

## A CONCEPT OF SARVANGA ABHYANGA ON DHATU POSHANA KRAMA IN JARAVASTHA

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### ABSTRACT

*Jara avastha* is the later phase of life in which maximum decline of bodily element is observed. *Ayurveda* is basically the science of life and longitivity. This system of medicine includes therapies for healthy ageing so as to create an optimal health and lengthen an individual's health span. *Vata dosha* is the most important in the patho-physiology of ageing because of its natural predominance at that stage of life and shows some of the *Dhatu kshya lakshana*'s. while explaining *Dhatu poshana krama*, *Acharya Sushruta* quoted 30 days are required for the formation of *Sukra dhatu*, based on *Sneha Saaroayam Purushah* and *Sneha* is ultimate therapy for *Vata*, *Abhyanga* is advised on daily basis for *Dhatu poshana*. *Abhyanga* is a *Sneha Bhirparimarjana Chikitsa* which involves application of oil in a specific method. As per *Acharya Dalhana*, if *Abhyanga* is done for specific time, the oil reaches to the different *Dhatu*. The potency of drug is absorbed into the skin and helps in subsiding that particular *Dhatu Kshaya lakshanas*. As per *Sushruta*, *Abhyanga* does *Dhatu pusti* and for determining status of *Dhatu*, its *Saarata* can be evaluated. *Sara lakshanas* of positive feature above 75% is *Uttama Saara*, between 75%-25% *Madhyama Saara* and below 25% *Heena Saara* can be considered for objective criteria and a study can be framed for 30days of *Sarvanga Abhyanga* to access changes in *Sara lakshanas*.

Based on this hypothesis, *Abhyanga* as *Dinacharya* if done helps in reducing premature ageing and much pre-senile disease.

**Keywords:** *Abhyanga, Sneha Bahirparimarjana, Dhatu Poshana Krama, Sneha Saroayam Purusha.*

### INTRODUCTION

Every living being on the earth has to pass through the process of ageing. As age progresses, various changes occur at every cell level and cell undergoes to adaptation accordingly. Microenvironment for cell nourishment diminishes with age.

The aim of *Ayurveda* is to maintain the health of a healthy person and increasing the harmony in the

patient's life. *Abhyanga* which *Shrama hara* and *Jarahara* help in restoring the life in *Jaraavastha*.

In the entire process of tissue transformation, the *Dhatvagni* of respective *Dhatu* works steadily at every level of tissue formation and development<sup>[3]</sup>

Aging does not occur simultaneously in all the tissues. Different body tissues are affected naturally due to ageing at different periods of time.

*Vata dosha* is the most important in the pathophysiology of ageing because of its natural predominance at that stage of life and shows some of the *Dhatu kshaya lakshana*<sup>[06]</sup>

As *Sneha chikitsa* is first *Upakrama* told for *Vata dosha Snehana*<sup>[07]</sup> in the form of *Abhyanga*, which is one of the *Bahir parimarjana chikitsa*, help in *Dhatu pushti*.

*Abhyanga* which is done for sufficient time, the *Sneha* reaches to the different *Dhatu* and the potency of drug used in *Sneha* absorbed into the skin and subside the *Dhatu kshaya lakshanas* of particular *Dhatu*.

### MAIN FACTOR OF JARAAVASTHA:

*Vata dosha* remain the main causative factor for both *Akaalaja* and *Kalaja jara*. Because of its *Yogavahi guna* and among 3 *Doshas*, *Vata* is prime one, because everything in the body is lame they cannot move by themselves unless they are motivated or provoked by *Vata Dosha*<sup>[08]</sup>.

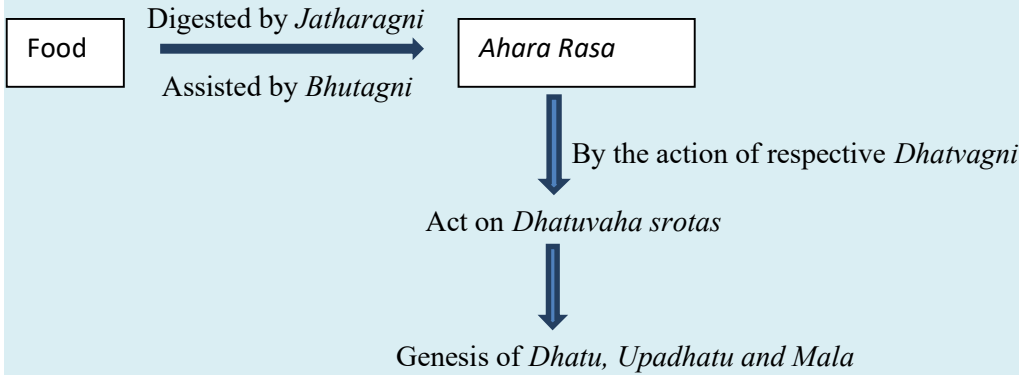
This can be understood interms of *Guna* and *Karma* of *Vata dosha*, which is increased in *Jaraavastha*, as it is naturally predominant at that stage of life.

Some of the predominant *Guna of Vata dosha like Ruksha, Sheeta, Kharma*<sup>[01]</sup>, *Vishtamba Gunas*,<sup>[02]</sup> and some of the increased *Vata lakshana like Kampa, Pralapa, Manovyaharshana*<sup>[01]</sup> etc are seen in *Jaravaastha*. Hence because of these *Dhatu kshaya lakshanas* may be observed in *Jaraavastha*.

### METHOD

#### ❖ DHATU POSHANA KRAMA:

As *Jaraavastha* is a catabolic process, *Dhatu* depletion is usually seen.



Aahara Rasa nourishes Rasa Dhatu, here Aahrarasa is *Poshaka/Asthayi dhatu(provider)* and *Rasa Dhatu* can be called as *Poshya/ Sthayi dhatu(providee)*.

*Dalhana* states three way nourishment of every *Dhatu*<sup>[09]</sup>

1. *Mala bhaga-* *Mala* of respective *Dhatu* is obtained
2. *Sthula bhaga-* *Poshaka dhatu/Sthayi dhatu* is obtained
3. *Sukshma bhaga-* *Poshya/ Asthayi dhatu* is obtained

✓ रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोअस्थि च।  
अस्थो मज्जा ततः शुक्र शुक्राद्ब्रह्मः प्रजायते ॥<sup>[03]</sup>

In this way seven dhatus are formed from *Rasa* to *Shukra Dhatu* .

#### ❖ UNDERSTANDING OF DHATVAGNI:<sup>[11]</sup>

Stem cell are a class of undifferentiated cells that are able to differentiate into specialized cell type. they are found in multicellular organism. They are 2 main properties of stem cell i.e

- ✓ Self-renewal-the ability to go through numerous cycles of cell division

- ✓ Potency -the capacity to differentiate into specialized cell type.

They have the capacity to generate all the cells in the tissue they arise from,

Hence the *Dhatvagni* of every *Dhatu* act on respective *Dhatu* and give rise to next coming *Dhatu*.

#### ❖ DURATION OF DHATU POSHANA KRAMA:<sup>[09]</sup>

*Aahara rasa* is produced two times a day i.e is in every 12 hours, *Rasa Dhatu* which remains more time in body than *Aahara rasa*, produced in 24 hours,

DHATU	POSHANA KAALA ON
RASA DHATU	1 <sup>ST</sup> DAY
RAKTA DHATU	5 <sup>TH</sup> DAY
MAMSA DHATU	10 <sup>TH</sup> DAY
MEDA DHATU	15 <sup>TH</sup> DAY
ASTHI DHATU	20 <sup>TH</sup> DAY
MAJJA DHATU	25 <sup>TH</sup> DAY
SHUKRA DHATU	30 <sup>TH</sup> DAY

#### ❖ IMPORTANCE OF SNEHANA:

In Sanskrit word *Sneha* means both “oil” and “affection,” and the effects of *Abhyanga* are similar to the effect of saturation with affection. *Snehana* in the form of *Abhyanga* is performed, *Abhyanga* which is one of the *Bahirparimarjana chikitsa*.

*Abhyanga* which is one of the *Dinacharya*, adopted for healing, relaxing and treating the *Jaraavastha*. *Abhyanga* means massaging the body with any *Sneha dravya* in the same direction of hair follicles. *Abhyanga* has curative effect by the pharmacological action of the drugs used in the processing of the oil.

##### ▪ *Abhyanga kaal:*

- ✓ Early morning hours are ideal for *Abhyanga* because in *Dinacharya* it is told after the *Danta dhavana* and it should performed on empty stomach i.e. food consumed in the previous day should be digested properly.<sup>[05]</sup>

- ✓ Mainly done in 7 posture and should be done at least 5mins in each position to get its effect in deeper tissues.
- ✓ Based on the *Prakruti* and *Dosha* different type of *Sneha dravya* is selected.
- ✓ Based on the *Dhatu Poshana Krama*, *Abhyanga* is done for 30 day to get the *Dhatu Saara lakshanas*.
- ✓ Seven posture of *Abhyanga*:
  - Sitting upright with knee extended
  - Supine position
  - Left lateral position
  - Prone position
  - Right lateral position
  - Supine position
  - Sitting upright with knee extended

#### TIME OF PENETRATIN OF SNEHA DRAVYA.<sup>[10]</sup>

DHATU	MATRA KAALA	TIME IN SEC
ROMANTE	300	95
TVAK	400	127
RAKTA	500	159
MAMSA	600	190
MEDA	700	220
ASTHI	800	254
MAJJA	900	285

### ❖ **MODE OF ACTION OF ABHYANGA:**

Mode of action is explained in 2 ways i.e

1. Drug effect
2. Procedure effect

#### **1. Drug effect**

This refers to the *Vata Shamaka* property of *Sneha dravya*. As property of *Sneha Dravya* are opposite to the quality of *Vata dosha*, *Vata nigraha* seen in *Jaraavastha Sneha chikitsa* help in proper *Gati of Vata Dosh*<sup>[04]</sup>

The drug used in the Abhyanga gets absorbed by the veins, root of hairs, and arteries and nourishes the body and thus provide the strength<sup>[10]</sup>.

#### **2. Procedure effect:**<sup>[12]</sup>

##### ✓ **Action at physiological level:**

Massage is thought to induce a variety of positive physiological effects, that may contribute to tissue repair, pain modulation, relaxation, and improved mood and that has beneficial effects on arterial and venous blood flow.

##### **Increasing local Temperature:**

Mechanical pressure might help to increase blood flow by increasing the arteriolar pressure, as well as increasing muscle temperature from rubbing. Local heating increases local blood circulation. The intense massage strokes (friction, percussion) release a greater amount of vasoactive substances and triggers local and general vasodilation.

##### **Increasing Blood Flow:**

Massage promotes acceleration of muscle and venous blood flow, increased blood volume and reduced muscle tightness, a local and general vasodilation triggered by release of vasoactive substances from the massaged tissues they are histamine, bradykinin and kalidin. These substances trigger local and general vasodilation if their concentration in the blood increases.

##### ✓ **Action at neurological level:**

##### • **Promoting parasympathetic activity:**

Massage stimulates the skin receptors and subcutaneous tissues; this stimulus is transmitted from the afferent fibres of the PNS to the spinal cord to the

central and ANS. Some of these effects stimulate vagal activity, resulting in a feeling of sedation and in a reduction of heart rate that may reduce anxiety, depression, and pain.

- Increasing relaxation substances such as endorphins and increasing cardiac parasympathetic activity
- **Promoting the liberation of neuroendocrine substances:** Massage decrease hormone levels (cortisol and serotonin).

### ❖ **EFFECT OF ABHYANGA ON DHATU SAARATA**<sup>[2]</sup>

- **Tvak Saarata:** In *Jaraavastha* there is increased *Rukshata*, *Kharata* in *Tvak*, so application of *Sneha* help in reducing these *lakshanas* quickly, as *Tvak* is the outer most and first *Dhatu* to be nourished with *Sneha*, which require less time.
- **Rakta Saarata:** *Abhayanga* –The pressure increase the temperature lead to increased peripheral circulation specially in rich vascularised area like eye, ear etc, as we see *Indriya Upagghata* and *Bala Varna Haani* in *Jaraavastha*.
- **Mamsa Saarata:** Due to the pressure of the *Abhyanga* more oxygenate blood is supplied to the area, circulation increases and It relieves muscular tightness, fatigue, stiffness and spasms hence require more time to get nourish.
- **Meda Saarata:** As *Sneha* and *Meda guna* are similar, and main function of *Meda* is *Sneha*, to know the effect of *Sneha on Kesh, Loma, Nakha* etc *Dhatu* require more days to get nourish as it is deep seated.
- **Asthi Saarata:** *Vata* has *Aashraya* in *Asthi dhatu*, as *Vata* increases *Asthi dhatu* decrease, some of the degenerative changes takes place in *Asthi dhatu* seen in *Jaraavastha*, so for the nourishment of *Asthi dhatu*, and *Shamana* of *Vata dosha*, can be possible with the *Abhyanga*.
- **Majja Saarata:** *Krishata* and *Bala kshaya* is observed in *Jaravastha* because of *Vata*, by *Abhyanga* the *Guru guna* and *Snigdha guna* of

*Sneha dravya* help to mitigate the *Laghu* and *Ruksha guna* of *Vata dosha* and nourishes the *Majja dhatu*.

- **Shukra Saarata:** Due to the similar *Guna* of *Shukra dhatu* and *Sneha dravya* and subsequent nourishment of the other *Dhatu*, which automatically nourishes *Shukra Dhatu*.

## DISCUSSION

### ❖ Principle behind DHATU SAARATA:

Effect of *Abhyanga* on *Dhatu saarata* may be understood with the help of

*Saamanyam and Vishesham Siddhanta.*

सामान्यमेकत्वकरं, विशेषस्तु पृथक्त्वकुत् ।

तुल्यार्थता हि सामान्यं, विशेषस्तु विपर्ययः ॥<sup>[01]</sup>

All *Dhatu*s get increased by the use of substances having similar properties and they get reduced by the use of those having opposite properties. Increase of *Dhatu*s is related to both the *Gunas* and the categories (*Jati*) of substances. Some of the *Guna* and properties of *Sneha dravya* are similar to the *Dhatu*, so application of *Sneha dravya* may increase the *Dhatu*.

All *Dhatu* has *Snigdha Guna* in abundance, these *Dhatu* maintain the normal body function by virtue of their *Sneha guna*. *Snigdha guna* increases as *Dhatu* gets upgraded from *Rasa* to *Shukra dhatu*. The final *Dhatu* becomes *Snigdha guna bahula*.

### ❖ Samanya Vishesham Siddhanta is understood in terms of:

- *Dravya Samanya/ Vishesham* –Physical property of *Dravya*-substance or *Dravya* are always increasing or enhanced by consuming similar or same thing.
- *Guna Samanya / Vishesham*-property of *Dhatu* and *Sneha gunas* are similar like *Guru*, *Sheeta*, *Sara*, *Snigdha*, etc help in *Vruddhi of Dhatu*.
- *Karma Samanya / Vishesham*- because of similarity of *Guna* and *Karma* of *Dhatu* and *Sneha dravya* we can observe the *Dhatu vruddhi lakshanas*.

### ❖ ASSESSMENT OF DHATU SAARATA:

Based on above explanation *Dhatu Saarata* can be assessed in 3 ways i.e.

The *Saara lakshanas* with positive feature present in the patients, is divided into 3 category and expressed in term of percentage like

1. *Uttama saara*- Positive feature above 75%
2. *Madhyama saara*-Positive feature between 75-25%
3. *Heena saara*-Positive feature below 25%

## CONCLUSION

As *Jaraavastha* is a catabolic process, *Dhatu* depletion is usually seen. *Vata dosha* remain main cause for *Dhatu Kshaya*. *Sneha chikitsa* is prime modality to mitigate *Vata dosha*, As *Sneha chikitsa* is 1<sup>st</sup> *Upakrama* told for *Vata Dosh*.

As per *Sushruta Dhatu Poshana Krama* completes in one *Masa*, if *Abhyanga* is done for one month, all the *Dhatu* get nourished properly. The *Dhatu Kshaya* which is observed in *Jaraavastha* can be prevented if *Abhyanga* done for one month<sup>[8]</sup>. *Abhyanga* which is one of the *Dinacharya* if done regularly, we can prevent *Akalaja Jara*.

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