



Conceptual Study on Jambheera Pinda Sweda: A Review Article

¹ Dr. Bhavani challal, ² Dr. Kshipra Rajoria, ³ Dr. Sarvesh Kumar Singh, ⁴ Dr. Anshu

¹ PG Scholar Dept. of Panchakarma, National Institute of Ayurveda, Jaipur.

Email address: bhavanichallal7@gmail.com

ORCID: 0009-0007-2064-9420

² Assistant professor Dept. of Panchakarma, National Institute of Ayurveda, Jaipur.

Email kshiprarajoria@gmail.com

ORCID- 0000-0002-9352-7674

³ Associate professor Dept. of Panchakarma, National Institute of Ayurveda, Jaipur.

Email sarveshsingh21@gmail.com

ORCID- 0000-0003-4358-7684

⁴ PG Scholar Dept. of Panchakarma, National Institute of Ayurveda, Jaipur.

Email raoanshu58@gmail.com

ORCID- 0009-0008-4394-6783

ABSTRACT :

Fomentation is a treatment procedure in which sweat is induced using heat in the form of steam or by contact with the body with heated medicaments. *Swedana* relieves stiffness, heaviness, and coldness in the body. *Sankara Sweda* is a method in which the materials are tied in a cloth and used for *Swedana* and it is commonly known as *Pinda Sweda*. *Jambheera Pinda Sweda* is a type of *Pinda Sweda*. **Aims And Objective:** To review the procedure of *Jambheera Pinda Sweda* by studying various *Ayurvedic* and modern literature, published research papers, and textbooks. **Materials and methods:** Referred books are *Brihatrayi*, *Laghutrayi*, and other authentic ayurvedic books, Google Scholar, and authentic journals like Pubmed and Jaims. **Results and conclusion:** *Jambheera Pinda Sweda* is a *Snigdha Swedana* therapy that is effective for musculoskeletal and joint disorders, particularly those associated with *Vata* and *Kapha* imbalances, by relieving pain, stiffness, and inflammation.

KEYWORDS: Swedana, Jambheera Pinda Swedana, Sudation,

INTRODUCTION :

Ayurveda, the ancient system of medicine, offers a wide range of therapeutic techniques aimed at promoting health and well-being. Among these, *Swedana* (fomentation) therapies hold a significant place due to their effectiveness in managing various ailments. *Jambheera Pinda Sweda*, a specialized form of *Swedana*, utilizes the therapeutic properties of *Jambheera* (lemon) in conjunction with other medicinal ingredients to provide relief from pain, stiffness, and other related conditions. This review article delves into the conceptual framework of *Jambheera Pinda Sweda*, exploring its historical background, preparation methods, therapeutic benefits, and its application in treating disorders. By examining classical texts and contemporary research, this article aims to provide a comprehensive understanding of *Jambheera Pinda Sweda* and its medicinal uses.

MATERIALS AND METHOD :

As the study is a review study, the available literature *Samhitas* and other books, and electronic databases were searched for the disease and analyzed to get a comprehensive concept of *Jambheera Pinda Swedana*.

Classical textbooks: *Brihatrayi*, *Laghutrayi*, *Yogaratanakara*.

Electronic Databases: PubMed, Google Scholar, and authentic journals like JAIMS, MEDLINE, etc, were searched.

REVIEW OF PATRA PINDA SWEDA

Fomentation is a therapeutic process where heat is used to induce sweating, either through steam or by direct contact with heated substances. *Swedana* generally alleviates pain and stiffness [1]. The specific type of *Swedana*, along with appropriate medicaments, is chosen based on the condition being treated. In *Ayurveda*, 13 types of *Sagni Sweda* and 10 types of *Niragni Sweda* are described [2]. *Swedana* is categorized into two main types based on its properties: *Ruksha Sweda* (dry fomentation) and *Snigdha Sweda* (moist fomentation, often following an oil massage or the use of medicinal drugs prepared

with herbal oils [3]. Sankara Sweda is a method in which the materials are tied in a cloth and used for *Swedana* and it is commonly known as *Pinda Sweda* [4].

In *Snigdha Pinda Sweda*, ingredients such as sesame seeds, black gram, horse gram, and sour substances are boiled with rice, or rice mixed with ghee or oil and meat; alternatively, *Payasa*, sesame paste, and meat are used [5]. These mixtures are then wrapped in a cloth (*Pottali*) and applied warm to the body. For *Ruksha Pinda Sweda*, materials like cow dung, the dung of animals such as donkeys and camels, or substances like husk and barley are heated, tied in a *Pottali*, and applied while hot. Sand, stone dust, iron dust, and dry dung dust can also be used similarly [6]. *Ruksha Sweda* is recommended for conditions where pain and symptoms are linked to *Ama* (toxins), *Meda* (fat), or *Kapha Dosha* imbalances, and *Snigdha Sweda* is preferred when pain is associated with *Vata Dosha* [7]. [8]. *Jambeera Pinda Sweda* is a type of *Snigdha Pinda Sweda* in which pieces of *Jambeera* (lemon) along with other conventional drugs are roasted in a pan with little oil and a bolus is prepared by tying in the cloth. *Jambeera Pinda Sweda* is mainly utilized to relieve pain, inflammation, swelling, and stiffness associated with bone, joint, and musculoskeletal conditions.

PROCEDURE OF JAMBEERA PINDA SWEDA

It is divided into three parts:

1. *Poorva-Karma* (Pre-Operative Procedure)

- Collection of essential material for *Jambeera Sweda*.
- Preparation of the *Pottali*.
- Preparation of the patient.

Collection of Essential Material

Ingredients required are:

Jambeera – 400 gm

Rasna – 5 gm

Haridra – 30 gm

Saindhava – 30 gm

Lashuna – 200 gm

Cotton cloth (45cm X 45cm)

Vessels (for frying leaves and for heating *Pottali*) - 01

Spoon - 01

Weighing machine - 01

Oil : *Sahachara Taila*

Towel - 01

Masseurs – 01 for *Ekanga Swedana* / 04 for *Sarvanga Swedana*.

Heating apparatus – 01

Preparation of the *Pottali*

Firstly, add crushed garlic to the oil and fry until it turns slightly brown. Then add sliced *Jambeera* (~lemon) and fry till it turns pale. Add the remaining drug powder to the mixture and cook well. Transfer the content into clean cotton cloth and make *Pottali*. The *Pottali* is dipped in suitable oil and massage is done over the affected area. These *Pottalis* are used for a single time i.e., and then discarded.

Preparation of the Patient

After giving due consideration to *Desha*, *Ritu*, *Rogabala*, *Rogibala*, *Jeerna lakshana*, *Vaya*, etc. one should go for the selection of an appropriate variety of *Sweda*. *Abhyanga* should be done before the *Swedana* procedure. The patient should be seated with leg extended over the table. *Abhyanga* should be performed with prescribed medicated oil all over the body or a particular area of the body for about 10 min.

2. *Pradhana Karma*

The prepared *Pottali* should be heated with suitable oil in a hot iron pan up to 42–46°C. It should be applied after checking the temperature over the dorsal aspect of the palm with mild pressure by the attendant. Care should be taken to maintain the temperature throughout the procedure by reheating the *Pottali*.

3. *Pashchata Karma*

- Content has to be wiped off with a cloth.
- The person should take a warm water bath.
- Food should be light, and it should be served hot and fresh.
- *Abhishyandi Ahara* like *Dadhi* (curd) should be avoided.

Duration of the Procedure: 30–45 min for 7 to 21 days.

Safety and Precautions

- Contents should be cooked on slow medium flame to avoid getting over-fried or burnt.
- Ensure all equipment is cleaned.
- The temperature of the *Pottali* should be checked before applying it to the patient.
- Temperature should be maintained at the same level throughout the procedure.
- Monitor the patient for any adverse reactions.

- Follow proper hygiene practices.
- Minimum sudation should be given on occipital and cardiac regions.
- Prevent exposure to direct wind.

Complications

- Burn – Application of aloe vera immediately at the burn site
- Fainting – Stop the procedure and sprinkle water over the face.
- Hypotension- Stop the procedure and make the patient lie in a head-low position.
- Hypertension – stop the procedure and maintain it accordingly.
- Allergic reaction- Stop the procedure and maintain it accordingly.
- Procedure discomfort- stop the procedure.

Indications [9] [10]

Intervertebral disc protrusion or prolapsed (IVDP), Sciatica (*Gridhrasi*), Osteoarthritis, Chronic stages of RA (*Jeerna* or *Pravruddha Amavata*), Cervical spondylosis, Ankylosing Spondylitis, Frozen Shoulder, *Pakshavadha* (Hemiplegia), etc

Contraindications [11] [12]

Taruna Jwara (Acute fever), *Atisara* (diarrhea), *Raktapitta* (Hemorrhagic disorders), *Twak Vikara* (Infectious eczema, Psoriasis, etc.) *Garbhini* (pregnant), *Madhumehi* (diabetes mellitus), *Madhya-Vikara* (also one who has consumed alcohol), and *Kamala* (jaundice).

DISCUSSION :

Jambeera Pinda Sweda, a specialized therapeutic technique in *Ayurveda*, offers a unique approach to managing musculoskeletal and joint-related disorders, particularly those associated with Vata and Kapha dosha imbalances. The use of *Jambeera* (lemon) as a primary ingredient in the bolus is particularly significant due to its anti-inflammatory, analgesic, and detoxifying properties. The citric acid and bioactive compounds present in *Jambeera* contribute to its effectiveness in alleviating symptoms such as pain, stiffness, and inflammation.

The dual nature of *Jambeera Pinda Sweda*, combining both *Snehana* (oleation) and *Swedana* (fomentation), allows for a comprehensive treatment approach. *Snehana* helps in lubricating and softening the tissues, while *Swedana* aids in opening up the channels and expelling toxins from the body. This combination not only addresses the symptomatic relief of pain and stiffness but also supports the overall detoxification and rejuvenation of the body.

One of the key advantages of *Jambeera Pinda Sweda* is its ability to be customized based on the patient's specific condition. For instance, in cases of severe Vata aggravation leading to degenerative joint diseases, the warm, oily nature of the treatment helps pacify the *Vata Dosha*, providing relief from pain and promoting mobility. Similarly, in conditions where *Kapha* is predominant, the treatment's ability to clear blockages and reduce heaviness is beneficial.

Clinical observations and studies have indicated that *Jambeera Pinda Sweda* is particularly effective in managing conditions such as osteoarthritis, rheumatoid arthritis, and other inflammatory joint disorders. Its application has also been noted to improve circulation, enhance tissue nutrition, and promote the healing of chronic musculoskeletal injuries. Moreover, the rejuvenating properties of *Jambeera* contribute to the anti-aging benefits of this therapy, making it valuable not only for therapeutic purposes but also for overall health maintenance and well-being.

However, the effectiveness of *Jambeera Pinda Sweda* can vary depending on the patient's constitution, the chronicity of the condition, and the skill of the practitioner. As with all *Ayurvedic* treatments, it is essential to consider individual patient factors, such as *Prakriti* (constitution), *Vikriti* (current state of health), and the presence of any contraindications.

While the traditional knowledge base surrounding *Jambeera Pinda Sweda* is extensive, further clinical research is needed to substantiate its therapeutic benefits in a modern medical context. Controlled studies and evidence-based evaluations could help bridge the gap between traditional practices and contemporary healthcare, thereby enhancing the credibility and wider acceptance of this *Ayurvedic* therapy.

In conclusion, *Jambeera Pinda Sweda* represents a valuable therapeutic modality in *Ayurveda* with diverse applications for managing pain, inflammation, and other related conditions. Its holistic approach, combining detoxification with rejuvenation, makes it a versatile treatment option for both acute and chronic health issues. Further exploration and integration of this therapy into modern healthcare practices could offer significant benefits to patients seeking natural and holistic treatment options.

CONCLUSION :

Jambeera Pinda Sweda is a potent *Ayurvedic* therapy that effectively addresses musculoskeletal and joint disorders, particularly in conditions where *Vata* and *Kapha Dosha* imbalances. As *Jambeera Pinda Sweda* has the effect of *Snehana* and *Swedana*, it alleviates pain, stiffness, and inflammation, and aids in detoxification and rejuvenation. Although its traditional use is well-established, further scientific research is needed to validate its benefits in modern medicine. Integrating this therapy into contemporary healthcare could provide a natural, holistic alternative for managing chronic pain and inflammation.

REFERENCE :

1. Agnivesha, Charaka Samhita of Acharya Charaka, Dridhabala krit, edited by Vaidya Jadavaji Trikamji Acharya. Sutra Sthana. Ch.22, Ver. 11. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2018. p. 180. Available from: <https://niimh.nic.in/ebooks/ecaraka/?mod=adhi>

2. 2 Agnivesha, Charaka Samhita of Acharya Charaka, Dridhabala krit, edited by Vaidya Jadavaji Trikamji Acharya. Sutra Sthana. Ch.14, Ver. 65. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2018. p. 180. Available from: <https://niimh.nic.in/ebooks/ecaraka/?mod=adhi>
3. 3 Agnivesha, Charaka Samhita of Acharya Charaka, Dridhabala krit, edited by Vaidya Jadavaji Trikamji Acharya. Sutra Sthana. Ch.14, Ver. 66. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2018. p. 180. Available from: <https://niimh.nic.in/ebooks/ecaraka/?mod=adhi>
4. 4 Agnivesha, Charaka Samhita of Acharya Charaka, Dridhabala krit, edited by Vaidya Jadavaji Trikamji Acharya. Sutra Sthana. Ch.14, Ver. 41. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2018. p. 180. Available from: <https://niimh.nic.in/ebooks/ecaraka/?mod=adhi>
5. 5 Agnivesha, Charaka Samhita of Acharya Charaka, Dridhabala krit, edited by Vaidya Jadavaji Trikamji Acharya. Sutra Sthana. Ch.14, Ver. 25. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2018. p. 180. Available from: <https://niimh.nic.in/ebooks/ecaraka/?mod=adhi>
6. 6 Agnivesha, Charaka Samhita of Acharya Charaka, Dridhabala krit, edited by Vaidya Jadavaji Trikamji Acharya. Sutra Sthana. Ch.14, Ver. 26. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2018. p. 180. Available from: <https://niimh.nic.in/ebooks/ecaraka/?mod=adhi>
7. 7 Vagbhata, , Astanga Hridaya, Sutrasthana, edited by Pt. Hari Sadasiva Shastri Paradakara. Sutra Sthana. Ch.17, Ver. 13-14. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2016. p. 193. Available from: <https://vedotpatti.in/samhita/Vag/ehrudayam/?mod=read>
8. 8 Agnivesha, Charaka Samhita of Acharya Charaka, Dridhabala krit, edited by Vaidya Jadavaji Trikamji Acharya. Sutra Sthana. Ch.14, Ver. 8. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2018. p. 180. Available from: <https://niimh.nic.in/ebooks/ecaraka/?mod=adhi>
9. 9 Agnivesha, Charaka Samhita of Acharya Charaka, Dridhabala krit, edited by Vaidya Jadavaji Trikamji Acharya. Sutra Sthana. Ch.14, Ver. 20-24. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2018. p. 180. Available from: <https://niimh.nic.in/ebooks/ecaraka/?mod=adhi>
10. 10 Vagbhata, , Astanga Hridaya, Sutrasthana, edited by Pt. Hari Sadasiva Shastri Paradakara. Sutra Sthana. Ch.17, Ver. 25-27. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2016. p. 193. Available from: <https://vedotpatti.in/samhita/Vag/ehrudayam/?mod=read>
11. 11 Agnivesha, Charaka Samhita of Acharya Charaka, Dridhabala krit, edited by Vaidya Jadavaji Trikamji Acharya. Sutra Sthana. Ch.14, Ver. 16-19. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2018. p. 180. Available from: <https://niimh.nic.in/ebooks/ecaraka/?mod=adhi>
12. 12 Vagbhata, , Astanga Hridaya, Sutrasthana, edited by Pt. Hari Sadasiva Shastri Paradakara. Sutra Sthana. Ch.17, Ver. 21-24. Reprinted edition, Varanasi: Chaukhamba Sanskrit Sansthan; 2016. p. 193. Available from: <https://vedotpatti.in/samhita/Vag/ehrudayam/?mod=read>