

A REVIEW STUDY ON ROLE OF ABHYANGA IN DINCHARYA

Anand Agarwal^{*1}, Prateek Madan², Ravindra Kumar³, Mahesh Khundia⁴ and
Vishakha R. Watel⁵

^{1,2,3,4}PG Scholar, ⁵Associate Professor, ^{1,3,4}PG Scholar, Department of Panchakarma, ²PG Scholar, Department of Kayachikitsa, ⁵Associate Professor, Department of Panchakarma, ^{1,2,3,4,5}Ch. Brahm Prakash Ayurveda CharakSansthan, Khera Dabar, Najafgarh, New Delhi.

Article Received on
18 March 2021,

Revised on 8 April 2021,
Accepted on 28 April 2021,

DOI: 10.20959/wjpr20215-20428

*Corresponding Author

Anand Agarwal

PG Scholar, Department of
Panchakarma, 5Ch. Brahm
Prakash Ayurveda Charak
Sansthan, Khera Dabar,
Najafgarh, New Delhi.

ABSTRACT

Ab hyanga is one among the foremost popular procedure from the broader umbrella of ayurvedic procedures. it's an ayurvedic holistic, synchronized massaging of the body towards the movement of blood, basically within the other way of hair growth. This massages is employed for healing and detoxifying the body, mind and spirit. This is often done to extend the blood flow towards the distant parts of the body and avoid overwhelming the guts with a sudden venous return. Abhyanga could also be done using oil, herbal powder, herbal pastes or ghee. The massage strokes are long and flowing to stay the body warm for max absorption of the medicinal oil. This helps reduce your body fatigue and knots within the muscles. Here's what one says —

"Give yourself a full-body oil massage on a day to day. it's nourishing; Pacifies the doshas; relieves fatigue; provides stamina, pleasure and excellent sleep; enhances the complexion and therefore the luster of the skin; promotes longevity; and nourishes all parts of the body. Purpose: the aim of this study is to determine the importance of Abhyanga (massage) in Dincharya.

KEYWORDS: Dincharya, Dhatu, Dushya, Dosh, Abhyangha.

INTRODUCTION

Consistent with Ayurveda, those that are desirous of health and happiness should do Abhyanga(massage)to the body. Abhyanga is one of the Dinacharya and is an ancient Indian Ayurvedic approach adopted for healing, relaxation and treating various diseases. Itis one among the foremost important day today activities of life, as how early to bed and early to

rise, then brushing of teeth etc. are important.^[1] Abhyanga has been considered as a kind of Bahya Snehana. Inclassics, Abhyanga has been mentioned because the part of Dinacharya. Person should resort to Abhyanga a day if he wants to stay himself healthy. The body is compared to the tree. If the basis of tree is given water regularly, then it lives for an extended time. Similarly our body needs Abhyanga daily to measure a healthy life. Here an attempt has been made to compile how Abhyanga can create a healthy individual or society.

Necessity of *Abhyanga*

Abhyanga is defined as a procedure of application of Sneha Dravyas over the body and make to and from ovements. Abhyanga means massaging the body with any Snehas (fats) within the same direction of hair follicles. Abhyanga and Snehana are Paryayas (synonyms) of Abhyanga.^[2] Ayurveda says Abhyanga(oil massage) should be performed daily or if not daily, at least applying oil to the top, ears and foot is mustto lead a healthy life.^[3] thus showing the importance of massage to the foremost important parts like Shira(head), Sravana (ears) and Paada (foot). By oilmassage the Sarira (body) becomes strong and gains resistance to exhaustion caused by today's life style and stressful life. One who applies Tila Taila (sesameoil) on his head regularly doesn't suffer from headache, graying of hair and gets a sound sleep. Bu tonce the person is diagnosed as insomnia or assuffering from neurological disorders etc., then itis good to use medicated oils for Abhyanga. The massage features a very soothing effect on the systema nervosum, which is governed by Vata Dosha - one among 3 basic principles of Ayurveda. Therefore, it's very important for people that have a bent to be nervous or who are always under the influence of stress or who travel tons. Generally Tila Taila (sesame oil) is best for all Prakruthis (body constitution), because it is considered because the best among all the Tailas in Ayurveda.^[4] it's Tridoshagna (subsides all three Doshas) and nourishes the body. Vegetable oil has aunique value because it comes under polyunsaturated fats and contains unusually large amounts of linolic acid.^[5] linoleic acid may be a powerful anti-inflammatory agent and is understood to inhibit pathogenic bacteria. However, for Pitta Prakruti (body /constitution), or if it's a summer season Narikela Taila(coconut oil) is best. Generally many medicated oils are used for Abhyanga in various disorders like neurological disorders etc. But in disorders like sleeplessness, neurological disorders, diseases of head etc. few important Tailas like Bhringamalakadi Taila,^[6] Ksheerabala Taila,^[7] Triphaladi Taila,^[8] Narayana Taila,^[9] Chandanadi Taila.^[10] etc. are used for Shiroabhyangam (head massage).

Sarvanga Abhyanga

Abhyanga should be done daily because it helps to.^[11]

- Jara (retards ageing), Srama (exertion) and pacifies Vata.
- Drusti Prasada (Good for vision).
- Pusti Prasada (Nourishes the body).
- Ayu Prasada (Increases longevity).
- Swapna (induce good sleep).
- Good for skin (complexion and firmness).
- Provides good physical.

Method of Abhyanga^[12]

- The Abhyanga are often done either in standing or sitting or lying position. Massage should be wiped out the direction of hair with the palms.
- Early morning massage with slight warm oil should be started by applying a little amount of oil on the scalp and massaging the top gently.
- The open palms of the hands and therefore the flat surfaces of the fingers should be used instead of the fingertips for the entire massage.
- The massage should be in circular way so as to stimulate the marma points which influences all the parts of the body.
- Massage the face and therefore the ears, using the fingers. Applying oil and mild stimulation by fingers to the ears is extremely important.
- Massage the neck and therefore the upper a part of the back with flat surfaces of open palm and fingers. Massage the arms vigorously.
- For the joints use a circular motion for massaging. Then gently massage the chest, stomach and pectoral areas. Massage the rear and spine vigorously. Massage the legs vigorously in the circular motion for joints and straight motion for long bones. Then massage the feet. Bath should be with lukewarm water.

Charka: Vayu dominates within the tactile sensory organ and this sensory organ is lodged within the skin. The massage is exceedingly beneficial to the skin. So one should practise regularly.^[13]

Vagbhata: Vata mainly liable for touch and touch is thru skin. Oil bath is best for the skin then it should be done daily.^[14]

According to Ayurveda,

Oil etc. used for massage doesn't have their actions confined to skin alone. The drugs with which these are boiled permeate through the skin and reach different tissue elements of the body. The medicated oil used for massage remain within the skin for 300 seconds (matras) and gradually and consecutively permeates through different tissues elements like rakta, masna, meda, asthi, majja, the medicated oil takes about 100 matras each, to influence and permeate through these different categories of tissue elements.^[15]

Benefits

- ❖ It wards off adulthood, exertion and aggravation of vata, improve vision, nourishment to the body, long life, good sleep, good and powerful (healthy) skin.^[16]
- ❖ One who practises oil massages regularly, the body albeit subjected to injuries or strenuous work isn't much injured. His physique is smooth, flabby strong and charming.^[17]
- ❖ Oil bath makes the body soft, controls kapha and vata aggravation, and bestows nourishment to the tissues, good complexion/colour and strength to the body.^[18] The practice of abhyanga pacifies vata, kapha, aliments, removes tiredness, improves strength, relaxes the body, brings in sleep and improves colour, complexion and softness of the body.^[19]

Classification

They are mainly of three types.

1. According to scientific methods

- Ayurvedic Massage: Away from the heart or in the direction of the Artery.
- Swedish Massage: Towards the heart or in the direction opposite the artery.

2. According to material used

- Powder: Medicated powders are used.
- Oil: Oil is used for massage.
- Paste Massage: medicated pastes are used

3. According to movement

- Dynamic: Tickling, Kneading, Stretching and Vibrating.
- Static: Pressing, Squeezing, Pinching, Beating, Rubbing, and Drawing.

Impacts of Abhyanga on Various Body System

Digestive system

Back rub helps the typical development all through wholesome waterway helping with numerous dysfunctions through its pressure delivering impacts. Back rub builds the effort (by means of the kidney) of liquids and by products of protein digestion, inorganic phosphorous and salt in ordinary individuals. It likewise invigorates peristalsis and can lessen squeezing or fit in the stomach related parcel. Back rub upholds sound processing through its pressure delivering effects.^[20]

Circulatory system

Back rub capably influences the blood moves through the tissues. This occurs in one manner just by manual pressure. It initiates an unwinding reaction in the sensory system. It assists with decreasing growing, builds the quantity of red platelets in circulation. It has the general impact of bringing down blood pressure. It works with tissue mending through the improvement of circulation.^[21]

Nervous system

Back rub invigorates the touch, pressure and proprioceptive receptors of the skin and basic tissue. It assists with adjusting the autonomic sensory system. Back rub loosens up the muscles and assists with restoring legitimate tension through its impact on the neuromuscular reflex pathways. Back rub is known to influence the synapses of the cerebrum and increment endorphin emission specifically (regular painkillers) it can likewise lessen nerve root pressure brought about by strong tension.^[22]

Muscular system

Back rub expands the blood supply and sustenance to muscles. It serves to restore appropriate solid tone, diminish muscle and delicate tissue torment, loosens up muscle, viably decreasing fit, strain and squeezing. It upholds expanded work limit and supports metabolism.^[23]

Skeletal system

Back rub improves the course and nourishment of the joints and assists increment with running of joint development. Back rub diminishes joint strain and pressure through releasing tight muscles and ligaments. Back rub likewise assists with expanding the maintenance of nitrogen, phosphorous, and sulfur during the bones and this guides in break healing.^[24]

DISCUSSION

On the off chance that abhyanga is followed day by day it makes the man healthy. The tail used enemy abhyanga nourishes the tissues, invigorates an and increment course, exceptionally the sensitive spots, oil of the joints builds the psychological alertness, softens and smoothen the skin, better further rest at night. The bottoms of the feet are said to have marma points which in turns animates the indriyas(sense organs). In this way rub is vital to have a sound existence and to make a solid society. These are a portion of the translations made dependent on articles published in research journal.

CONCLUSION

Consequently abhyanga is a completely logical system individuals of India need to have faith in abhyanga for numerous advantage for skin as well as for entire body dhatu Vardhna. The further processional examination must be explained by logical approach under the shade of logical information.

REFERENCES

1. Vagbhata, Astanga Hridayam, Vol.I. Srikanta Murthy KR, editor. 2nd ed. Krishnadas Academy; Varanasi, 1994; 24.
2. Venumadahava Sastri Joshi, Narayana Hari Joshi. Ayurvediya Sabdhakosha. 1st ed. Mumbai: Nirnaya Sagar Press, 1968; 42.
3. Vagbhata, Astanga Hridayam, Vol.I. Srikanta Murthy KR, editor. 2nd ed. Krishnadas Academy; Varanasi, 1994; 273-274.
4. Sushruta. Sushruta Samhita with Nibandha Sangraha Commentary of Dalhana and Nyayachandrika of Gayadasa on Nidanasthana. Edited by Acharya Yadhavji Trikamaji. 8th ed. Chaukhamba Orientalia, Varanasi, 2005; 205.
5. http://en.wikipedia.org/wiki/Sesame_oil.
6. Nishtashwar, Vidyanath. Sahasrayoga (English) 1st ed. Varanasi: Chowkamba Sanskrit Series Office, 2006; 137.
7. Nishtashwar, Vidyanath. Sahasrayoga (English) 1st ed. Varanasi: Chowkamba Sanskrit Series Office, 2006; 110.
8. Nishtashwar, Vidyanath. Sahasrayoga (English) 1st ed. Varanasi: Chowkamba Sanskrit Series Office, 2006; 134.
9. Govind Das. Bhaishajyaratnavali. Brahmashankar Mishra, Ambikadatta Sastry, Rajeswardatta Sastry, editors. 20th ed. Varanasi: Chaukhamba Prakashan, 2010; 559.
10. Nishtashwar, Vidyanath. Sahasrayoga (English) 1st ed. Varanasi: Chowkamba Sanskrit

- Series Office, 2006; 140.
11. Vagbhata, Astanga Hridayam, Vol.I. Srikanta Murthy KR, editor. 2nd ed. Krishnadas Academy; Varanasi, 1994; 24.
 12. Subhash Ranade, Rajan Rawat. Healing Touch Ayurvedic Massage. 1st ed. Delhi: Chaukhamba Sanskrit Pratishthan, 2004; 53-67.
 13. R.K. Sharma and Bhagwan Dash, Charaka Samhita, Reprint Edition, Chaukhamba Sanskrit Series Office, Varanasi, 2011; Ch.Su. 5/87.
 14. R.K. Sharma and Bhagwan Dash, Charaka Samhita, Reprint Edition-, Chaukhamba Sanskrit Series Office, Varanasi, 2011; Ch.Su 3/57.
 15. Vaidya Bhagwan Dash, Massage Therapy in Ayurveda, First published 1992, reprint 1994,1998,2002, Concept publishing company, New Delhi.
 16. Prof. K.R. Srikantha Murthy, Vagbhata's Aatangahridayam, Reprint Edition-, Chaukhamba Krishnadas Academy, 2004; Varanasi A.H. Su 2/8.
 17. R.K. Sharma and Bhagwan Dash, Charaka Samhita, Reprint Edition-, Chaukhamba Sanskrit Series Office, 2011; Varanasi Ch. Su 5/88-89.
 18. Prof. K.R. Srikantha Murthy, Susruta Samhi, 2 nd Edition, Chaukhambha Orientalia, Varans, 2005; Su.Ci 24/30
 19. Dr. Madham Shetty Suresh Babu, Yoga Ratnakara, 2 nd Edition, Chowkhamba Sanskrit series office, Varanasi, 2011; 1: Nitya Pravrttiadhaya /56.
 20. Ayurvedic physiotherapy & yoga Dr. Anil K Mehta & Dr. Raghunandan Sharma, chaukhamba Sanskrit pratishthan, delhi, edition –first 2010; -7-8.
 21. Ayurvedic physiotherapy & yoga Dr. Anil K Mehta & Dr. Raghunandan Sharma, chaukhamba Sanskrit pratishthan, delhi, edition –first 2010; 35-36.
 22. Ayurvedic physiotherapy & yoga Dr. Anil K Mehta & Dr. Raghunandan Sharma, chaukhamba Sanskrit pratishthan, delhi, edition –first 2010; 62
 23. Ayurvedic physiotherapy & yoga Dr. Anil K Mehta & Dr. Raghunandan Sharma, chaukhamba Sanskrit pratishthan, delhi, edition –first 2010; 83
 24. Ayurvedic physiotherapy & yoga Dr. Anil K Mehta & Dr. Raghunandan Sharma, chaukhamba Sanskrit pratishthan, delhi, edition –first 2010; 107-108.