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 longitutivity. 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 pathophysiology 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 been considered for objective criteria and a study can be framed for 30days of Sarvanga Abhyanga to access changes in Saara lakshanas.

Based on this hypothesis, Abhyanga as Dinacharya if done helps in reducing premature ageing and much presenile 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 development³.
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 kshya lakshana*\[06]\.

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

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 *Akalaja* 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*\[08].

This can be understood in terms 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*\[01], *Vishtamba Gunas*,\[02* and some of the increased *Vata lakshana* like *Kampa, Pralapa, Manovyaharshana*\[01] 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.

  ![Diagram](https://via.placeholder.com/150)

  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\[09]

  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

  ![Diagram](https://via.placeholder.com/150)

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

- **UNDERSTANDING OF DHATVAGNI:**\[11]

  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

  ![Diagram](https://via.placeholder.com/150)
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:**

*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,

<table>
<thead>
<tr>
<th>DHATU</th>
<th>POSHANA KAALA ON</th>
</tr>
</thead>
<tbody>
<tr>
<td>RASA DHATU</td>
<td>1ST DAY</td>
</tr>
<tr>
<td>RAKTA DHATU</td>
<td>5TH DAY</td>
</tr>
<tr>
<td>MAMSA DHATU</td>
<td>10TH DAY</td>
</tr>
<tr>
<td>MEDA DHATU</td>
<td>15TH DAY</td>
</tr>
<tr>
<td>ASTHI DHATU</td>
<td>20TH DAY</td>
</tr>
<tr>
<td>MAJJA DHATU</td>
<td>25TH DAY</td>
</tr>
<tr>
<td>SHUKRA DHATU</td>
<td>30TH DAY</td>
</tr>
</tbody>
</table>

**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.

**TIME OF PENETRATIN OF SNEHA DRAVYA:**

<table>
<thead>
<tr>
<th>DHATU</th>
<th>MATRA KAALA</th>
<th>TIME IN SEC</th>
</tr>
</thead>
<tbody>
<tr>
<td>ROMANTE</td>
<td>300</td>
<td>95</td>
</tr>
<tr>
<td>TVAK</td>
<td>400</td>
<td>127</td>
</tr>
<tr>
<td>RAKTA</td>
<td>500</td>
<td>159</td>
</tr>
<tr>
<td>MAMSA</td>
<td>600</td>
<td>190</td>
</tr>
<tr>
<td>MEDA</td>
<td>700</td>
<td>220</td>
</tr>
<tr>
<td>ASTHI</td>
<td>800</td>
<td>254</td>
</tr>
<tr>
<td>MAJJA</td>
<td>900</td>
<td>285</td>
</tr>
</tbody>
</table>

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
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 Dosha.[4]
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[10].

2. Procedure effect:[12]
✓ 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[2]
• 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 Upaghata and Bala Varna Haani in Jaraavashta.
• 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 Saamanya and Vishesha Siddhanta.

All Dhatus get increased by the use of substances having similar properties and they get reduced by the use of those having opposite properties. Increase of Dhatus 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 Shukr dhatu. The final Dhatu becomes Snigdha guna bahula.

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

### ASSESSMENT OF DHATU SAARATA:
Based on above explanation Dhatu Saarata can be assessed in 3 ways i.e.

The Saara lakshanasa 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 ssara-** 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 1st Upakrama told for Vata Dosha.

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 Jaraavasta can be prevented if Abhyanga done for one month. Abhyanga which is one of the Dinacharya if done regularly, we can prevent Akalaja Jara.

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