Aayushi International Interdisciplinary Research Journal (AIIRJ)
UGC Approved Sr.No.64259
Vol - V Issue-IV APRIL 2018 ISSN 2349-638x Impact Factor 4.574

Therapeutic Significance of Abhyangc A Review

Dr. Mrs. Nibe Chhaya Suresh
Reader Dept. of Panchakarma
Institute S.V.N.H.T's Ayurved College,
Rahuri Factory, A.Nagar

Abstract

Panchakarmais fundamental subject of Ayurveda, hence every concept of Panchakarmaholds significance Abhyanga has been given special place of importance in panchakarma. Panchakarmais a speciality of Ayurveda in which diseases are cure at the roots. Healthy people also take Panchakarmatheory to maintain health are swasthavrutakma panchakarma. In Panchakarma Abhyanga is described in dincharya and rutucharya adhyay by Acharya Charaka. If snehan has done on full of body it ius known as Abhyanga, but if done is any region like localize head, neck, legs, etc it is termed as shiro-Abhyanga, padas Abhyanga etc. full body massage gives strength to whole body.

Keywords *– snehan, Abhyanga, dincharya, rutucharya, swasthvrutatamak.*

Introduction

There are basic three karma`s in panchakarma.

1) purva-karma
2) pradhan-karma
3) paschat-karma

In purva-karma, three steps are there 1)pachan – it is done in case of amaavastha of diseases 2) snehan – it is further divided into 1)bahya snehan 2) abhyanter snehan. Abhyanga is included in bahya shehan, in bahya snehan there are various methods, like netra-tarpan, murdhatail, padAbhyanga, nasa-tarpan, ganduh, karna-purana lepa etc.

- **Etymology of Abhyanga** – 'Abhi' upsarga is added to 'Anga' dhatu makes this word, Abhyanga (amarkosh) Which mean to induce specific and special movements. In this way Abhyanga(massage) indicate some movements done on the body by using of tail, ghrut etc.
- **Definition** – Massage of the body with the help of tail, ghrut etc in the same direction of the body hair (Anuloma-gati) is called as Abhyanga.
- **Paribhasha** – The oil (tail) which is apply to the whole body parts is called as Abhyanga.
- **Paryaya** – The two synonyms of Abhyanga are abhyanjana & snehan.
- **Abhyanjana** – It is derived from the root 'anj' by adding of 'abhi' upsarga with lyut pratyaya, which means to smea or to Anoint.
- **Snehan** – The word snehan derived from the root 'snih' which means to adhesive or to be attached (vachasphyaytam).
- **Bheda** – Vatsyana kamasutra explained the three types of massage as follows:
    - Samvahana
    - Kasha-mardana
    - Utsadana

According to Tiruka (Authar of textbook of Angamarda) there are 5 types of massage

1) Shushkanga mardana
2) Tailanga mardana

3) Ksheeranga mardana
4) Svayamanga mardana
5) Yamalanga mardana

Basis of classification of massage
By character of techniques

1) Stroking
2) Pressure
3) Percussion
4) Vibration

By which depth of tissue approached

1) Light massage
2) Deep massage

By which part of body used

1) General massage
2) Local massage

By which means of application of pressure

1) Manual pressure
2) Mechanical pressure

By which the basic of nature of Drugs used

1) Dry massage
2) Powder massage
3) Oil massage

On the basis Swedish massage
According to movement

1) Touch – a sensation which is carried through the brain
2) Stroke – is a touch with movement with one/both palms slowly
3) Friction – is grasping the parts and move with the little amount of pressure
4) Kneading – is a alternative compression of the tissue by grasping them against the underline body surfaces muscle mixing
5) Vibration – is a fine vibratory/shaking movement communicated to the body through the hands
6) Percussion – is administered in various ways with varying degrees of force
7) Joint movement in – to this both assisted & resisted movements are given

- **Indication of Abhyanga**

1) Tail Abhyanga (Oil massage) – indicated in bal, vrudha, krush & rogi
2) Indicated in all types of 'vat rog' & all twak vikar
3) Indicated in the disease of hairs like Darunak, Khalitya, Palitya etc as a shiro Abhyanga
4) Indicated in daily routine for maintenance of the health of the body (Dincharyas Rutucharya).

- **Contra indications of Abhyanga**

1) It is contraindicated in ajeerna & Nav/tarun jwara because it is performed in this condition becomes kruchasadhya & Asadhya
2) It is contra indicated after samshodhan karma i.e. immediate after vaman, virechan & niruh basti it causes Agnimandya

3) It is contraindicated in person who suffering from netrarog, karna rog, atisara, adhmana & other samdgsh condition kpha pradhan vyadhi santarpanjanya vyadhi
4) It is contraindicated in immediately after consumption of food accustomed to Ruksha & Abhishyand ahara
5) It is contra indicated immediately after snehapan & tarpan kriya
6) It is contraindicated after snan, vyayam divasvapana, vegadharana, prujagrana shitvayu sewan

- **Prerequisites to perform abhyanga** – Abhyanga (massage) should be performed only when person has digested the previous food taken and when the he is kshudhita (hungry) & trusha (thirsty)
- **Time of Abhyanga** – Abhyanga is advised to practice once in day or once in a two days or once in three days regularly as it does not vitiate any dushti daily Abhynga is advised in chilDren during night time
- **Direction of Abhyanga** – According to Chikista manjari & chikista sangraha. It is mentioned that generally Abhyanga should be performed in 'Anuloma gati'(same direction of hair). They have also explain the specific direction of movement depending on different involvements of dushti as one must follow the movement as a anuloma gati in vat dushti pratiloma gati in kapha dushti & alternate Anuloma & pratiloma gati in pitta dushti
- **Abhyanga Dravya** – Abhyanga (massage) should be performed with lukewarm medicated oil (tail or ghee) or 'vasa' prepared with 'dushtighna' Drugs. Generally oil (tail) is used for Abhyanga. The oil (tail) should be lukewarm in general condition but cold oil may be used in shiroabhyanga. In winter season warm oil and in summer season cold oil as indicated to massage
- **Method of Abhyanga** – Abhyanga should be performed gently and in the direction of the (Anuloma gati) shiroabhyanga (head of the massage) should be perform gently with finger-tips because forceful massage may damage the hair. Seven positions are to be adopted for proper massage of each and every part of body
- **7 positions** –
    1) In sitting position with extended legs
    2) Lie patient on back
    3) Lie patient on left lateral position
    4) Lie patient on chest and abdomen
    5) Lie patient on right lateral position
    6) Again on back
    7) Again in sitting position with extended legs

Massage done in Anuloma-gati on the elongated part of the body like hand, legs, back massage done is circular movements on joints.

- **Duration (Abhyanga kal)** – Each form of stroke and each step continue for about 4-5 minute. In this way whole process (total body massage) complete in 15 to 35 minutes. If Abhyanga done only one body part then done for 5 minutes
- **Paschathkarma** – after following this procedure patient is ask for ask to rest about 15 minutes and then advice to take bath with worm water instead of soap herbal product may be used for bath

- **Abhyanga-matra as per dhatu**

Tissue	Matra	Seconds
Hair follicles	300	95
Skin	400	127
Blood	500	159
Muscular tissue	600	190

Fat	700	220
Bones	800	254
Nervous tissue or bone marrow	900	285

- **Mode of action of Abhyanga** – Dalhana has described absorption of sneha, used Abhyanga procedure in detail, the oil used in Abhyanga reaches upto different dhatus when it is applied for the sufficient time

Thus Drug used in the Abhyanga get absorbed by the skin. Dalhana explain that when snehan Drug reaches to the particular dhatu, Then it is subside the disease of that particular dhatu.

CHARAKA has mentioned has that vayu dominates in the sparshanenDriya and it adhishthana is tvacha i.e. skin the Abhyanga is beneficial for skin so one should follow it regularly. InDriyas are close cotact of mind, so when inDriyas remain healthy mind automatically remain healthy. In this way Abhyanga (massage) keep body and mind healthy

It is also useful in healthy patient

1) Jarahar – It have antiageing effect
2) Shramhar – It relieves tiredness due to work or exercise
3) Vathar – It decreases vat dushti (vataghna).
4) Drushti-prasadkar – It improves vision of eyes
5) Pushtikar – It gives strength to sapta-dhatu
6) Aayushya-kar – is increases life span
7) Swapnakar – It gives better, calm sleep
8) Twak dadhyakar – It increases softness and glow of the skin

Conclusion

Advantages and benifites of Abhyanga are self practicable, easy procedure economic and effective it improves arterials, venous and lymphatic flow in this way nourishes skin and local tissue.

Result of the Abhyanga are mentioned as this is beneficial program for distress in whole body increase blood circulation in particularly congested muscles and help to oxygenate the brain stimulates lymphatic Drainage and induce sleep removes toxins and side effect cause by other harmful Drugs. It helps in the reducetion of swelling. It gives general relaxation it provides overall improvement in physical health and quality of life.

Reference

1. vaghabhata – ashatang hridya with sarvang sundar commentary of arundhatta and AyurveDrasayan of HemaDri sutrasthan chaukhambha orientalia, varanasi 8th edition
2. CHARAK samhita sutrasthana chapter no 5 shlok no 81 to 83 of Agnivesh by shri satyanarayana shashri with Vidyotni Hindi commentary by Pt. Kashinath Shashri and Dr. gorakhanath chaturvedi part 1 published by Chaukhamba Bharati academy Varanasi 2013 page 127
3. CHARAK samhita sutrasthana chapter no 21 shlok no 52 to 54 of Agnivesha by shri satyanarayana shashri with vidyotni Hindi commentary by pt. kashinath shashri and Dr. gorakhanath chaturvedi part 1 publish by Chaukhamba Bharati academy Varanasi 2013 page 421
4. vatsyana sanskrit literature, 2nd century kamasutra 3/15, 1883
5. Angamardana page no 74
6. Gourang sinha Akhoury principles and practice of therapeutic massage physiotherapy speciality 2nd edition 2010 p 4
7. vagbhata - Ashtang Hridaya with sarvang sundara commentary of arundhatta and ayurveda rasayan of HemaDri sutrasthana 2/9 18 chaukhambha orientalia, Varanasi 8th edition 1998

8. vaghbhata - Ashtang Hridya with sarvang sundara commentary of arundhutta and ayurveda rasayan of HemaDri sutrasthana 22/24 chaukhambha orientalia, Varanasi 8th edition 1998
9. Acharya V.T, Acharya N.R sushruta samhita of sushruta 7th edition Varanasi chaukhamba orientalia chikitsa – sthana 24th chapter shlok no 30
10. SurenDra Mohan meharacanda printing kaiyadeva neghantu 1928
11. vagbhata Ashtanga Hridya with Sarvang sundara commentary of arundhutta and ayurveda rasayan of HemaDri sutrasthana 2/8 chaukhambha orientalia, 8th edition 1998
12. Acharya Y.T, Acharya N.R sushruta samhita of sushruta 7th edition Varanasi chauklamba orientela chikitsa – sthan 24/3
13. Dr. vasant B. athavale and Dr. kamlesh V. athavale disease of skin and cosmetic 2002 page no 49
14. kashinath shashri CHARAK samhita volume 1 sutra 5/81-83 vidyotini Hindi commentary 18th edition chaukhamba Sanskit samsthan Varanasi 2004
15. kashinath shastri ed CHARAK samhita volume 1 sutra 5/8 vidyatani Hindi commentary 18th edition chaukhamba Sanskit samsthan Varanasi 2004
16. vd. Vasant patic principles and practice in Panchakarma 4th edition 2012 page 137,178.

Aayushi International Interdisciplinary Research Journal
ISSN 2349-638X
www aiirjournal.com