

An Ayurvedic Review of the Role of Patrapinda Sweda in Gridhrasi

Dr. Vinaya Vitthal Pawar¹; Dr. Vrinda Kaknurkar²; Dr. Mohit Bhosale³

¹MD Scholar, PG Department of Rog Nidan Evum Vikruti Vigyan, Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune, India.

²HOD, Rog Nidan Evum Vikruti Vigyan, Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune, India.

³MD Scholar, PG Department of Rog Nidan Evum Vikruti Vigyan, Sumatibhai Shah Ayurved Mahavidyalaya, Hadapsar, Pune, India.

Publication Date: 2026/02/10

Abstract: Ruja, which results from the vitiation of Vata, is associated with the word "pain" in Ayurveda. Ancient Ayurvedic treatises described the use of heat therapy for a variety of illnesses. Acharyas discuss various Ayurvedic therapeutic procedures. Swedana is one of those.

Acharya Charak has not discussed Swedana in a distinct chapter because it is a non-surgical process; instead, he has discussed it as a therapy option for several Vatavyadhis (neuro-musculoskeletal illnesses), including Gridhrasi (sciatica). According to Ayurveda, gridhrasi describes a condition in which pain extends downward from Sphik pradesha to Kati, Prusta, Uru, Janu, Jangha, and Pada. As a result, the patient is unable to walk normally⁽¹⁾.

Gridhrasi is a well-described Vatavyadhi in Ayurveda that is clinically similar to sciatica and is characterized by stiffness, prickling pain, and limited movement in addition to radiating pain from the gluteal region to the lower limb. It has a major impact on daily activities and life quality.

As a general treatment for Vata Vyadhi, Snehana and Swedana can also be used to treat Gridhrasi⁽²⁾. One therapy method that falls under Snehana is Patra pinda Sweda⁽³⁾ (Vatashamak), and Swedana is renowned for its symptom-relieving effects. Murchita Tila Taila has been chosen for the Sthanik abhyanga because of its Vata Shamaka. According to the classics, Swedana has Sheetaghna, Gauravaghna, and Stambhaghna traits⁽⁴⁾.

A type of Sankarasweda called Patra Pinda Sweda uses various Vatahara medications⁽⁵⁾. This process involves frying the leaves of medicinal plants with Vedanastapana and Shothahara properties in medicated oil and tying them into a pottali. As a result, it has both Snehana and Swedana effects, which lessen Gridhrasi symptoms.

Keywords: Gridhrasi, Vatavyadhi, Snehana, Swedana, Patra Pinda Sweda, Vedanasthapana.

How to Cite: Dr. Vinaya Vitthal Pawar; Dr. Vrinda Kaknurkar; Dr. Mohit Bhosale (2026) An Ayurvedic Review of the Role of Patrapinda Sweda in Gridhrasi. *International Journal of Innovative Science and Research Technology*, 11(2), 119-122. <https://doi.org/10.38124/ijisrt/26feb181>

I. INTRODUCTION

Gridhrasi is a well-described Vatavyadhi in Ayurveda and closely resembles the clinical features of sciatica. The term Gridhrasi is derived from the word Gridhra (vulture), indicating the characteristic gait of the patient, which resembles that of a vulture, due to pain and stiffness. It can affect the quality of life; hence, its Preventive measures are of prime importance in health care. Gridhrasi (sciatica) is characterized by pain starting in the gluteal region and radiating down the back of the leg to the toes, causing a characteristic gait where the patient favors one leg. In

Gridhrasi, the patient walks with pressure on one leg. The gait resembling that of a vulture is the characteristic of this disease (Gridhravat chalute yasmin - he who walks like a vulture).

In this disease, due to self-caused aggravation of Vata, the Vata-carrying channels in the gluteal region are agitated, and pain starts from the gluteal region, sequentially spreading down the back of the waist, thigh, knee, calf, and foot to the toes. This pain is like a 'cramp' in practical language. Along with this, symptoms like stiffness, pricking pain (needle-like pain), and twitching are also found in this

leg. Over time, in the disease Gridhrasi, symptoms like pain in the hip joint, painful movement, reduced movement, or loss of movement occur. Due to the deformity of the hip joint, the patient cannot place that foot properly. The patient puts pressure on the good leg and therefore walks like a vulture.

It is primarily caused by the vitiation of Vata Dosha, either alone or in association with Kapha Dosha. Types of Gridhrasi:

- Vataja Gridhrasi- – Ruja (pain), Toda (pricking pain), Stambha (stiffness), Spandana (twitching)
- Vata-Kaphaja Gridhrasi- Along with pain and stiffness, symptoms like heaviness, drowsiness, indigestion, anorexia, and excessive salivation are seen.

Due to a sedentary lifestyle, improper posture, strenuous activity, and degenerative changes, the incidence of Gridhrasi is increasing in the present era. As surgical and long-term analgesic therapies may not always be suitable, the importance of non-surgical and conservative management has gained attention.

Ayurveda emphasizes Swedana Karma as a principal line of treatment in Vata-Kapha disorders, making Sthanik Swedana an important therapeutic option in Gridhrasi. It is generally accepted that Ayurveda is the oldest medical system in the world. Longevity is increased by the health care system as well as the science of healing. Ayurveda's Panchakarma is a specialization that addresses the body's detoxification and purification (Shodhana Karma). Snehana and Swedana are utilized as Poorvakarma and Pradhanakarma in Panchakarma to treat various illnesses. Swedana is one of the Upakramas that can be used in a variety of ways to treat Vata and Kapha Pradhana problems⁽⁶⁾. Among the Swedana Karma, Patra Pindasweda is a well-known remedy for Gridhrasi and other Vatavikaras.

II. METHOD

A. Patra Pinda Sweda⁽⁷⁾

This kind of Sweda uses heated bolus bags filled with medicinal plant leaves for fomentation.

It can be categorized into the following groupings based on various classification schemes:

- Agni Bheda: Sagni Sweda.
- Sthana Bheda: Sarvanga Sweda and Ekanga.
- Snigdha Sweda is GunaBheda.
- Madyama Sweda, Roga and Rogi Bala.
- Ushma Sweda: Vagbhatoktha Tapadi Bheda.
- Sankara Sweda, also known as Snigdha Sankara Sweda, is Charakoktha Sankaradi Bheda.
- Samshamaneeya Sweda and Samshodhanangabhoota Bheda.

Materials needed for the Patra pinda Sweda procedure:

- One kilogram of cut leaves
- 100g of grated coconut
- Two slices of lemon
- Four pieces of 45 cm x 45 cm cotton cloth
- Tags - 4
- Vessels (for heating Pottalis and frying leaves) - 2
- Oil –
- ✓ 120 milliliters for frying leaves
- ✓ 200ml of pottalis for heating
- ✓ 100ml for Abhyanga
- ✓ For Talam: 10 milliliters
- 8g of Rasnadi Choorna
- Two towels
- Two Masseurs
- One Attendant
- Saindhava: 5–10 grams

Different medicinal powders can be added⁽⁸⁾, if necessary. Medicinal leaves used for Patra Pinda Sweda are- Sigru, Eranda, Punarnava, Arka, and Nirgundi.

➤ Preparation of Pottali :

Cut the fresh leaves into little pieces after washing them in water. After properly mixing the leaves, shredded coconut, and sliced lemon, fry them in 100 milliliters of the proper oil until the coconut scrapings turn brown. Then, divide the mixture into four equal parts and make Pottalis.

B. Procedure of Patrapinda Sweda-

➤ Poorva Karma :

It involves the patient sitting with their leg outstretched over the Droni and facing east. For roughly ten minutes, abhyanga should be applied all over the body using the specified therapeutic oil. Talam should be administered with the appropriate oil or choorna.

➤ Pradhana Karma:

Two attendants standing on either side of the Droni should verify the body's temperature before applying the prepared Pottali, which should be heated with the appropriate oil in a hot iron pan and administered with light pressure in seven designated spots. By reheating the Pottalis, care should be given to maintain the temperature throughout the process.

➤ Paschath Karma:

Use a fresh, dry towel to remove oil from the body, then cover it with a thin blanket for ten to fifteen minutes. Apply Rasnadi Choorna after removing Talam. Depending on the illness, a hot water bath should be taken after 30 minutes.

- Duration: 45 minutes to an hour.

➤ *Precautions:*

When frying leaves and reheating Pottalis, care should be exercised to avoid charring.

- The therapist should always place the Pottali on their own dorsum of hand to check its warmth. Ask the patient if the temperature is tolerable as well.
- Therapy should be discontinued if the patient experiences any discomfort or achieves adequate sweat during the course of treatment.
- The best time to do the procedure is between 3-6 pm and 7-11 am.

➤ *Patra Pinda Sweda's method of action in Gridrasi*

The medications used in Patra Pinda Sweda have qualities similar to those of Ushna and Snigdha Guna. Srotoshuddhi and Amapachana, in turn, relieve stiffness, acting as Stambhaghna; Gauravaghna, as they relieve bodily heaviness through sweating; Sitaghna, as their Ushna quality; and Swedakaraka, as they encourage sweating, which is how bodily impurities are expelled.

Swedana raises the body's metabolic rate through its attributes, such as Ushna and Tikshna. Ushna Guna of Sweda improves circulation by dilating the capillaries (vasodilatation).

This improves the removal of waste and increases the absorption of Sneha or medications through the skin. For example, in Patra Pinda Sweda, we employ Vata Kaphahara medications, which work in tandem with Swedana after they are absorbed into the body. Additionally, it stimulates muscles and nerves, which encourages their renewal. By diverting stimuli, it also has a hypnoanalgesic effect⁽⁹⁾.

➤ *Effect of procedure*

Because the procedure directly affects the lymphatic system, it has tremendous benefits for the skin. This system provides an alternate pathway for tissue fluid to return to the bloodstream and is an addition to the blood vascular system. Massage cleanses and revitalizes the body without accumulating toxins by promoting lymphatic flow and producing heat through friction (rubbing) and oil application. Thus, the process boosts the vitality of the tissues, dislodges toxins, and speeds up the circulation of blood and lymph.

➤ *Effects of drugs*

According to Acharya Caraka, the Swedopaga Gana mentions the Patras used for the Patra Pinda Sweda, and all of the medications utilized here have Ushna Veerya, Snigdha, and Sukshma Guna properties. Consequently, the medications directly affect Vata.

III. DISCUSSION

The Susruta Samhita (Su.Sa.9/9) is the primary and direct source on Bahirparimarjana's mode of operation. It states that "the branch of the body's peripheral conduction network with their portals in the skin is concerned with

circulation of tissue fluid, sweating, and perception of cutaneous pleasure and pain sensations." Following conversion (transduction) in the epidermis, the treatment regimen's or agent's activity or potency is also transferred into the body, forming its characteristic.

Swedana is a technique that involves raising the body's temperature through contact with an external heat source. The sympathetic nervous system is stimulated by the Ushna Guna of Swedana Karma, which also causes vasodilatation and increases the body's circulation of Rasa and Rakta. As a result of the effects of Sara and Suksamaguna, the Leena Doshas are liquefied and emerge through micropores that are present over the skin, increasing the body's excretion of liquefied vitated Dosa.

Heating the tissues raises their temperature, which in turn causes an increase in metabolism, vasodilatation, and perspiration. Vasodilatation is more common in the surface tissues where the heating is most intense. Arteriole reflex dilatation can also result from stimulation of superficial nerve terminals.

➤ *Action of Patrapinda Sweda on specific symptoms of Gridrasi:*

- **Effect on Ruk:** Vatavidhi is responsible for Ruk. Ruk will decrease when Vata vitiation is rectified. Pain is lessened by the medications' Ushnavirya, Vatakaphahara, Vedanasthapaka, and Sothahara properties. Additionally, by raising the muscle's local temperature, it enhances blood flow and lessens pain.
- **Effect on Toda:** In general, the medications used during the treatment reduce muscular spasm, which relieves pressure on the nerves. This improves the blood supply to the nerves, which reduces pain.
- **Effect of Sthambha:** Druga with Ushna, Tikshna and Sukshma Gunas aid to lower Kapha and Ama, which are the causes of Sthambha.
- **Effect on Spandana:** Vasaprakopa causes pulsating pain, also known as spandana.
- **Because of the process, Snigdha and Ushna Guna of Dra vya lower Vataprakopa, which reduces Spandana.**
- **Effect on Arochak:** When the body temperature rises, the sympathetic nervous system becomes active, releasing hormones such as cortisol, norepinephrine, adrenaline, and thyroid hormones. It boosts oxygen consumption and waste generation because it speeds up metabolism and encourages lipolysis, like in the case of Ama digestion, which leads to Agni Deepti⁽¹⁰⁾.
- **Effect on Gourava:** Apya and Prithvi Mahabhoota are responsible for Gourava.

Apya Mahabhoota appears as perspiration during the operation, which lowers Gourava and introduces Laghuta into the body.

IV. CONCLUSION

A Shoolapradhana Nanatmaja Vata is Gridhrasi. Vyadhi, interfering with low-functioning the lower limbs and back. Ruk, Tota, and Stambha first appear in Kati in this sickness, then they spread outward to Prista, Janu, and Jangha until Pada. This is the disease's distinctive characteristic. In every Vaatavyadhi, the three pillars of treatment are Snehana, Swedana, and Mrudu Sodhana. Agnikarma and Siravyadha are stated as treatment lines since Snaayu and Kandara are involved as Dooshya. Many Acharyas also mention Shamanoushadhis; in addition, doing Snehana and Swedana, which relieves Stambha, Gaurava, Sheetata, and Ruk, will have an additional benefit. The Charaka Samhita lists thirteen different forms of Sweda, including Sankara Sweda.

A bolus of brand-new medication is made by wrapping it in clothing, heating it to a moderate temperature, and then applying it to the areas that hurt. When heat is applied to a particular body part, it is the perfect treatment. Because of the deeper penetration caused by direct heat contact, pain, edema, and stiffness are effectively reduced. This is a novel and efficient way to treat severe pain in Gridhrasi.

REFERENCES

- [1]. Agnivesha. Charaka Samhita- revised by Charaka and Dridhabala, with Ayurveda Dipika commentary of Chakrapanidatta edited by Vaidya Yadavaji Trikamji Acharya, Varanasi: Chowkambha Orientalia; reprint 2019.Chi.28/56,57.pn619
- [2]. Chakrapanidatta, Chakradatta with Vaidyaprabha Hindi commentary by Dr.Indradev Tripathi, Chaukambha Sanskrit prakasan, Varanasi, Uttarpradesh;reprint 2010,pp 66.
- [3]. . Dr.Vasant C Patil, Principles and Practice of Panchakarma, chapter 9, Swedana karma, Chaukambha Publications, New Delhi, Reprint 2018,page no.213.
- [4]. Agnivesha. Charaka Samhita- revised by Charaka and Dridhabala, with Ayurveda Dipika commentary of Chakrapanidatta edited by Vaidya YadavajiTrikamji Acharya, Varanasi: Chowkambha Orientalia; reprint 2019.Su 22/11.pn 120.
- [5]. Lal Krishnan, Arogyarakshakalpadrumah (Kerala tradition Ayurveda paediatric care) chapter 24, vatarogachikitsa, Chaukambha Sanskrit Series Office, Varanasi, First edition 2006, Total page:442, page No:192.
- [6]. Agnivesha. Charakasamhita- revised by Charaka and Dridhabala, with Ayurveda Dipika commentary of Chakrapanidatta edited by Vaidya Yadavaji Trikamji Acharya, Varanasi: Chowkambha Orientalia; reprint 2019.Su 14/3. Pn 87

- [7]. Dr.Vasant C Patil, Principles and practice of panchakarma, chapter 9,Swedana karma, Chaukambha Publications, New Delhi,Reprint 2018,pn.214.
- [8]. Agnivesha. Charaka Samhita- revised by Charaka and Dridhabala, with Ayurveda Dipika commentary of Chakrapanidatta edited by Vaidya YadavajiTrikamji Acharya, Varanasi: Chowkambha Orientalia; reprint 2019.Su 4/13.pn33.
- [9]. Dr.Vasant C Patil, Principles and Practice of Panchakarma, chapter 9, Swedana Karma, Chaukambha Publications New Delhi, Reprint 2018,pn 247.
- [10]. Sushruta, Sushruta Samhita, Dalhana, Gayadas Acharya, Jadavaji Trikarmaji. 8th ed. Varanasi: Chaukambha Sanskrit Samsthan, 2003: p.514.