



Literary Study of the Swedana with Special Reference to Pinda Sweda: A Literary Review.

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ABSTRACT

Ayurveda is a holistic science. It emphasizes on the maintenance and promotion of health as well as curing of diseases. *Swedana* is the process to induce sweating in a person. This procedure induces *sweda*. In *Ayurvedic* literature there is in detail description about the *swedana*. The different types of *swedana* is described. *Pinda sweda* is one of the sudation modality described in *Ayurvedic* classics. The applicability of *Pinda sweda* has been described in the different diseases in *Ayurvedic* literature.

Keywords: *Swedana, Sudation, Pinda sweda.*

INTRODUCTION

Ayurveda is a science of life which is meant for the maintainance of health and disease management. Different medicaments and *panchakarma* procedures are being described in the *Ayurvedic* classics. *Swedana* is one of the *panchakarma* procedure adopted as a pre operative as well as main operative procedure. In *Charaka samhita* in detail description about the *swedana* procedures is available.¹ In *Sushrut samhita*² and *Ashtang Hradaya*³ fourfold classification and in detail description about the *swedana* is being described.

Swedana is the process by which perspiration is induced in a people to obtain the expected outcomes. The *swedana* mitigates the *shula*, *stambha* and initiates the sweating.⁴

Pinda sweda is the procedure in which the *swedana* done with prepared bundle of medicinal leaves, lemon, rice.⁵

AIM AND OBJECTIVES

Aim: A literary review of the *swedana* in *Ayurvedic* literature.

Objectives:

1. A literary review of classification of *swedana*.
2. A literary review of the different *pinda sweda* in different diseases.

MATERIAL AND METHOD

This is the literary review, so for the present study *Ayurvedic* classics as *Charaka samhita*, *Sushruta samhita*, *Ashtang sangraha*, *Ashtang hradaya* and other *Ayurvedic* books are taken into consideration.

OBSERVATION AND RESULTS

In *Ayurvedic* classics the description about the *swedana* is present in detail. In *Charak samhita* ten types of *niragni sweda* and thirteen types of *saagni sweda* has been mentioned. *Swedana* is one of the *bahiparimarjana chikitsa*⁶ and *shadvidha upakramas*.⁷ In *agrya dravyas swedana* mentioned as ‘*mrudukaraanaam shreshtam*’.⁸ In *vatavyadhi* applicability of *swedana* is mentioned.⁹ Different drugs for *swedana* in *vatavyadhi* are described.¹⁰ Group of ten drugs called as *swedopaga dashemani gana* is mentioned.¹¹ In *vaatakaphaja vikaras* the *swedan* is indicated.¹² In the process of *shodhana swedana* is used as pre operative procedure¹³ The *pinda sweda* is useful in the *kustha*, *vidarika*, *shuskarshas*.¹⁴

The four types of classification is a contribution from *Sushruta samhita*.¹⁵ In *vaatavikara*, *snehana* and *swedana* is a principle line of treatment.¹⁶ The *swedana* is one among the *sixty upakramas*.¹⁷ The applicability of *swedana* as a pre operative, operative and post operative is described.¹⁸ *Dalhana* mentioned as *sankara sweda* is one which is done in the form of *pottali*.¹⁹ The *pindasweda* is useful in *karnagata roga*, *gulma*.²⁰

In *Ashtang sangraha* the four types of *swedana* is mentioned.²¹ *Acharya* considered *pindasweda* as *sankara sweda*.²² In *Ashtang hradaya* mentioned the different types of

sweda, indication of *sweda*, contraindication of *sweda*, signs of proper, improper and hyper sudation.²³ In *Sharangadhara samhita* some medicines for *pindasweda* has been described.²⁴ In *Bhavaprakasha* detailed description of *swedana* is present.²⁵ *Mrudu sweda* for children is one of the unique contribution from *Kashyapa samhita*.²⁶ In *Harita samhita* also there is description of *swedana* therapy in separate chapter in detail.²⁷ In *Bhaishajya Ratnavali vatavyadhi chikitsa* described the *snigdha sweda* as principle line of treatment.²⁸ The *pinda sweda* is pleasurable in pain.²⁹

Classification:

In *charaka samhita* the *swedana* is basically classified into two types, as *Saagni* and *Niragni*; *Saagni sweda* again classified into thirteen types whereas *Niragni* again classified into ten types. *Sankara sweda* can be considered as *pinda sweda*.³⁰

In *Sushruta samhita* *swedana* is classified in four types as *tapa*, *upanah*, *ushma* and *drava sweda*. The *niragni sweda* is classified into ten types. *Samshamaniya* and *Samshodhanangabhoota sweda* classification is mentioned by the *Dalhan*. *Dalhana* considered *sankara sweda* under *upanaha sweda* and which is perform as *pottali*.³¹ In *Ashtang Sangraha Agneya Sweda* considered as *Tapa*, *Upanah*, *Drava* and *Ushma sweda*.³²

In *Ashtang Hradaya* classified as *Saagni Sweda: Taapa, Upanaha, Ushma, Drava. Anagneya Sweda: Krodha, Bhooripana, Kshudha, Aatapa Nivatagrha, Gurupravarana, Aayaasa, Bhaya, Upanaha, Ahava*. *Arunadatta* later mentioned, under the *ushma sweda* we can consider *pindasweda*.³³

Utility of *Swedana*: The applicability of *swedana* includes the different aspect.^{34,35,36}

The *swedana* is useful in the disorders of *vata, kapha* origin. *Swedan* can be utilized ;

As a pre operative: *vamana virechana* as a *shodhananga sweda*

As a operative: in *vataja vyadhis* - *shamananga sweda*.

As a post operative: in case of *shalyapaharana, moodhagarbha*.

As a pre and post operative disease like *bhagandhara*.

Qualities of Swedana Dravyas:

Table No: 01

| <i>Guna</i> | <i>C S</i> ³⁷ | <i>A S</i> ³⁸ | <i>A H</i> ³⁹ |
|----------------|--------------------------|--------------------------|--------------------------|
| <i>Snigdha</i> | + | + | + |
| <i>Ruksha</i> | + | + | + |
| <i>Ushna</i> | + | + | + |
| <i>Tikshna</i> | + | + | + |
| <i>Sara</i> | + | + | + |
| <i>Sukshma</i> | + | + | + |
| <i>Drava</i> | + | + | + |
| <i>Sthira</i> | + | + | + |
| <i>Guru</i> | + | + | + |

Pinda sweda: *Pindasweda* is a procedure which is performed with the help of *pinda* prepared out of different medicaments.

Applicability of *pindasweda* in different diseases

Table No: 02

| DISEASES | <i>C S</i> ⁴⁰ | <i>S S</i> ⁴¹ | <i>AS</i> ⁴² | <i>A H</i> ⁴³ |
|---------------------------------------|--------------------------|--------------------------|-------------------------|--------------------------|
| <i>Arsha</i> | + | - | + | + |
| <i>Bhagandar</i> | - | - | + | + |
| <i>Kushtha</i> | + | - | + | - |
| <i>Rajyakshma</i> | + | - | - | - |
| <i>Vataj Shoola</i> | - | + | - | - |
| <i>Vataj Mutrakrucha</i> | - | - | + | + |
| <i>Akshipaka</i> | - | - | + | - |
| <i>Pilla</i> | - | - | + | - |
| <i>Karna Roga</i> | - | + | + | + |
| <i>Shiro Roga</i> | - | - | + | + |
| <i>Kaphaj</i> <i>Shiroabhitapa</i> | - | - | + | - |
| <i>Pinasa</i> | - | - | - | + |

DISCUSSION

The different classification of *swedana* is described in detail in Ayurvedic literature. The *swedana* is useful in the multiple diseases. The *swedana* is applicable in all the three aspects as a pre operative, operative and post operative procedure. *Pinda sweda* is unique applicability of *swedana karma*. Different medicaments and drugs have been described in *Ayurvedic* literature to adopt the *pinda sweda*. The specific administration of *pinda sweda* is mentioned in the *Kushtha, Rajyakshma, Arsha, Bhagandar, Vataj Shoola, Vataj Mutrakrucha, Akshipaka, Pilla, Karna Roga, Shiro Roga, Kaphaj Shiroabhitapa, Pinasa*

CONCLUSION

The *Swedana* concepts have been described vividly in the *Ayurvedic* literature with its administration, classification and indications. The classification of *swedana* is described in detail by different authors in *Ayurvedic* classics. *Pinda sweda* also known as *sankara sweda* and is described with its applicability in different diseases.

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