, loosely knotted behind the head.

In non-availability of lotus petals, one can use sterile cotton pads dipped in milk, squeezed and kept damp on closed eyes, ties with a bandage and loosely knotted behind.

viii) *Hridaya Pradesha Rakshana*

While *Sarvanga Swedana* is done or *Swedana* is directed to chest region, one has to cover the precordial region with wet lotus petals or cotton pads dipped in cold water.

### PRADHANA KARMA

1. The patient is made to lie down comfortably on the massage table. *Ekanga* or *Sarvanga Abhyanga* is given with *ChandanaBalaLakshadi Taila*, *KsheeraBala Taila*, *Lakshadi taila* based on the disease condition. Generally, a gentle massage is given for 20-30 minutes.
2. The patient subjected to *Abhyanga* is made to sit comfortably on the chair.
3. The steam from the pressure cooker is directed to the required part like joints or face according to necessity, by the rubber tube attached at the nozzle of the cooker.

4. This procedure is mainly practised for diseases affecting above the neck region. Hence the person is advised to slowly inhale the vapours coming from the rubber tube through his mouth, keeping his mouth wide open, so as to expose the tongue.
5. While *Ksheera Dhooma* is being administered, the rest of the body of the patient is covered with a blanket up to shoulders.
6. The procedure is conducted for 25-30 minutes or till *Samyak Swinna Lakshanas* like *Sweda Pradurbhava* over forehead etc are obtained.
7. Properly done *Swedana* karma brings about the following benefits
  - *Sheetoparama*- pacification of cold feeling
  - *Shooloparama*- pacification of pain
  - *Stambha Nigraha*- reduction of stiffness
  - *Gaurava Nigraha*- reduction of heaviness
  - *Mardava* – smoothness of body or body parts<sup>9</sup>
  - *Sweda Pradurbhava*- sweating of body parts subjected to fomentation even after cessation of *Swedana*
  - *Roga Lakshana Prashamana*- pacification or reduction of symptoms of disease
  - *Sheetarthitvam*- liking towards cold objects<sup>10</sup>
8. Care should be taken to avoid deficit or excessive sweating.
9. Symptoms of deficient fomentation are opposite to proper sweating and are as follows:
  - *Dehasya Gurutva*- heaviness of body
  - *Dehasya Kaathinya*- hardness of the body or lack of smoothness
  - *Ushnabhilasha*- liking towards warm objects<sup>11</sup>.
10. Criteria to assess excessive fomentation are:
  - *Pitta Prakopa*- aggravation of pitta
  - *Murcha*- loss of consciousness
  - *Shareera Sadana*- weakness of body
  - *Bhrama*- giddiness
  - *Daha*- burning sensation
  - *Swara Dourbalya*- weakness of voice<sup>12</sup>
  - *Sandhi Peeda*- joint discomfort
  - *Sphotopatti*- formation of blisters over the part subjected to *Swedana*
  - *Trishna*- excessive thirst<sup>13</sup>

**PASCHAT KARMA**

1. After the *Samyak Swinna Lakshanas* are observed, the steaming tube is directed away from the patient and the contents are discarded.
2. Sterile cloth or tissue papers are used to wipe off sweat from the face.
3. Removal of *Talam- Amalaki Talam* is gently removed and the scalp is wiped with sterile cloth or cotton pads dipped in sterile water.
4. Patient is advised to relax for a while and to avoid exposure to wind, excessive heat and cold weather.
5. After resting for a while, the patient is instructed to take a hot water bath.

**DISCUSSION**

*Ksheera Dhooma* is a unique treatment where a patient is treated with *Dhooma* or steam emerging from heating medicated milk decoction. With the vapours of milk decoction, the body part sweats, and this opens up the pores. This helps in relieving the inflammation and stiffness of the affected parts. The treatment also allows movement of elements through the channels. It is widely practised in facial palsies, speech disorders, ptosis, interpalpebral muscle palsy etc.

Generally steaming is contra indicated in *Jatrurdhwa Pradesha* (region above head and neck) because of presence of about 37 *Marma Sthanas* in this region<sup>14</sup>. These are important structures of anatomical and physiological importance which are sensitive to intense

heat. Use of hot water for head bath is also contraindicated on the same grounds. Hence very mild heat has to be supplied for the purpose of *Swedana*.

**PROCEDURAL EFFECT**

- *Abhyanga* followed by *Snigdha Sweda* in the form of *Ksheera Dhooma* relieves *Stabdghata* by *Ushna Guna*, *Rukshata* by *Snigdha Guna*, *Sthanika Srotovivarana* by *Ushna Guna*, *Mridutva* and *Balya* effects are achieved by steam of mixture of *Ksheera* and *Balamoola Qwatha*.
- *Dhooma* of *Ksheera* and *Balamoola Kashaya* is one of the best *Brimhana Chikitsa*, which can normalise *Bodhaka Kapha Vikruti*<sup>15</sup>.
- *Swedana* has the quality to excite the nerve endings and thus improve tactile sensibility.
- Primary dilation of capillary vessels is seen due to the vasomotor nerve influence.
- *Swedana* also improves the strength of striated voluntary muscles.
- This procedure helps in vasodilation and is effective in diseases like paralysis, where vasoconstriction is the root pathology.

**EFFECT OF DRUG**

Based on the disease condition and *Dosha* involvement, one has to plan the use of drugs efficiently.

1. *KSHEERA* - being the common drug for all conditions, is considered first for discussion:

**Table 1:** Showing qualities of *Go Ksheera*

<i>Dravya</i>	<i>Rasa</i>	<i>Guna</i>	<i>Veerya</i>	<i>Vipaka</i>	<i>Karma</i>
<i>Go ksheera</i>	<i>Madhura</i>	<i>Mrudu, Snigdha, Shlakshna, Picchila, Bahala, Guru</i>	<i>Sheeta</i>	<i>Madhura</i>	<i>Jeevaniya, Rasayana, Balya, Raktapitta Nashana</i>

*Madhura* quality of *goksheera* is *SaptaDhatuVardhaka* and *Indriya Prasadaka* helps in *DhatuKshaya* and improves sensory functions. Due to its *Snighdha* property it will mitigate *Vatadosha*. *Guru Guna* of *Go Ksheera* stabilizes the normalcy of *Kapha Dosha*. Use of milk for external purposes is indicated in following conditions:

- In degenerative diseases like *SandhiVata*
- To calm burning sensation

- To pacify nerve irritation and nerve pain
  - To nourish and strengthen muscles and ligaments.
- Some of the drugs which can be used specific to different diseases are enlisted as follows

**1. IN DISEASES AFFECTING PARTS ABOVE NECK REGION, ALONG WITH SPEECH DISTURBANCES AS IN ARDITA, HANUGRAHA, SVARABHANGA**

The drugs selected are *Vatashamaka*, promote strength and work towards reducing inflammation of the facial

nerve. They act as good nervine tonic, remove neuritic atrophy and synaptic loss. *Vacha* is specifically

beneficial in treating slurred speech by preventing neurodegeneration and improving speech function.

**Table 2:** Showing qualities of drugs for *Jatrurdhwa Gata Vata Vikara*

Dravya	Rasa	Guna	Veerya	Vipaka	Karma
<i>Balamoola</i> ( <i>Sida cordifolia</i> )	Madhura	Laghu, Snigdha, Pichhila	Sheeta	Madhura	Balya, Brimhaneeya, Vatashamana
<i>Rasna</i> ( <i>Plucha lanceolata</i> )	Tikta	Guru	Ushna	Katu	Kaphavatashamana, Vayasthapana
<i>Vacha</i> ( <i>Acorus calamus</i> )	Katu, Tikta	Laghu, Teekshna	Ushna	Katu	Vakswaraprada, Sheetaprashamana, Medhya, Kanthya
<i>Ashwagandha</i> ( <i>Withania somnifera</i> )	Katu, Tikta, Kashaya	Snigdha, Laghu	Ushna	Katu	Balya, Pushtiprada, Vrushya, Rasayani

## 2. NEURALGIA ASSOCIATED WITH STIFFNESS AS IN CERVICAL SPONDYLOSIS, FROZEN SHOULDER

The combination of drugs in *Dashamoola* are proven to be analgesic, anti-inflammatory, anti-arthritis and anti-rheumatic combination<sup>16</sup>.

**Table 3:** Showing qualities of *Dashamoola*

Dravya	Rasa	Guna	Veerya	Vipaka	Karma
<i>Bilwa</i> ( <i>Aegle marmelos</i> )	Tikta, Kashaya	Katu, Laghu, Ruksha	Ushna	Katu	Shothahara, anti-inflammatory
<i>Agnimantha</i> ( <i>Premna serratifolia</i> )	Tikta, Kashaya	Katu, Laghu Ruksha	Ushna	Katu	Shothahara, Sheetaprashaman, Vatashamana
<i>Shyonaka</i> ( <i>Oroxylum indicum</i> )	Tikta, Kashaya	Laghu, Ruksha	Ushna	Katu	Shothahara, Sheetaprashamana
<i>Patala</i> ( <i>Stereospermum sauveolens</i> )	Tikta, Kashaya	Laghu, Ruksha	Anushna sheeta	Katu	Shothahara, anti-inflammatory
<i>Gambhari</i> ( <i>Gmelina arborea</i> )	Madhura, Tikta, Kashaya	Guru	Ushna	Katu	Shothahara, Dahaprashaman
<i>Brihati</i> ( <i>Solanum indicum</i> )	Katu, Tikta	Laghu, Ruksha	Ushna	Katu	Shothara, Kantya
<i>Shalaparni</i> ( <i>desmodium gangeticum</i> )	Madhura, Tikta	Guru, Snigdha	Ushna	Madhura	Angamarda Prashamana, Shothahara, Balya
<i>Prishniparni</i> ( <i>Uraria picta</i> )	Madhura, Tikta	Guru, Snigdha	Ushna	Madhura	Angamarda Prashamana, Shothahara
<i>Gokshura</i> ( <i>Tribulus terrestris</i> )	Madhura	Guru, Snigdha	Sheeta	Madhura	Shothahara, anti-inflammatory

## 3. IN CONDITIONS WHERE THERE IS PITTA DUSHTI ALONG WITH VATA AS IN VISARPA

Combination of *Ksheera* with *Pittahara* drugs acts highly effective against diseases where *Vata* and *Pitta* co-exist. *Dhooma* has anti-viral and anti-microbial action as well. It also helps to relieve nerve irritation in

*Visarpa* and decreases symptoms like burning sensation, prior *Abhyanga* with *Shatadhauta Ghrita* is advisable. Some of the drugs which can be used are selected from the *Lepa Chikitsa* for *Visarpa* and are as follows<sup>17</sup>:



**Table 4:** Showing qualities of drugs which can be used for *Visarpa*

Dravya	Rasa	Guna	Veerya	Vipaka	Karma
<i>Yashtimadhu</i> ( <i>Glycyrrhiza glabra</i> )	Madhura	Guru, Snigdha	Sheeta	Madhura	Kandughna, Varnya, Rasayana, Jeevaniya
<i>Nyagrodha</i> ( <i>Ficus bengalensis</i> )	Kashaya	Guru, Ruksha	Sheeta	Katu	Vranaghna, Visarpaghna, Shophapaha
<i>Kadalikanda</i> ( <i>musa paradisisica</i> )	Madhura, Kashaya	Guru, Ruksha	Sheeta	Madhura	Balya, KaphaPittahara
<i>Chandana</i> ( <i>Santalum album</i> )	Tikta, Madhura	Laghu, Ruksha	Sheeta	Katu	Daha Prashamana, Angamarda Prashamana, Kandughna
<i>Sariva</i> ( <i>Hemidesmus indicus</i> )	Madhura, Tikta	Guru, Snigdha	Sheeta	Madhura	Daha Prashamana, Jwarahara, Kandughna
<i>Utpala</i> ( <i>Nymphaea alba</i> )	Madhura, Kashaya, Tikta	Laghu, Snigdha, Picchila	Sheeta	Madhura	Raktapitta Prashamana, Dahanashana

**4. IN CONDITIONS WHERE VATA AND RAKTA ARE INVOLVED TOGETHER AS IN VATARAKTA**  
*Ksheera Dhooma* helps in providing strength to joints and soft tissues, at the same time helps in relieving pain

and burning sensation. It should not be very hot but mild fomentation can be done, after prior *Abhyanga* with disease suitable oils like *Pinda Taila*, *KsheeraBala Taila*.

**Table 5:** Showing qualities of drugs indicated in *Vatarakta*

Dravya	Rasa	Guna	Veerya	Vipaka	Karma
<i>Madhuka</i> ( <i>glycyrrhiza glabra</i> )	Madhura	Guru, Snigdha	Sheeta	Madhura	Kandughna, Balakrit, Vranashothapaha
<i>Ashwattha</i> ( <i>Ficus religiosa</i> )	Kashaya, Madhura	Guru, Ruksha	Sheeta	Katu	Tridoshaghna, Pittasraghna, Dahaprashamana
<i>Priyala</i> ( <i>Buchanania lenzan</i> )	Madhura	Snigdha, Guru, Sara	Sheeta	Madhura	Pittakaphasraghna, Dahajwaratrishapaham, Balya
<i>Daruharidra</i> ( <i>Berberis aristata</i> )	Tikta, Kashaya	Laghu, Ruksha	Ushna	Katu	Ruja nashayet, Kandu Nashayet, Visarpahara, Twak Dosha Hara
<i>Ushira</i> <sup>18</sup> ( <i>Vetiveria zizanoides</i> )	Tikta, Madhura	Ruksha, Laghu	Sheeta	Katu	Kushtahara, Vranahara, DahaPrashamana, Angamarda Prashamana

Special consideration to *AjaKsheera* is given in the management of *Vatarakta* for purpose of external application of *Lepas*<sup>19</sup>. Hence, the same can be

incorporated even here, and instead of *Go Ksheera*, one can use *AjaKsheera* for better results.

**Table 6:** Showing qualities of *Aja Ksheera*

Dravya	Rasa	Guna	Verya	Vipaka	Karma
<i>Aja Ksheera</i>	Kashaya, Madhura	Laghu	Katu	Sheeta	Rasashukra Pushtida, anti-inflammatory

#### 5. TO IMPROVE COMPLEXION

*Ksheera Dhooma* also enhances colour and complexion of the skin. It removes skin debris and cleanses the pores. By enhancing blood supply and proper nerve

conduction, it helps in detoxification and keeps the skin healthy and immune against diseases. *Varnya Dashemani* of *Charaka*<sup>20</sup> can be taken into consideration here.

## 6. IN TAMAKA SHWASA

Milk processed with coarse powder of *Yashtimadhu* is used for producing *Ksheera Dhooma*. This is practised by some of the physicians and has been observed to provide instant relief from breathlessness, clears breathing passages and makes breathing easy.

## 7. IN VARICOSE VEINS

Use of *Manjishtadi Ksheera Dhooma* in combination with *Virechana* and *Raktamokshana* was found effective in relieving the patient from pain, edema, skin pigmentation and induration<sup>21</sup>.

## 8. IN THE MANAGEMENT OF TRIGEMINAL NEURALGIA

Ayurvedic *Panchakarma* treatments like *Nasya Karma*, *Ksheera Dhooma*, *Ghrita Pana*, *Lepa* and *Karna Poorana* found to be useful in management of acute pain episodes of Trigeminal Neuralgia<sup>22</sup>.

## LIMITATIONS OF THE PROCEDURE

- It has to be carefully administered or avoided in a patient with a history of cardiac diseases or breathlessness of cardiac origin and those patients who panic on taking vapours.
- It has to be absolutely avoided in cases of uncontrolled hypertension, Glaucoma and in people with sensitive skin.

## CONCLUSION

*Ksheera Dhooma* is a *Snigdha* variety of *Nadi Sweda*, mainly practised in *VataVyadhi* affecting regions above the neck like *Ardita*, *Hanugraha* etc. It pacifies *Vata* and gives *Brimhana* effect. Mode of action is based on the medicine taken for treatment along with procedural effects. The procedure has a scope of innovative treatment planning based on disease condition and *Dosha Avastha*. It can be skilfully planned as a single treatment or in combination with other external therapies and oral medications. It is a unique traditional practise with multifold application, and an area where in detail research works can be further carried out.

## REFERENCES

1. Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi
2. Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan Siddhi Sthana 6<sup>th</sup> Chapter 13<sup>th</sup> verse pp-704
3. Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan Sutra sthana 22<sup>nd</sup> Chapter 4<sup>th</sup> verse pp-120
4. Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan Sutra sthana 22<sup>nd</sup> Chapter 11<sup>th</sup> verse pp-120
5. Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan Sutra sthana 22<sup>nd</sup> Chapter 11<sup>th</sup> verse pp-120
6. , 7), 8) Pravana J. and Manoj Shankaranarayan, Keraliya chikitsa paddati, 2008, Padmasri Dr. Rajagopalan Ayurveda Granthamala Samithi, Thrisur, Kerala.68-69.
9. Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan Sutra sthana 14<sup>th</sup> chapter 13<sup>th</sup> verse pp-88
10. Susruta Samhita of Susruta with the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikrampi Acharya and Narayan Ram Acharya Kavyatirtha reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan chikitsa Sthana 32<sup>nd</sup> chapter 23<sup>rd</sup> verse
11. Chakrapani on Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan Sutra sthana 14<sup>th</sup> chapter 13<sup>th</sup> verse pp-88

12. Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan Sutra sthana 14<sup>th</sup> chapter 14<sup>th</sup> verse pp-88
13. Susruta Samhita of Susruta with the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikrampi Acharya and Narayan Ram Acharya Kavyatirtha reprint edition 2014 Varanasi Chukhamba Surbharati Prakashan Chikitsa Sthana 32<sup>nd</sup> chapter 24<sup>th</sup> verse
14. Susruta Samhita of Susruta with the Nibandhasangraha Commentary of Sri Dalhanacharya and the Nyayachandrika Panjika of Sri Gayadasacharya on Nidanasthana edited by Vaidya Yadavji Trikrampi Acharya and Narayan Ram Acharya Kavyatirtha reprint edition 2014 Varanasi Chukhamba Surbharati Prakashan Shareera Sthana 6<sup>th</sup> chapter 5<sup>th</sup> verse
15. Dr Dingari Lakshamana Chary's "The Shalakya Tantra II, Head and ENT diseases" Published by Smt D Jayashree, Hyderabad, 1s Edition, August 2000.
16. Parekar, Reshma R et al. "Experimental evaluation of analgesic, anti-inflammatory and anti-platelet potential of Dashamoola." *Journal of Ayurveda and integrative medicine* vol. 6,1 (2015): 11-8. doi:10.4103/0975-9476.146565
17. Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan Chikitsa sthana 21<sup>st</sup> chapter 82-84 pp- 564
18. Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan Chikitsa sthana 29<sup>th</sup> chapter 134<sup>th</sup> verse pp-633
19. Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan Chikitsa sthana 29<sup>th</sup> chapter 139<sup>th</sup> verse pp-633
20. Charaka Samhita of Agnivesha- elaborated by Caraka and Drdhabala with the Ayurveda Dipika commentary by Sri Cakrapanidatta edited by Vaidya Yadavji Trikrampi Acharya reprint edition 2014 Varanasi Chaukhamba Surabharati Prakashan Sutra sthana 4<sup>th</sup> chapter 10<sup>th</sup> verse pp-32
21. Aosemba Jamir et al: A Systematic Ayurvedic Approach on The Management Of Varicose Veins: A Case Series. *International Ayurvedic Medical Journal* {online} 2019 {cited August 2019} Available from: [http://www.iamj.in/posts/images/upload/2122\\_2128.pdf](http://www.iamj.in/posts/images/upload/2122_2128.pdf)
22. Prasad Mamidi, Kshama Gupta. Ayurvedic management of trigeminal neuralgia: A case report. *J Pharm Sci Innov.* 2015;4(4):226-228 <http://dx.doi.org/10.7897/2277-4572.04451>

**Source of Support: Nil**

**Conflict of Interest: None Declared**

How to cite this URL: Swathi Bhat & Ananta S Desai: Ksheera Dhooma:A Traditional Practise With Multifold Application. *International Ayurvedic Medical Journal* {online} 2020 {cited December, 2020} Available from: [http://www.iamj.in/posts/images/upload/5291\\_5298.pdf](http://www.iamj.in/posts/images/upload/5291_5298.pdf)