

CRITICAL REVIEW ON JAMBIRA PINDA SVEDA

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ABSTRACT

Svedana Karma, a therapeutic procedure aimed at inducing perspiration, occupies a significant place in *Ayurvedic* management. It is employed through various techniques and broadly categorized into *Sagni Sveda* & *Niragni Sveda*. *Jambira Pinda Sveda* is a form of sudation therapy in which *Jambira* (lemon) is used as the main ingredient, with *Pinda* referring to the bolus employed for fomentation; it is also commonly known as *Naranga Kizhi*.

KEYWORDS: *Jambira Pinda Sveda*, *Naranga Kizhi*, *Sankara Sveda*.

INTRODUCTION

Svedana Karma,^[1] a therapeutic procedure aimed at inducing perspiration, occupies a significant place in *Ayurvedic* management. It is employed through various techniques and broadly categorized into *Sagni Sveda*^[2] (methods involving direct application of heat) and *Niragni Sveda*^[3] (methods without direct heat exposure) based on method of application. Among the different forms of *Sagni Sveda* described in classical texts, *Sankara Sveda* is considered one of the earliest and most fundamental approaches. Based on its principles, *Pinda Sveda* has evolved as a commonly practiced modality, wherein medicated boluses are utilized to provide localized sudation.

In the broader framework of *Panchakarma*, therapeutic interventions are organized into three stages: *Poorva Karma* (preparatory measures), *Pradhana Karma* (primary procedures), and *Paschat Karma* (post-procedural care). Within this sequence, *Svedana Karma* is administered as a preparatory intervention to facilitate the mobilization and elimination of doshas.^[4]

Jambira Pinda Sveda is a form of sudation therapy in which *Jambira* (lemon) is used as the main ingredient, with *Pinda* referring to the bolus employed for fomentation; it is also commonly known as *Naranga Kizhi*. This procedure is

classified under *Sagni Sveda*, as it involves the application of heat. It specifically falls under *Vastrantharita Sankara Sveda*,^[5] wherein medicinal substances are tied into a bolus using cloth and applied to the body after heating.

Depending on the materials used, it can exhibit both *Snigdha Sveda* and *Ruksha Sveda* properties. Additionally, it is considered a type of *Ushma Sveda*, as sudation is produced through the generation and application of heat.

Materials Required

- *Jambira* (lemon) – 30 numbers
- *Lashuna* (garlic) – 50 g
- *Choorna* (powders of *Rasna*, *Shatapushpa*, *Methika*, *Haridra*, and *Saindhava Lavana*) – 30 g
- Medicated oil (e.g., *Nimba Taila*, *Chincha Taila*, *Murchita Tila Taila*) – 200 ml
- Cotton cloth (18-inch square) – 2 numbers
- Cotton thread – 2 numbers

PREPARATION & ADMINISTRATION

Jambira (lemon) and *Lashuna* (garlic) are cut into small pieces and fried in medicated oil (such as *Murchita Tila Taila* or *Nimba Taila*) until they become soft. To this, the specified choornas are added and mixed well. The prepared mixture is then divided and tied into two boluses (*pottali*), each weighing approximately 250 g, using cotton cloth. Prior to the procedure, *Thalam* is applied over the head using suitable oil (e.g., *Ksheerabala Taila*) or choorna (e.g., *Rasanadi choorna*), especially in cases of *Sarvanga Jambira Pinda Sveda*. This is followed by *Abhyanga* (oleation therapy) using prescribed oils such as *Kottamchukkadi Taila* or *Mahanarayana Taila*. The prepared *pottali* is then heated with suitable oil and applied over the body after ensuring a tolerable temperature. The fomentation is performed with mild pressure, typically in seven standard postures. Care should be taken to maintain uniform heat throughout the procedure by reheating the *pottali* as required.

INDICATIONS: *Apabahuka*, *Pakshagatha*, *Sandhigata Vata*, *Katishoola*, *Gridrasi*, *Manyastambha*

Drug	Rasa	Guna	Virya	Vipaka	Karma	Doshagna
<i>Jambira</i>	<i>Amla</i>	<i>Guru Tikshna</i>	<i>Ushna</i>	<i>Amla</i>	<i>Soolahara Amahara Jantughna</i>	<i>VataKaphahara</i>
<i>Rasna</i>	<i>Tiktha</i>	<i>Guru</i>	<i>Ushna</i>	<i>Katu</i>	<i>Sophahara Ama pachani Soolahara</i>	<i>KaphaVata hara</i>
<i>Shatapushpa</i>	<i>Katu Tiktha</i>	<i>Teekshna Laghu Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Deepani Soola Daha hara Vranahara</i>	<i>KaphaVata hara</i>
<i>Methika</i>	<i>Tiktha</i>	<i>Laghu Snigdha</i>	<i>Ushna</i>	<i>Katu</i>	<i>Jwarahara</i>	<i>KaphaVatahara</i>
<i>Haridra</i>	<i>Katu Tiktha</i>	<i>Ruksha Laghu</i>	<i>Ushna</i>	<i>Katu</i>	<i>Sophahara Vranapaha</i>	<i>Kapha Vatahara</i>
<i>Saindhava</i>	<i>Lavana Madhura</i>	<i>Snigdha Laghu Sookshma</i>	<i>Seetha</i>	<i>Madhura</i>	<i>Deepana Pachana Ruchya</i>	<i>Tridosahara</i>
<i>Lashuna</i>	<i>Amla Rahitha Pancha Rasa</i>	<i>Snigdha Tikshna Pichila Guru</i>	<i>Ushna</i>	<i>Katu</i>	<i>Deepana Hrudya Varnya</i>	<i>Kapha Vata hara</i>

DISCUSSION

The therapeutic efficacy of *Jambira Pinda Sveda* can be attributed to the collective pharmacodynamic properties of its constituent drugs, which predominantly exhibit *Vata–Kapha hara* action. The predominance of *Ushna Virya* among the

ingredients plays a vital role in counteracting *Kapha* and alleviating *Vata*, thereby reducing stiffness, coldness, and obstruction in the channels. Although *Saindhava Lavana* is comparatively mild in thermal potency, its unique properties significantly enhance the overall efficacy of the formulation.

The *Shophahara* (anti-inflammatory) action of drugs like *Jambira*, *Rasna*, and *Haridra* contributes to the reduction of swelling and pain. *Jambira*, being the chief ingredient, with its *Amla Rasa*, *Amla Vipaka*, and *Guru Guna*, exerts a *Vata-shamaka* effect, while its *Ushna Virya* and *Tikshna Guna* help in *Kapha* alleviation and removal of *srotorodha*.

Rasna, owing to its *Tikta Rasa* and *Ushna Virya*, enhances *Kapha hara* action, while its *Guru Guna* supports *Vata* pacification. *Shatapushpa*, with *Katu-Tikta Rasa*, *Snigdha Guna*, and *Ushna Virya*, further contributes to *Vata Shamana* and improves circulation.

Methika, due to its *Ushna Virya* and *Snigdha Guna*, effectively alleviates *Vata*, while its *Tikta Rasa* and *Katu Vipaka* aid in *Kapha* reduction. *Haridra*, with *Ushna Virya*, pacifies *Vata*, and its *Katu-Tikta Rasa*, *Katu Vipaka*, along with *Ruksha* and *Laghu Guna*, helps in *Kapha Shamana*.

Saindhava Lavana, being *Tridosahara*, possesses *Sookshma*, *Ushna*, *Vyavayi*, and *Vikashi* properties, which facilitate deeper tissue penetration and enhance the absorption of associated drugs, enabling them to reach minute channels (*Srotas*). *Lashuna*, with its *Ushna Virya*, *Snigdha*, *Picchila*, and *Guru Guna*, pacifies *Vata*, while its *Tikshna Guna*, *Ushna Virya*, and *Katu Vipaka* effectively alleviate *Kapha*.

Thus, the synergistic action of these drugs, along with the thermal and mechanical stimulation of the *Pottali*, promotes improved circulation, reduces inflammation, relieves pain, and facilitates the elimination of vitiated *Doshas*, explaining its effectiveness in *Vata-Kapha* predominant disorders.

Thermal Effect

The application of heat during the procedure leads to a rise in skin temperature, which enhances transdermal drug delivery by increasing skin permeability. It also improves local blood circulation, augments permeability of blood vessel walls, and enhances drug solubility, thereby facilitating better absorption and deeper tissue penetration of the medicaments.

Procedural Effect

The massage component involved in the therapy promotes circulation of blood and lymph, aiding in the removal of metabolic waste and toxins. This mechanical stimulation improves tissue vitality and helps in relieving stiffness and discomfort.

Treatment Effect

Svedana promotes *Agni*, particularly through the action of *Samana Vayu*, thereby assisting in the digestion and metabolism of *Ama*. The *Ruksha Guna* associated with *Samana Vayu* helps in absorbing excess *Snigdha* of *Ama*, leading to relief from *Sthambha* (stiffness). Furthermore, the *Ushna Guna* of *Svedana* counteracts the *Sheeta Guna* of *Vata* and *Kapha*, thereby alleviating stiffness and improving mobility.

CONCLUSION

Jambira Pinda Sveda is an effective therapeutic modality in the management of *Vata–Kapha* predominant conditions, owing to the combined pharmacodynamic properties of its ingredients. The predominance of *Ushna*, *Tikshna*, and *Snigdha* attributes contributes to the alleviation of *Kapha* and *Vata*, while the *Svedana* procedure aids in relieving *Sthambha* (stiffness) and *Gourava* (heaviness).

The therapeutic outcome is further influenced by the physician's *Yukti* (rational clinical approach), which allows for appropriate modifications in the formulation and method of application based on factors such as *Dosha*, *Dushya*, *Bala*, *Kala*, and individual patient characteristics. Selection of suitable medicated oils according to the stage of the disease (*Avastha*) also plays a crucial role in enhancing the efficacy of the therapy.

Thus, the success of *Jambira Pinda Sveda* lies not only in its pharmacological and procedural effects but also in its individualized and judicious application in clinical practice.

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