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A comprehensive study on *Niragni Sweda*

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ABSTRACT

Swedana Karma is one of the *Poorvakarma* for *Panchakarma* procedures which relieves *Shoola*, *Stambha*, *Gaurava* and *Shaitya* as well as which induces sweating and softness in the body. Several types of classification of *Sweda* are mentioned in our classics and according to *Agni Bheda*, there are two types of *Sweda*, 1) *Sagni Sweda* 2) *Niragni Sweda*. *Vyayama*, *Ushnasadan*, *Guru Pravarana*, *Kshudha*, *Bahupan*, *Bhaya*, *Krodha*, *Upanah*, *Aahav*, *Aatapa*, *Adhva* and *Bharharan* are the types of *Niragni Sweda* which are useful in the diseases of *Kapha Avrita Vata* and *Meda Avrita Vata*. It is also important for (OPD level) those patients who can't hospitalised and can be performed by themselves without any precaution or need of instruments. *Niragni Sweda* is very useful in the diseases which are in the list of contraindicated for *Sagni Sweda*, like *Prameha*, *Sthaulya*, *Urustambha* etc. Among these ten types, *Vyayam*, *Upanaha*, *Guru Pravarana*, *Ushnasadan* and *Kshudha* are main types of non thermal sudation.

Key words: *Niragni Sweda*, *Poorvakarma*, *Panchakarma*.

INTRODUCTION

On the bases of *Agni Bheda*, *Swedana* (fomentation) is classified in two types. In *Sagni Sweda*, heat is applied directly. The method of fomentation without direct source of heat is called as *Niragni Sweda*. *Acharya Charaka* has mentioned ten types of *Sweda*, they are *Vyayama*, *Ushnasadana*, *Guru Pravarana*, *Kshudha*, *Bahupan*, *Bhaya*, *Krodha*, *Upanah*, *Aahav* and *Aatap*.^[1] *Acharya Sushruta* and *Acharya Vriddha Vagbhata* has added two more types in this list as *Adhva* (walking long distance) and *Bharharan* (lifting heavy weights)^[2] *Acharya Charaka* has further mentioned other two categories of all types of *Sweda*.

They are *Ekanga Sweda* - *Sarvanga Sweda* and *Snigdha* - *Ruksha Sweda*.^[3]

Acharya Sushruta has mentioned this *Anagneya Sweda* in the diseases of *Kapha Avrita Vata* and *Meda Avrita Vata*.^[4] *Acharya Vriddha Vagbhata* has added one more indication and according to that, in conditions of increase of *Vata* associated with *Pitta*, the *Upanaha* (or any one of above) is suitable.^[5]

DISCUSSION

The procedure which relieves pain (*Shoola*), stiffness (*Stambha*), heaviness (*Gaurava*) and coldness (*Shitata*) as well as which induces sweating and softness in body is called as *Sweda*.^[6]

Stambha is possible in those entities which are *Chalayaman*. Normally all *Dosha*, *Dhatu* and *Mala* move continues in our body and do their functions but when they can't move due to obstruction/some pathological condition then it is called *Stambha*. *Sweda* removes *Stambha* and clean the channels. *Madhya* removes *Stambha* by its *Sukshma* quality.

Due to accumulation of *Dosha* in our body, heaviness is produced and *Sweda* removes this accumulated *Dosha* from body which leads to lightness. By *Niragni*

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Swedan body's internal heat loss was prevented and raised up body temperature which leads to *Shitagnata*.

For *Swedana Karma*, Sweating is most important thing because remaining all things can be achieved by other actions or drugs, but the action which is responsible for sweating is called as *Sweda*.

Here it can be assumed that, the action which fulfill all criteria (i.e. removes pain, stiffness, heaviness and coldness) or only last one (sweating) is comes under the heading of *Sweda*.

As per indication, there are mainly three pathological conditions, in which *Niragni Sweda* is best option. They are *Prameha*, *Sthaulya* and *Urustambha*. Presence of excessive *Kleda* in these diseases, *Sagni Sweda* is contraindicated. At that time *Niragni Sweda* is best option which produces sweating and also removes *Kleda*.

- 1. Prameha:** Presence of *Kleda* and 'Bahu Drava Shleshma' in *Prameha*, *Sagni Sweda* can't be performed. As per modern view, the patients suffering from *Prameha* having complained of peripheral sensation loss and to achieve *Samyaka Swedana Lakshana*, *Sagni* type *Sweda* can cause skin burn in patients. At that time, *Niragni Sweda* is best option which does sweating and removes excessive *Kapha*, *Meda* and *Kleda* from body.
- 2. Sthaulya:** It is produced due to *Meda Avrita Vata* and all procedures which pacify *Vata* as well as decrease *Shleshma* and *Meda* are chief treatment of *Sthaulya*. As per *Acharya Charaka Vyayama* is the best *Niragni Sweda* for patients of *Sthaulya*.^[7]
- 3. Urustambha:** *Urustambha* is the disease which produces due to accumulated *Aama* and *Meda Avrita Vata*. All drying measures (*Rukshopachara*) like constant physical exercise in various forms, swim against the current river etc. are mentioned in its treatment to pacify abundance of *Kapha* and *Aama*.^[8] Use of *Arishta* is also mentioned to alleviate *Urustambha*.^[9]

Among the types of *Niragni Sweda*, most of are performed as a part of *Dinacharya* or *Ritucharya* like

Vyayama, *Gurupravarana*, *Ushnasadana*, *Aatapa* and *Madyapana* which suggest its preventive aspect for maintaining optimum health.

Acharya Dalhana has mentioned two types of *Sweda*: *Sanshamaniya Sweda* and *Sanshodhanangabhuta Sweda*. *Sanshamaniya Sweda* should be used in dry form in *Saama Vyadhi*.^[10] *Niragni Sweda* comes under the *Shamanartha Sweda*.

Modern view

The production of body heat is proportional to metabolic rate. During exercise or in a stressful situation, the sympathetic division of the autonomic nervous system is stimulated. Its postganglionic neurons release norepinephrine and it also stimulates release of the hormones epinephrine and norepinephrine by adrenal medulla. Both these increase the metabolic rate of body cells as much as 15 times the basal rate.

1) Vyayama: exercise (one type of Langhana)

Activities which produce tiredness to the body are known as *Vyayama*. It removes *Guruta* and set up *Lahguta*, increased capacity of to work, keen appetite, reduction of body fat and parts of the body becoming distinct and firm.^[11] It also alleviates the *Dosha* and improves capacity to tolerate difficulties.^[12]

As per *Acharya Sushruta*, it is performed upto use of half of energy means when sweating produce at forehead it should be stopped.^[13] *Acharya Charaka* says that regular *Vyayama* eradicate all types of *Santarpanottha Vyadhi* especially *Sthaulya*.^[14]

2) Ushnasadana: residing in warm chamber

The chamber which has thick wall, absence of windows, not heated by any outer source and brings desired warmth is called as *Ushnasadana*.^[15] *Acharya Vagbhata* has used term *Nivatagruham* instead of *Ushnasadana*, means the place where totally absence of wind is called as *Nivatagruham*.

It is very useful in *Vata Vyadhi*,^[16] *Aamvata*, *Tamaka Swasa*, *Pratishyaya*, *Jwara* etc.

3) Gurupravarana: wearing heavy clothing (Rallakadi^[17] - a woollen cloth, blanket etc.)

Body's internal heat is continuously lost from body at room temperature but when we wear *Gurupravarana*, it stops this removal to outside and brings the Sweating. Thus it act as *Sweda* and is useful in *Vata Vyadhi*,^[18] *Swasa*, *Jwara*, *Pratishyaya*, *Aamvata* etc.

4) *Kshudha*: hunger/ fasting (one type of *Langhana*)

Upavasa is one type of *Langhana*^[19] and as per *Samyaka Laghana Lakshana*, it is responsible for lightness, sweating, creates interest towards the food and produce hunger. *Acharya Charaka* has mentioned that it should be use as *Langhana* in *Alpa Bala Vyadhi*^[20] At the time of hunger, if not taking the food then *Agni* digest the *Dosha* and produce sweating. It is mainly useful in *Jwara*, *Ajirna*, *Aamvata*, *Pratishyaya* etc.

5) *Bahupana: (Bhooripana - A.H.)* excessive drinking

Qualities of *Madhya: Madhya* (wine) is *Ushna*, *Tikshna*, *Sukshma*, *Vishad(non slimy)*, *Ruksha*, *Ashukar*(immediately acting), *Vyavayi* and *Vikashi*. It's *Ushna guna* counteract *Shitata*, and do sweating. Due to *Tikshna*, *Ruksha*, *Vishada*, *Vyavayi* and *Vikasi* properties it removes sticky *Mala* from *Dhatu* and pacifies excess *Meda* and *Kapha*. That's why '*Arishta Prayoga*' is mentioned in the treatment of *Sthaulya*.^[21]

6) *Bhaya* : fear and 7) *Krodha* : anger (*Aamarsha - A.S.*)

Fear and anger are the psychological factors which include in category of *Niragni Sweda*. Both these factors produce sweating and bring *Doshas* into *Kostha* from *Shakha*. Thus they include in the sudation category. This thing can be understood by correlating it with type of *Atisara: Bhayatisara and Shokatisara*.

Modern science says that, sweat glands release sweat in response to an emotional stress such as fear, anger etc. and it is referred as emotional sweating or cold sweat.

8) *Upanaha*

Word *Upanaha* is made up of two words; *Upa+Naha*. *Upa* means near and *Naha* means continue. So, *Upanaha* means which continue to stay in contact.

Acharya Arundatta says that, *Upanaho Bandhanam* (bandaging).^[22] Bandaging on the affected body parts with soft piece of leather or leaves of plants which mitigate *Vata (Eranda etc.)*, silk or woollen blanket etc. after applying of poultice (ointment). Leather should be soft, with hair, devoid of bad smell and of *Ushna Virya* is to be used as bandage.^[23] *Acharya Charaka* has mentioned the duration of bandaging in *Sagni* type *Upanaha Sweda*. To prevent the burning sensation, the bandage applied in the night should be removed in the morning and the one applied during the day, should be removed in the night. In winter, this duration can be increased.^[24]

This type of bandage is doing fomentation without involving the direct application of fire so it is called *Niragni Sweda*.^[25] *Acharya Charaka* has mentioned it in category of *Niragni* type *Sweda*, while *Acharya Chakrapani* said that it is the type which included in both the categories: *Sagni Upanaha* and *Niragni Upanaha*. *Sagni Upanaha* is known as *Sankara Sweda*. *Niragni Upanaha* causes fomentation by obstructing the radiation of heat from the body due to the thickness of paste used for poultice.^[26]

Actually after some time (1-2hrs), *Sagni* type *Upanaha Sweda* is converted into *Niragni* type *Upanaha Sweda* because hot *Dravya* remain hot for few hours after that it prevent loss of body's internal heat and act as *Niragni Sweda*.

9) *Aahava*: wrestling / boxing (*Samarah / Mallayuddha / Bahuyuddha / Niyuddha*)

Actually it is one type of *Vyayama* and its mode of action is as of *Vyayama*. It is useful in *Urustmbha* and *Sthaulya*.

10) *Aatapa*: exposure to sunlight (one type of *Langhana*)

Acharya Chakrapani has mentioned that though *Aatapa* is hot but this heat is not due to fire, so it is included in non thermal category of Sudation.^[27] It is useful especially in *Kushtha*, *Aamvata*, *Vata Vyadhi*, *Pratishyaya* etc.

Thus out of ten, three (*Vyayam*, *Kshudha*, *Atapa*) are mentioned in types of *Langhana*. They produce

Sweating, lightness in body, remove drowsiness, create interest towards food etc. (*Samyaka Langhana Lakshana*).^[28]

CONCLUSION

Among the all four criteria, the action which fulfil all four criteria or only last one (sweating) is comes under the heading of *Sweda*. *Niragni Sweda* is useful in diseases which are *Aswedya* or contraindicated for *Sagni Sweda*. Like: *Prameha*, *Sthaulya*, *Urustmbha*, *Ajirna*, *Kushtha* etc. Different types of *Niragni Sweda* are mentioned in our daily and seasonal regimen which suggests that they are useful not only as curative aspect (in diseased condition) but also as preventive aspect. *Sagni* type *Upanaha Sweda* is converted into *Niragni* type *Upanaha Sweda* after few hours. *Niragni Sweda* can be included in *Shamanarth* type *Sweda* (of *Acharya Dalhana*), because it is not useful in some conditions where *Snehapoorvaka Shodhana Karma* is necessary or in other words it can be included in *Ruksha Sweda* (of *Acharya Charaka*). *Vyayam*, *Kshudha* and *Atapa* are the types which are included in the types of *Langhana* also. They do *Langhana* by production of sweat and thus very useful in both the categories. In today's busy schedule most of the patients are refusing for hospitalisation and they prefer to take the medicament at home. So *Niragni Sweda* is good option for them where no much precautions, instruments or drugs are required.

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