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Critical Approach on *Niragni Sweda*

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ABSTRACT

Swedana (Sudation) is the process of inducing sweat through various methods. It can be done generally to the whole body and also can be localized to specific part of the body only. For example *Bashpa Sweda* (Person made to sit in the steam chamber and made to perspire) can be done to the whole body whereas *Nadi Sweda* (steam is passed through a tubular structure and sudation is done over specific part of the body) can be done to a specific part only where there is pain, etc. It's of two types namely *Sagni Swedana* (sudation with fire) and *Niragni Swedana* (sudation without fire). *Niragni Swedana* is performed without the help of fire. It's a type of *Swedana* (Sudation) where indirect involvement of heat is present. It has wide range of applicability where it can be used in healthy individual and diseased also. It is a procedure which acts as both purificatory therapy and palliative therapy. *Niragni Sweda* (sudation without fire) can be employed in all age groups right from neonates to the old age respectively. According to *Acharya Charaka*, *Acharya Sushruta*, *Acharya Vagbhata* & other *Acharyas* it's of various types such as *Vyayama*, *Ushnasadana*, *Gurupravarana*, etc. These measures can be easily followed regularly compared to *Sagni Swedana*.

Key words: *Niragni Swedana*, *Sudation therapy*, *Vyayama*, *Upanaha*, *Atapa*.

INTRODUCTION

Ayurveda is the science of life which not only cures the disease, but also helps in maintaining the health of the healthy individual through rejuvenation therapies and many more. *Ayurveda* is not only applicable for the grownups but also throws light on the minute entities viz. health of *Shukra* (sperm) and *Shonita* (ovum) and its union. And hence through following *Ayurveda* regularly one can maintain their health being *Niramaya*

(Free from Diseases) and also increases the *Ayu* (longevity) of an individual.

Swedana (sudation) is one such procedure which can be followed by people of all age, in almost all the circumstances with very few exceptions. *Swedana* (sudation) is indicated in pediatric age group also as mentioned by *Acharya Kashyapa* in *Kashyapa Samhita* such as *Hastha Sweda* (Sudation done by rubbing both palms and applying over the specific area) and many more.

Niragni Swedana (Sudation without the use of fire) is one such *Swedana* (Sudation) that can be implemented in mild to severe diseases according to *Bala* (strength), *Prakruti* (Nature), *Agni* (Digestive power), etc. of the person. The procedures of *Niragni Swedana* (Sudation without the use of fire) can be followed easily as a routine regularly in healthy individuals too.

Niragni Swedana (Sudation without the use of fire) can be indicated mainly in *Kaphaja* (morbid humor) *Vyadhis* (Diseases). For Example *Vyayama* (Physical

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exercise) can be performed regularly in certain cases of *Sthoulya* (Obesity).

As the procedures of *Niragni Swedana* (Sudation without the use of fire) can be done independently by the patients with minimal assistance, it can be indicated in various cases according to the conditions.

Literally *Sweda* means sweat. It is the *Mala* of *Medas* (fatty tissue). In *Panchakarma* (Pentabio purification) *Swedana* means the procedure by which person is made to perspire. *Swedana* is one among the *Shadvidhopakrama*. It is *Poorvakarma* of *Shodhana* and *Pradhana Karma* of *Vata Kaphaja Vikaras*.^[1]

REVIEW OF LITERATURE

Swedana can be understood as, Physiological process of sweating: In physiological process the sweating occurs naturally through the methods of doing exercise, sun basking etc.

Therapeutic procedure: The process of the physiological sweating in particular disease conditions with specific steps.

Swedana is of 2 types namely,

1. *Sagni Swedana* - 13
2. *Niragni Swedana* - 10

Niragni Swedana classified into various kinds according to different *Acharya*,^[2]

Classification

According to *Acharya Charaka*,

01. *Mridu Sweda*
02. *Madhyama Sweda*
03. *Mahan Sweda*

According to *Acharya Charaka*,

01. *Ruksha Sweda*
02. *Snigdha Sweda*
03. *Snigdha Ruksha Sweda*

On the basis of properties of Drug used,

01. *Snigdha Sweda*
02. *Ruksha Sweda*

According to *Acharya Sushruta*,

01. *Tapa Sweda*
02. *Upanaha Sweda*
03. *Ushma Sweda*
04. *Drava Sweda*

On the basis of use of *Agni*,

01. *Niragni Sweda*
02. *Sagni Sweda*

On the basis of Site of *Sweda*,

01. *Ekanga Sweda*
02. *Sarvanga Sweda*

On the basis of site of *Dosha*,

1. *Snigdhapurvaka Ruksha Sweda*
2. *Rukshapurvaka Snigdha Sweda*

On the basis of Action,

01. *Samshaman Sweda*
02. *Samshodhana Sweda*

On the basis of route of administration,

01. *Bahya Sweda*
02. *Abhyantara Sweda*

08 Types of *Sweda*

1. *Hasta*
2. *Pradeha*
3. *Nadi*
4. *Prastara*
5. *Sankara*
6. *Upanaha*
7. *Avagaha*

8. <i>Parisheka</i>
07 Types of <i>Sweda</i>
1. <i>Loshtha</i>
2. <i>Bashpa</i>
3. <i>Agnijvata</i>
4. <i>Ghati</i>
5. <i>Jala</i>
6. <i>Phala</i>
7. <i>Baluka</i> ^[3]

10 Types of *Niragni Sweda*

Vyayama, Ushnasadana, Gurupravarana, Kshudha, Bahupana, Bhaya, Upanaha, Krodha, Ahava, Atapa

Definition of *Niragni Swedana*

Swedana (sweat) performed without the help of fire. It's a type of *Swedana* (sweat) where indirect involvement of heat produced from the body without association with fire.

General Indications of *Niragni Sweda*

Niragni Sweda is indicated in vitiated *Kapha* (morbid humor) and *Medha* (vitiated fatty tissue) along with *Vata* (morbid humor)^[4]

Classification of *Niragni Sweda*

According to different *Acharyas Niragni Swedana* (sweat produced without fire) is classified into different types.

SN	Acharya Charaka ^[5]	Chakradatta ^[6]	Acharya Sushruta ^[7]	Ashtanga Hrudaya ^[8]	Ashtanga Sangraha ^[9]	Sharangadhara Samhita ^[10]	Bhavaprakasha Samhita ^[11]
1.	<i>Vyayama</i> (Physical exercise)	<i>Nivata Graha</i> (Residing in a place where ventilation is minimal)	<i>Nivata</i> (Residing in a place where ventilation is minimum)	<i>Nivata Graha</i> (Residing in a place where ventilation is minimal)	<i>Nivata Sadana</i> (Residing in a place where ventilation is minimal)	<i>Ushna Graha</i> (Staying in warm houses)	<i>Ushna Graha</i> (Staying in warm houses)
2.	<i>Ushna Sadana</i> (Staying in warm houses)	<i>Ayasa</i> (Physical exertion)	<i>Atapa</i> (Exposure to sunlight)	<i>Ayasa</i> (Physical exertion)	<i>Guru Pravarana</i> (Covering with warm clothes)	<i>Ravi Kirana</i> (Exposure to sunlight)	<i>Ravi Kirana</i> (Exposure to sunlight)
3.	<i>Guru Pravarana</i> (Covering with warm clothes)	<i>Guru Pravarana</i> (Covering with warm clothes)	<i>Guru Pravarana</i> (Covering with warm clothes)	<i>Guru Pravarana</i> (Covering with warm clothes)	<i>Muhur- Muhur Madhyapana</i> (Repeated intake of alcoholic compounds)	<i>Niyudha</i> (Physical exertion in form of fighting)	<i>Niyudha</i> (Physical exertion in form of fighting)
4.	<i>Kshudha</i> (Fasting)	<i>Bhaya</i> (By inducing fear)	<i>Niyudh</i> (Fighting)	<i>Bhaya</i> (By inducing fear)	<i>Vyayama</i> (Physical exertion)	<i>Marga Gamana</i> (Physical exertion in form of walking)	<i>Marga Gamana</i> (Physical exertion in form of walking)
5.	<i>Bahupana</i> (Excessive intake of substance of warm)	<i>Upanaha</i> (Applying medicinal packs with bandage)	<i>Adhwa</i> (Running)	<i>Upanaha</i> (Applying medicinal packs with bandage)	<i>Kshudha</i> (Fasting)	<i>Guru Pravarana</i> (Covering with warm clothes)	<i>Guru Pravarana</i> (Covering with warm clothes)

	potency like alcohol)						
6.	<i>Bhaya</i> (By inducing fear)	<i>Ahava</i> (Physical exertion in form of fighting)	<i>Vyayama</i> (Physical exercise)	<i>Krodha</i> (By inducing anger)	<i>Atapa</i> (Exposure to sunlight)	<i>Chinta</i> (Mental exertion)	<i>Kshudha</i> (By fasting)
7.	<i>Krodha</i> (by inducing anger)	<i>Krodha</i> (By inducing anger)	<i>Bharaharana</i> (Weight lifting)	<i>Ahava</i> (Physical exertion in form of fighting)	<i>Niyudha</i> (Physical exertion in form of fighting)	<i>Vyayama</i> (Physical exertion)	<i>Chinta</i> (Mental exertion)
8.	<i>Upanaha</i> (By applying medicinal pack with bandages)	<i>Bhuripana</i> (Excessive intake of alcohol)	<i>Amarsha</i> (Anger)	<i>Bhuripana</i> (Excessive intake of alcohol)	<i>Adhva</i> (Physical exertion in form of running)	<i>Bhara Vahana</i> (Physical exertion in form of weight lifting)	<i>Vyayama</i> (Physical exertion)
9.	<i>Ahava</i> (Physical exertion)	<i>Kshudha</i> (Fasting)		<i>Kshudha</i> (Fasting)	<i>Bhara Harana</i> (Physical exertion in form of weight lifting)		<i>Bhara Vahana</i> (Physical exertion in form of weight lifting)
10.	<i>Atapa</i> (Exposure to sunlight)	<i>Atapa</i> (Exposure to sunlight)		<i>Atapa</i> (Exposure to sunlight)	<i>Amarsha</i> (By inducing anger)		
11.					<i>Bhaya</i> (By inducing fear)		

Vayama (Physical exercise): One among the *Dashavidha Langhana* (10 types of fasting therapies)

	<i>Acharya Vagbhata</i> ^[12]	<i>Acharya Charaka</i> ^[13]
Indications	Individuals who are strong and who take oily eatables daily should exercise to half of their strength in cold and spring seasons, while in other seasons they should perform a light exercise only. Indicated in <i>Prameha</i> (diabetes) in the form of <i>Shatapadi Chankramana</i> (to walk 100 footsteps)	-

	regularly), <i>Urustambha</i> (stiffness in the chest region) in the form of <i>Jalapratarana</i> (swimming) and <i>Sthoulya</i> (Obesity) in the form of <i>Yoga, Guru Pravarana</i> etc.,	
Contraindications	Those suffering from diseases of <i>Vata</i> (morbid humor) and <i>Pitta</i> (morbid humor), children, aged & those having indigestion should avoid <i>Vyayama</i> . Contraindicated in <i>Varsha</i> (rainy season), <i>Greeshma Ritu</i> (summer season).	Excessive sexual activity, lifting heavy weight, who walks long distance, who is weakened by excessive work, children, elderly, who have <i>Vata</i> (morbid humor) imbalance, who speak loud & too

		much, hunger, person is thirsty.
Lakshana (Signs and symptoms)	-	Sweating, enhanced breathing, lightness of the body parts, feeling of inhibition/resistance in the heart. These are the indication that it's time to discontinue Vyayama (exercise).
Benefits	Lightness of the body, Ability to do Hardwork, Keen digestion, Depletion of the excessive fat, Stable and distinct physique are obtained from Vyayama (exercise).	Physical exercise brings about Lightness, ability to work, increases body stability, improves body and mind resistance to discomfort, Dosha (morbid humor) vitiation especially Kapha (morbid humor) or all Tridosha (morbid humor) that vitiated from Agni (digestive fire), Agnivruddi (increased digestive fire).
Complications of Ativyayama (excessive exercises)	Too much of exercise could produce thirst, emaciation, severe dyspnoea, bleeding diseases, exhaustion, feeling of debility, cough, fever and vomiting and the like morbid conditions.	Tiredness or exertion, mental exhaustion, Dhatu Kshaya (depletion of body tissues), excessive thirst, bleeding disorders such as epistaxis, Pratamaka (breathing difficulties or dyspnoea), cough, fever, vomiting.
Paschat Karma (regimen to be followed after exercise):	After the exercises are performed all parts of the body should be massaged comfortably.	-

Others	The individuals who could like an attack of lion on the elephant could meet an untimely death include the following: one who does too much of physical exercise, who keep awake at night, who walk long distances, indulge in too much of sexual intercourse, too much of laughing, speaking and other strenuous activities.	-
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Ushnasadana (Staying in warm houses): It's a process in which a non windy room is used of which all the windows and doors are tightly closed. Indicated in Hemanta Rutucharya (winter season). It's different from Kuti and Jentaka Sweda, as there Agni is used whereas here Agni isn't used.

Gurupravarana (Covering with warm clothes): It's a process of Swedana (sweating) in which blanket are covered all over the body.

Kshudha (Fasting): One among the Dhashavidha Langhana (10 types of fasting therapies). Indicated in Jwara chikitsa (treatment of fever). The main aim of Kshudha (fasting) therapy is to create Swedana (sudation) from the body due to fasting for longer duration till Agni (Digestive Fire) correction. Kshudha indicated in GIT disorders like Ajeerna (Indigestion), Agnimandya (Decreased digestive fire), Grahani (Irritable Bowel syndrome), Atisara (Loose stools).

Bahupana/Bhuripana/Muhur-Muhur Madhyapana (Alcohol in excess):

Bahupana (According to Acharya Charaka)

Bhuripana (According to Ashtanga Hrudaya)

Muhur-Muhur Madhyapana (According to Ashtanga Sangraha)

Madatyaya (Alcoholic Intoxication): If Madya (Alcohol) is taken in inappropriate state of time, quantity, improper system leads to Madatyaya (Alcoholic Intoxication):

The *Madya* has *Gunas* such as *Ushna*, *Tikshna*, *Vyavayi*, *Vikasi* that helps in producing Sweat.

Viparitarthakari Chikitsa (opposite line of treatment): *Madhyapana* (consumption of alcohol): The ailments caused by the drinking of *Madhya* (alcohol) in *Mithya Yoga* (normalcy) or in *Atiyoga* (excessive quantity) or in *Hinayoga* (decreased quantity) can be cured by taking the *Madya* in appropriate manner & quantity.

Due to the morbidity caused by the improper digestion and metabolism by *Madya* (alcohol), he should be given *Madya* (alcohol) which is wholesome, mixed with *Sauvarchala Lavana* (salt) added with *Bida* (salt) & *Saindhava Lavana* (salt) & which is diluted with juice of, *Matulunga* and water by a physician mastered in posology to overcome improper digestion and metabolism.^[14]

Bhaya (By inducing Fear)

Adravyabhuta Chikitsa (treatment given with the help of immortal things).

By creating the fear to the patient through various methods are adopted to produce sudation.^[13] Showing untoothed snakes, lions, elephants, terrifying with criminals, beating, confinement in a dark room. Fear of death is more terrible than fear of physical agony.^[15] *Acharya Charaka* while explaining about management of *Basti Vyapad* says, frighten the patient by ox, donkey, horse, elephant, lion, servants of king, snakes, *Ulka* (fiery substance causing fear) or by other threatening things.^[16]

Krodha (By inducing anger): The process of inducing sudation by means of producing anger in the patient.

One among the *Dharaneeya Vega* (the urge to be suppressed)

Upanaha (By applying medicinal pack with bandages)

In which the *Swedana* is done by using *Dravyas* (Drugs) as *Bandhana* (bandaging) is known as *Upanaha*.^[17]

It's the application of warm paste of roots of *Vata* (Morbid humor) mitigating drugs macerated with a sour liquid and added with more salt and fats, made unctuous and tied on the affected body part.

Godhuma Shakala (Wheat husk) *Churna* + *Yava* (Barley) *Churna* & mixed with *Amla Dravyas* like *Kanjika*, *Dhanyamla*, etc. Mix with any *Sneha*, *Kinva* (*Sura Beeja*), *Lavana*(salt). And mixed with drugs such as *Sugandha Dravyas*, (*Devadaru*, *Agaru*) *Sura*, *Jeevanti* (*Leptadenia Reticulata*), *Shatapushpa Churna* (*Anethum sowa*), *Umaya* (*Atasi Beeja*) *Churna* mixed with *Taila* are used as *Upanaha Sweda*. Later tie the leather bag or skin of animals living in *Anupa Desha*. *Ushna Veerya*, Skin should devoid of foul smell and body hair. Silk cloth or woolen cloth can be used instead of skin of animals for tying.^[18]

Materials used for Upanaha Sweda (By applying medicinal pack with bandages)

Fine powder (*Nagaradi Churna/Kottamchukkadi Churna* etc. according to the *Doshapradhanyata* (predominance of morbid humor) - 50 to 100gm, Leaves of *Eranda* (*Ricinus communis*), *Arka*(*Calotropis procera* or *Clotropis gigantea*) etc. (to cover the area) - qs, *Amla Dravya* (sour preparations like *Dhanyamla/Kanji/Takra*) 50-100ml, Oil for *Upanaha* (poultice) - 50ml, Oil for *Abhyanga* (oil massage) - 30ml, *Saindhava Lavana* (salt) - 20-30gm, Bandage cloth (15cm*2cm) - 1, Attendant - 1

Preparation of medicine: Make a paste of powdered drugs using *Amla Dravya* (sour preparations). *Taila* (oil), *Saindhava Lavana* (salt) etc.

Procedure: Apply little oil on the part of the body to be bandaged. Then apply paste on the area. Place *Eranda* (*Ricinus communis*) leaves over the paste and then bandage with woolen or thick cotton cloth.

Upanaha Svedopayogi Dravya (Ingredients used in poultice): *Godhuma Churna* (wheat powder), *Yava Churna* (Barley powder), *Amlavarga Dravya* (sour preparations), *Sneha* (unctuous liquid), *Lavana* (salt), *Kinva* (supernated part of *Sura*).^[19]

Salvana Upanaha Sveda: The *Upanaha* rich in salt is called *Salvana Upanaha*. In this *Kakolyadi Gana Dravya*, *Vatahara Dravya* (drugs that decrease the morbid humor), *Amla Dravya* (sour preparations), *Anupa-Audaka Mamsa* (meat available in rainy areas & water), *Sneha* (unctuous preparation), *Lavana* (salt) in

excess quantity is made hot & pasted to the leather strap or silk cloth. Then bandage this to the affected parts.^[20]

Pittanubandhi Vata (in vitiation of morbid humor): *Kakolyadi Gana*, *Vatahara Dravya* (drugs that decreases morbid humor), *Amla Dravya* (sour preparations), *Ghrita* (ghee), *Mamsa* (meat), *Lavana* (salt).

Kaphanubandhi Vata (in vitiation of morbid humor): *Surasadi Gana Dravyas*, *Vatahara Dravya* (drugs that decreases morbid humor), *Amla Dravya* (sour preparations), *Chaturvidha Sneha* (04 types of unctuous preparations), *Mamsa* (meat), *Lavana* (salt).

Kevala Vata (in vitiation of morbid humor): *Veshavara* (meat preparations), *Vatahara Dravyas* (drugs that decreases morbid humor), *Amla Dravyas* (sour preparations), *Chaturvidha Sneha* (04 types of unctuous preparations), *Mamsa* (meat), *Lavana* (salt).^[21]

Ahava (Physical exertion)

Ahava (according to *Acharya Charaka*),

Niyudha (according to *Acharya Sushruta*)

Physical exertion due to boxing or fighting.

Atapa (Exposure to sunlight)

Atapa- According to *Acharya Charaka*

Ravikirana - According to *Sharangadhara Samhita*, *Bhavaprakasha Samhita*.

Sweda (sudation) produced by the heat of the sun but not due to the direct fire.

Indication: In the context of *Shwitra* (leucoderma) *Acharya Charaka* explains that *Virechana* (purgation) is mainly administered. *Snehapana* (consuming unctuous preparation) with *Malapu* (*Ficus hispida*) *Swarasa* (*Kakodumbarika*) mixed with jaggery should be taken & should be exposed to sun. It's continued for 03 days. During, if he gets thirst he should take liquid gruel. Indicated in *Hemantha Rutucharya* (winter season) & *Shishira Rutucharya* (winter season). Contraindicated in *Vasanta Rutucharya* (spring season), *Varsha Rutucharya* (rainy season) & *Sharad Rutucharya* (autumn season).^[22]

DISCUSSION

The *Niragni Sweda* (Sudation without fire) is milder when compared to *Sagni* (Sudation with fire) *Sweda* (Sudation). It will not produce complication especially in *Santarpana Janya Vikaras*. Above mentioned description about *Vyayama* (Physical exercise) has been taken from the context of *Dinacharya*, we can consider for the healthy well being regular *Vyayama* (Physical exercise) is advised according to the individual capacity and when we consider *Vyayama* (Physical exercise) as a therapeutic depends upon the individual diseased condition. For example, *Sthoulya* (Obesity) considering as a disease specific *Vyayama* (Physical exercise), it is duration, types will vary according to the individuals.

Ushnasadana is indicated in *Hemanta Rutucharya* (winter season) as there will more wind blowing which may leads to chills and leading to *Vata Prakopa* (vitiation of morbid humor) in the body. As both therapeutic and physiological *Gurupravarana* is indicated during *Rutimaticharya* (Regimen followed during Menarche) and *Sutikacharya* (Regimen followed for around 03months after parturition of baby) to remove the excess *Kapha Dosh* (morbid humor). *Kshudha* is indicated in *Jwara chikitsa* (treatment of fever) in *Mandagni* (diminished digestive fire). The main aim of *Kshudha* (fasting) therapy is to create *Swedana* (sudation) from the body due to fasting for longer duration till *Agni* (Digestive Fire) correction. In *Vataja Jwara* (Fever of morbid humor) *Langhana* (Fasting) is strictly prohibited. *Madhyapana*, because of it's 10 *Gunas* (attributes) namely, *Laghu* (light to digest), *Ushna* (hot), *Tikshna* (sharpness), *Sukshma* (subtleness), *Amla* (sourness), *Vyavayi* (pervasiveness or the quality of a substance which first of all pervades the entire body and thereafter gets digested), *Ashuga* (swiftness), *Rooksha* (Dryness), *Vikasi* (expansiveness), *Vishada* (non-sliminess). It'll induce *Sweda* due to *Amla Rasa* (sour taste), *Ushna Guna* (hot potency) which is *Agni Mahabhuta Pradhana*. *Madhya* (Alcoholic preparations) is *Sandhana Kalpana* (fermented product), hence induces sweat if consumed in excess. In specific *Madhya* (Alcoholic preparations) is not advised as it's injurious to health. As *Acharya Charaka*

mentioned *Bhaya* as one of the treatment modalities of *Basti Vyapad* (complications of *Basti*), it can be applied practically. As *Krodha* affects the mental health of the patient and also as mentioned by our *Acharyas* in *Dharaneeya Vega* (urges to be suppressed), it may not be able to adopt in the *Chikitsa* (treatment).

As *Acharya Vagbhata* considered *Upanaha* in both types of sudations- *Agnitapta Upanaha* (with fire) or *Anagnitapta Upanaha* (without fire), but there is difference in the materials used in both. *Ahava* has the similar action of *Vyayama* (Physical exercise) by helping in liquefaction of *Medas* (Fatty Tissue) through sweating. *Atapa* is also indicated in Vitamin D deficiency and in new borns to prevent *Navajata Shishu Kamala* (Neonatal Jaundice). It should be taken in stipulated duration and time or if exposed in excess they may lead to *Ushmaghaat* (Sun stroke).

CONCLUSION

All the *Acharyas* have mentioned *Niragni Sweda* can be employed in *Kaphamedavruta Vata* conditions but it can be even advised in persons who are debilitated require *Sagni Sweda*. *Niragni Sweda* can be employed as regular lifestyle management and also as a therapeutic purpose in various disorders. It is cost effective, can be adopted in clinical practice without any risk or complications even at OPD and IPD Level anticipating encouraging result.

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