A Review on Presence of *Swedana Karma* in Various Diseases of *Pranavaha Srotas*

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**ABSTRACT**

*Pranavaha Srotas* is one of the thirteen *Srotas* mentioned in the Samhita. It is responsible for working of *Swasan Kriya* from birth to death. Any vitiation in it can lead to serious condition which may prove to be a life threatening, therefore it should to protected with utmost care. *Swedana* therapy is the best treatment for *Vata* and *Kapha* dominant diseases. *Swedana* by its *Ushna*, *Tikshna*, *Snigdha*, *Ruksha*, *Sukshma* guna help to pacify the doshas. *Pranavaha srotas* Diseases like *Shwasa*, *Kasa*, *Hikka*, *Pratishaya Rajyakshma* etc. are mainly *Vata Kapha* dominant condition and to treat them *Swedana* therapy plays an important role. In the present article an attempt is made to compile all the reference of *Swedana* Karma pertinence to the diseases of *Pranavaha srotas*.

**KEYWORDS**

*Pranavaha Srotas, Swedana Karma Management*
INTRODUCTION

*Swedana* is one of the important treatment modality mentioned in Panchakarma. It is used as a *Purva Karma, Pradhan Karma* or *Paschat Karma* for treatment of many diseases. Acharya Charak has included *Swedana* Karma under *Shad Upakarma*¹, where it is described as a principal method of treatment. *Swedana* is the prime modality of treatment for number of disorder especially of *vata kapha* origin².

*Pranavaha Srotas* is an important system in our body. Acharya Chakrapani has opined *Pranavaha Srotas* are the channels through which the *Prana vayu* flow. In other words the liveliness of an individual is dependent on *Pranavaha Srotas*. Therefore it should be protected with utmost care.

Causes of *Pranavaha Srotas* Dushti³:

- **Kshayat** – *Dhatu kshaya* – vata prakopa
- **Sandharanat** – *Vega vidharana* - tridosha Dushti
- **Rookshyat** - *Ruksha Ahara Vihara* – vata prakopa
- **Vyayamat** – excessive exercise – vata prakopa
- **Kshudhitsya** – hungry for long time - Vata prakopa
- **Srotas anyecha darunehi** - effect of other vitiated srotas- tridosha Dushti.

Vitiation of *Pranavaha Srotas* produces diseases like *Kasa, Shwasa, Hikka Pratishaya, Urrograha, Swarbhedha, Pinas, Rajyakshma* etc.

Types of *Sweda* according to the karma:

1. **Samshamana Sweda** *(Palliative fomentation):* The *Sweda* for the pacification of *dosha* and digestion of *Ama Dosha* is called as *Samshamana Sweda*.
2. **Samshodhana Sweda** *(Purificatory fomentation):* The *Swedana* used as a preparatory therapy before *Pradhan Karma* like *Vaman, Virechan* etc.is called as *Samshodhana Sweda*. The main object of this *Sweda* is to bring *dosha* from *sakha* to *koshtha*, from there the vitiated doshas are expelled out from the body easily.

*Swedana in Hikka and Shwasa*⁴:

Acharya Charak mentioned *Swedana* as a *Pradhan Chikitsa* of *Hikka Shwasa* in the *Samanya Chikitsa* of *Hikka Shwasa* in Adhaya 17. *NadiSweda, Prastar sweda* and *Sankar sweda* has been mentioned for *swedana* after *snehan* with *lavan yukta taila* in it.

*Swedana* help in Srampapti vidhatan of *Hikka Shwasa* by following ways:

1. **Srotaha Su Abhiviliyte:** it helps to dissolve *Kapha* which is in a dense stage(*grathita*) stuck to the channels firmly. Further it liquefies *Kapha* allowing it to move freely.
2. **Khani Mardavam Ayanti**: it makes the channels soften, by this vata flows in normal direction (i.e. anuloman of vayu takes place).

3. **Sleshma Vishyandate** – it increases the secretion of vitiated kapha through the channels.

Acharya Charak has mentioned that as the ice melts down in the presence of Sun, likewise the action of Swedana occur on kapha.

Swedana drugs by Ushna and Tikshna guna are capable of penetrating the microcirculatory channels, where they activates the sweat glands to produce more sweat. After dilatation of the microchannels, laghu and sara guna of the drugs enables them to act on the dosha in the channels, remove the stagnation making the sticky content mobile and direct them to move towards koshtha or excrete them through micropores of the skin in the form of sweat result in Srotoshodhana. The movement of dosha toward koshtha is a prime requirement for the expulsion of dosha from near by route either by Vaman or Virechan.

**Swedana Ayoga in Hikka Shwasa Rog**:– Pitta Pradhana condition –more pitta prakopa due to ushna, tikshna guna of swedana

- **Daha**- it increases because of ushna, Tikshna guna of swedana
- **RaktaStrava**- it increases because of ushna, tikshana, drava guna of swedana
- Excess Sweating- swedana produce more sweating, leads to bala kshaya
- **Ksheen Rasadi Dhatu**- swedana produce sweating, causing rasadi kshaya ,ultimately leads to bala kshaya
- **Ksheen Bala** – person could not withstand the swedana procedure.
- **Ruksha Person** - person could not withstand the swedana procedure.
- **Garbhini** - person could not withstand the swedana procedure
- **Pitta Prakruti**-cause exaggeration of pitta

**Swedana Ayoga in Sweda Ayoga Patient of Hikka Shwasa**:

In Swedana Ayoga patient of Hikka Shwasa, Sthanika swedana can be done with Utkarika (Sharka Yukta) or Upanaha.

Acharya Charak has mentioned the Preparation of Utkarika by Tila,Atasi, Masha, Godhuma with Vatahara taila mixed together with Kanji or Dugdha (depending on the dominance of kapha or vata ) in a flame to form a bolus. This bolus is called as Utkarika which can be used for swedana.
<table>
<thead>
<tr>
<th>Sr.No</th>
<th>Vyadh</th>
<th>Type of Swedan</th>
<th>Remark</th>
<th>Reference</th>
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<tr>
<td>1</td>
<td>Hikka Shwasa</td>
<td>Nadi Sweda, Prastar Sweda, Sankar Sweda</td>
<td>As ice melts in the presence of Sun, likewise Swedana liquifies kapha</td>
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<td>2</td>
<td>Vataj Kasa</td>
<td>Snigdha Sweda(Dugdha, Mamsa rasa and Vataghna medicine)</td>
<td>Snigdha Sweda help in restoring the stiffness, suppleness and elasticity of srotas. help in vata Anuloman</td>
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<td>Pratishaya</td>
<td>Tapa Sweda, Upanaha Sweda, Sankara Sweda</td>
<td>Sankara Sweda indicated in Kshavathu, Nasika gata Strava, or Nasapratinaha</td>
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<td>Different type of Sweda</td>
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<td>Snigdha Upnaha Sweda, Pinda Sweda</td>
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<td>A.H.Chi 5/77</td>
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<td></td>
<td>Kaphaj Pinas</td>
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<td>Swedan</td>
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<td>Parshva shooula</td>
<td>Upanaha Sweda, Tapa Sweda</td>
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<td>Ka.Sh</td>
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<td>Swarbheda</td>
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<td>Treatment like Shwasa, Kasa</td>
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<td>Sankar sweda (Krushra, Utakarik, Masha, Yava, Payasa)</td>
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<td>Cha.Chi.8/71</td>
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<td></td>
<td>Parisheka Sweda</td>
<td>(vataghna leaves, bala, Guduchi, yastimadhu)</td>
<td>Parisheka over shira pradesh</td>
<td>Cha.Chi.8/72</td>
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<td></td>
<td>Nadi Sweda</td>
<td>(Bastya –matsya shira, Dashmoola, Bala, Eranda, Mulaka, Karmarda, Badar, Kulaitha, Venuparni, Ashwagandha, Shatavari, Guduchi, Yasti, Shigru, Yavahi, Aragwadha, Kanji)</td>
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<td></td>
<td>Parisheka Sweda</td>
<td>(Go-Dugdha, Yastimadhu, Chandanadi gana drugs)</td>
<td>In Daha condition</td>
<td>Cha.Chi.8/85-86</td>
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<td>Avagaha Sweda</td>
<td>For opening of the srotas, and to increase Bala.</td>
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<td>Cha.chi 8/173</td>
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CONCLUSION

1. From above table it comes to the notice that in all the diseases of Pranavaha srotas references of Swedana karma in one or the other form is mentioned in various Samhita.

2. If we go through the pathogenesis of Pranavaha Srotas then it can be assumed that vitiation of Vata and Kapha Dosha is mainly responsible for production of Pranavaha Srotas Vyadhi.

3. Swedana which acts mainly on Vata and Kapha Dosha by its Ushna, Tikshna, Snigdha, Ruksha, Sukshma, and Drava Guna proves to be a boon for the diseases of Pranavaha Srotas by directly terminating the initiation of the pathogenesis.

4. Swedana Karma is responsible for bringing the unctous doshas towards koshtha from shakha to be expelled out from the body. This proves that the effectiveness of Pradhana Karma like Vaman or Virechan is depended on Swedana karma which is used as a Purvakarma.

5. In the end it could be concluded that Pranavaha Srotas and Swedana has a direct relationship with respect to disease and treatment. Swedana by its one or the other type plays a unique and an important role for Shodhan or Shaman of the Disease related to Pranavaha Srotas.
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Page no.353, Chikitsa sthan, Chapter No.8, RajyakshmaChikitsa adhyay Shlok no.75-76.
