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## EXPLORATION OF THE CONCEPT OF *UDVARTANA* – A REVIEW FROM *BRIHATRAYI*

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**Abstract:** *Udvardana* is one of the most important *Upakrama* to be followed in *Dinacharya* mentioned by all the three *Brihatrayis*. It is primarily used as a *Bahya Chikitsa* in the management of various disorders including *Sthaulya*. It is nothing but gentle rubbing of *Churnas* over the body with gentle pressure. It has lots of benefits like alleviation of *Kapha Dosha*, attainment of stability of body as well as improvement in the skin texture and its health. The gentle massage in the form of *Udvardana* also execute feeling of relaxation and calmness also. Hence this therapy is becoming popular day by day all over the world. This review article aims to explore the concept of *Udvardana* with its scientific approach in accordance with its type, methodology, indications and properties and importance.

**key words** –*Udvardana, Udgharshana, Utsadana, gentle rubbing, Twaka Prasadana*

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**INTRODUCTION:**

Ancient *Samhitakaras* have contributed special *Adhyaya* for enlisting the *Upakramas* to be followed in *Dinacharya*. *Udvartana* is one among them which simply means the gentle rubbing of *Churnas* with mild pressure over the body opposite the hair follicles. <sup>[1-4]</sup> *Acharya Charaka* have mentioned *Sharira Parimarajan* as *Upakrama* in *Dinacharya* for which *Chakrapani* stated that it is nothing but *Udvartana*. <sup>[2]</sup> Also, *Dalhanacharya* have mentioned that *Udvartana* is all about *Gatramardana* that means rubbing of body parts is called as *Udvartana*.<sup>[3]</sup> It is roughly followed in Indian tradition on the occasion of wedding ceremonies as ritual for Haldi. This *Bahya Upakrama* has lots of benefits in the management of *Sthaulya Chikitsa* as well as in the treatment of various disorders. An attempt has been made in this review article to familiarize the concept of *Udvartana* and its utility in various disorders in accordance with its types, *Vidhi* and properties.

**AIM –**

To explore the scientific concept of *Udvartana* as a *Bahya Chikitsa* in *Ayurveda*.

**OBJECTIVE –**

1. To study the types of *Udvartana* in detail.
2. To familiarize the scientific method of application of *Udvartana* for management of various disorders.
3. To study the indications for *Udvartana* in *Ayurveda*.
4. To elaborate the properties of *Udvartana* in detail.

**MATERIAL AND METHODS -**

Ancient *Ayurvedic Samhitas* along with their commentaries were referred for this study. The discussion was made on the basis of conceptual study and conclusion was drawn by considering the study and discussion.

**UDVARTANA –**

An *Upakrama* to be followed in *Dinacharya* in which massage is done by rubbing the appropriate *Churnas* in a direction opposite to hair follicles and with gentle pressure. <sup>[1]</sup>

**VARIANCE OF UDVARTANA FROM ABHYANGA AND PRATISARANA –**

*Abhyanga* is done with medicated oil or other *Sneha Dravyas* and no any external pressure is applied during its application whereas in case of *Udvartana*, *Churnas* alone or mixed with appropriate *Sneha Dravyas* as per requirement are rubbed with mild pressure over the body parts. Thus, the only difference between two *Upakramas* is the use of *Dravya* and force applied during the procedure. <sup>[5]</sup> Also, *Pratisarana* is just application of appropriate *Kalka*, *Avaleha* and *Churna* and thus it is different from *Udvartana*. <sup>[6]</sup>

**TYPES OF UDVARTANA –****A. According to Charaka Samhita –**

The types of *Udvartana* are not specifically mentioned by ancient *Samhitakaras*. But as per *Charaka Samhita*, on the basis of therapeutic effect, *Udvartana* can be explained in two types –

1. **Snigdha Udvartana** – In this type, medicated oil is used along with *Churna* for its *Snigdha* action. This type is primarily used in the treatment of *Atikrisha*. <sup>[7]</sup>
2. **Ruksha Udvartana** – *Ruksha Dravyas* are mainly used in this type without any mixing with oil or other *Sneha Dravyas*. It is used in the management of *Atisthula* and *Kaphapradhana Vikaras*. <sup>[8]</sup>

**B. According to Sushruta Samhita <sup>[9]</sup> –**

*Acharya Sushruta* have not mentioned the types of *Udvartana* but depending upon the *dravyas* used for *Udvartana*, the three different terms mentioned

by *Sushrutacharya* for which *Dalhanacharya* have mentioned the specifications are as follows –

### 1. *Udvaartana* –

- *Udvaartana* is nothing but *Gatramardana* that is gentle massage or rubbing of body.

### 2. *Udgharshana* -

- In this type, only dry *churna* of herbs or other material is used without addition of *Sneha Dravyas* for the process of *Gharshana*.
- This causes *Harsha*, *Saubhagya*, *Sharira Shuddhi* and *Laghavata* in the body.
- It is responsible for wiping out of *Kandu*, *Kotha* and vitiated *Vata Dosha*.
- For example, *Samudrafena* is used for *Udgharshana* over thigh region. This results in *Sthirata* and *Laghavata* in thigh along with suppression of *Kandu*, *Kotha*, obstruction due to *Vata Dosha* and diseases caused due to accumulation of *Mala*.
- *Ishtika Churna* kindles the *Twakastha Agni* that is *Bhrajaka Pitta*, *Siramukhaneha Vivechana* that is broadening of openings of *Sira* by removing the blockages and reduces *Kandu* and *Kotha*.

### 3. *Utsadana* –

- In this type, *Sasneha Kalka* that is paste of herbs mixed with oil or other *Sneha Dravyas* is used. This is responsible for brightening and glowing of the skin especially in females.
- *Acharya Charaka* and *Acharya Sushruta* have included this in *Vrana Upakrama* also. <sup>[10-11]</sup>

### **UDVARTANA VIDHI –**

Ancient *Acharyas* have mentioned *Udvaartana* as one of the most important *Upakrama* in *Dinacharya*. The exact *Vidhi* is not mentioned by any one of them but by studying the classical literature, the details about its *Vidhi* can be summarized for its practical application as below –

***Purva Karma* - Preparation of patient and drugs**  
<sup>[12-14]</sup>

*Udvaartana* ideally should be done in the morning after evacuation of bowel and bladder. *Acharya Charaka* have mentioned the *Udvaartana* after *Abhyanga* whereas *Acharya Sushruta* and *Acharya Vagbhata* have mentioned it after *Vyayama*. That means *Udvaartana* should be done after *Abhyanga* with medicated oil and mild exercise should be done before the procedure. The *Churnas* of herbs should be selected as per the *Dosha* and *Vyadhi Avastha* by proper examination of the patient and should be kept ready at the time of procedure.

### ***Pradhana Karma*** <sup>[1]</sup>–

For whole body *Udvaartana*, patient should be advised to lie down on a table and *Udvaartana* should be done over the body parts as mentioned below in table no. 1. A gentle rubbing of *Churnas* with little pressure in the direction opposite to hair follicles should be done for about 5-7 minutes in respective position. The total duration for this process is about 30-40 minutes.

**Table no. 1 showing instructions for the application of *Udvaartana* over the body parts**

SR. NO.	BODY PART	PATIENT'S POSITION	DIRECTION FOR THE UDVARTANA PROCESS
1.	Shoulder	Sitting Position	Rubbing of <i>Churnas</i> in circular manner
2.	Arms with hands	Supine, Prone and right and left lateral position, Sitting Position	In linear direction
3.	Chest	Supine position	In circular, in clockwise and in anti-

			clockwise direct
4.	Abdomen	Supine position	In circular, in clockwise and in anti- clockwise direction
5.	Back	Prone position and sitting position	In linear direction
6.	Thighs with Legs	Supine, Prone and right and left lateral position	In linear direction

In case of *Sthanika Udvartana*, rubbing of *Churnas* should be done over the diseased or required part of body as per direction mentioned in the table no. 1 for about 5-10 minutes.

#### **Paschata Karma** <sup>[12-14]</sup> –

All the *Samhitakaras* have mentioned the *Snana* after *Udvartana*. Hence patient is advised to take rest for about 10 minutes after *Udvartana* and then he should be advised to take a bath with lukewarm water.

**Table no. 2 showing specific *Udvartana* Yogas enlisted from *Brihatrayi***

SR. NO.	INGREDIENTS	INDICATIONS
1.	<i>Nimba, Ashvagandha, Suradaru, Shigru, Sarshapa, Tumberu, Vanya (Kaivartyamusta), Chanda (Chorapushpi)</i>	Vitiation of <i>Kandu, Pidaka, Kotha, Kushtha, Shophu</i> <sup>[31]</sup>
2.	<i>Chaturangula Patra + Kakamachi Patra Kalka mixed with Takra</i>	<i>Kushthahara</i> <sup>[32]</sup>
3.	<i>Shirisha, Lamajjaka (Ushira), Hema (Nagakeshara), Lodhra</i>	<i>Twakadoshahara, Atiswedahara</i> <sup>[33]</sup>
4.	<i>Musta, Aaragvadha, Patha, Triphala, Devadaru, Shvadanshtra, Khadira, Nimba, Haridra, Vatsaka Twaka</i>	<i>Santarpanjanya Vyadhi Chikitsa, Twakavikara</i> <sup>[34]</sup>
5.	i. <i>Chandana or Mrinala Kalka</i> ii. <i>Shirisha, Dhataki, Sarshapa, Madhuka Churna</i>	Vitiation of <i>Kandu in Kikvisa Chikitsa</i> <sup>[35]</sup>

#### **INDICATIONS FOR UDVARTANA –**

*Udvartana* is grossly used in the management of *Sthaulya* and skin disorders. Along with these, it can be used for treating various other conditions as below –

- *Hemanta Ritucharya*<sup>[15]</sup>
- *Shishira Ritucharya*<sup>[16]</sup>
- *Vasanta Ritucharya*<sup>[17]</sup>
- *Varsha Ritucharya*<sup>[18]</sup>
- *Swapnajanaka Hetu / Anidra Chikitsa*<sup>[19]</sup>
- *Brihaniya Upakrama*<sup>[20]</sup>
- *Punaravartaka Jwara Chikitsa*<sup>[21]</sup>
- *Prameha Chikitsa*<sup>[22]</sup>
- *Rajyakshma Chikitsa*<sup>[23]</sup>
- *Shirashothadi Chikitsa*<sup>[24]</sup>
- *Vataja Madatyaya Chikitsa*<sup>[25]</sup>
- *Kaphaja Madatyaya Chikitsa*<sup>[26]</sup>
- *Dhvasaka and Vikshaya Chikitsa*<sup>[27]</sup>
- *Mahavatavyadhi Chukitsa*<sup>[28]</sup>
- *Kapha Dosha Chikitsa Upakrama*<sup>[29]</sup>
- *Madyapama Niyama for Vataprakriti Rugna*<sup>[30]</sup>

Apart from these, *Acharyas* also have mentioned specific *Yogas* for the application of *Udvartana* in various disorders. These are enlisted as below –

	iii. <i>Kutaja, Arjakabeeja (Tulasibeeja), Musta, Haridra Kalka</i>	
	iv. <i>Nimba, Kola, Surasa, Manjishtha Kalka</i>	
	v. <i>Triphala Churna mixed with Prishata, Harina, Shasha Rudhira</i>	
	vi. <i>Karavira Patra</i>	
	vii. <i>Malati, Madhuka</i>	
6.	<i>Jeevaniya, Brihaniya, Madhura, Vatahara Dravye</i>	<i>Sutika Paricharya</i> <sup>[36]</sup>
7.	<i>Danti, Trivritta, Karavira, Karanja, Kutaja, Jati, Arka, Nimba Patra, Samudrafena, Gomaya Churna</i>	<i>Kushtha with Stabdha, Supta, Asweda, Kandu Lakshanas</i> <sup>[37]</sup>
8.	<i>Dravyas used for Siddharthaka Snana -Musta, Madanaphala, Triphala, Aaragvadha, Karanja, Kalinga, Yava</i>	<i>Twakadosha, Kushtha, Shopha, Panduroga</i> <sup>[38]</sup>
9.	<i>Lodhra, Dhataki, Vatsakabeeja, Naktamala, Malati</i>	<i>Kushtha Chikitsa</i> <sup>[39]</sup>
10.	i. <i>Rasanjana</i>	<i>Kushtha Chikitsa</i> <sup>[40]</sup>
	ii. <i>Nimba and Patola</i>	
	iii. <i>Khadira Sara</i>	
	iv. <i>Aaragvadha and Vrikshaka</i>	
	v. <i>Triphala</i>	
	vi. <i>Saptaparna</i>	
	vii. <i>Tinisha Patra</i>	
	viii. <i>Ashwamara (Karaveera) Mula</i>	
11.	<i>Kushthadi Churna</i>	<i>Kushtha Chikitsa</i> <sup>[41]</sup>
12.	i. <i>Edagaja</i>	<i>Sidhma Kushtha Chikitsa</i> <sup>[42]</sup>
	ii. <i>Sarjarasa</i>	
	iii. <i>Mulakabeeja</i>	
13.	<i>Vasa and Triphala Patra</i>	<i>Kushtha Chikitsa</i> <sup>[43]</sup>
14.	<i>Jeevantiyadi churna with dadhi and makshika</i>	<i>Rajyakshma Chikitsa</i> <sup>[44]</sup>
15.	<i>Manishthadi churna</i>	<i>Unmada Chikitsa</i> <sup>[45]</sup>
16.	<i>Goshakrita</i>	<i>Apasmara Chikitsa</i> <sup>[46]</sup>
17.	i. <i>Apetarakshasi, Kushtha, Putana (Haritaki), Keshika (Jatamansi), Choraka</i>	<i>Apasmara Chikitsa</i> <sup>[47]</sup>
	ii. <i>Jalauka Shakrita</i>	
	iii. <i>Dagdha Bastaroma, Kharasthi, Hastinakha, Gopucchaloma</i>	
18.	<i>Rasnadi Churna with Gomutra</i>	<i>All types of Shotha Chikitsa</i> <sup>[48]</sup>
19.	<i>Stanya, Jeevaniya, Brihaniya Dravye</i>	<i>Nimna Vrana Chikitsa</i> <sup>[49]</sup>

20.	i. Valmika Mrittika, Karanja Phala and Twaka, Ishtika Churna	Urustambha Chikitsa <sup>[50]</sup>
	ii. Ashwagandha, Arkamula, Pichumarda (Nimba) Mula, Devadaru mixed with Kshaudra, Sarshapa, Valmika Mrittika	
21.	Hemakshiri, Vyadhighata (Amalatas), Shrisha, Nimba, Sarjarasa, Vatsaka, Ajakarna	Dadru Chikitsa <sup>[51]</sup>
22.	Sanshodhana Vargokta Dravye and Kushthaghna Dravye	Kushtha Chikitsa <sup>[52]</sup>
23.	Vacha and Hingu Churna	Skanda Apasmara Chikitsa <sup>[53]</sup>
24.	Vacha, Vayastha (Guduchi), Golomi (Durva), Jatila (Jatamansi)	Naigamesha and Skanda Apasmara Chikitsa <sup>[54]</sup>
25.	Turagagandha, Yava and Punarnava Churna	Shosha Chikitsa <sup>[55]</sup>
26.	Jeevantiyadi Churna mixed with three times Yava Churna, Dadhi and Madhu	Rajyakshma Chikitsa <sup>[56]</sup>
27.	Aaragvadhadi Ganokta Dravye	Prameha Chikitsa <sup>[57]</sup>
28.	Krishna, Purana Pinyaka, Shigrutwak, Sikata, Atasi with Gomutra	Shvayathu Chikitsa <sup>[58]</sup>
29.	Nimba, Haridra, Surasa, Patola, Kushtha, Ashvagandha, Suradaru, Shigru, Sarshapa, Tumberu, Dhanya, Vanya, Chanda with Takra	Kandu, Pitika, Kotha, Kushtha, Shopha <sup>[59]</sup>
30.	Guggulu, Maricha, Vidanga, Sarshapa, Kasisa, Sarjarasa, Musta, Shrivesthaka, Gandhaka, Haratala, Manashila, Kushtha, Kampillaka, Haridradvaya mixed with Taila	Kushtha Chikitsa <sup>[60]</sup>
31.	Siddharthadi Churna mixed with Bastavari	Bhootapratishedha <sup>[61]</sup>
32.	Nyagrodha and Padmakadi Ganokta Dravye along with Ashvagandha, Bala and Tila	Vrana Chikitsa <sup>[62]</sup>
33.	Utpala Patra, Tagara, Priyangu, Kaliyaka, Badaramajja	Kshudraroga Chikitsa <sup>[63]</sup>

### PROPERTIES OF UDVARTANA AS PER BRIHATTRAYI <sup>[2-4]</sup> -

**Table no. 3 showing comparative analysis of properties of Udvartana according to Brihatrayi**

Acharya Charaka don't have mentioned the impact of Udvartana over Doshas while Acharya Sushruta and Acharya Vagbhata have mentioned this. The comparative analysis of properties of Udvartana according to three Acharyas can be done as below -

SR. NO.	PROPERTIES	Ch. Su. 5/93	Su. Chi. 24/51	A.H. Su. 2/14
1.	Kaphahara	-	-	+
2.	Vatahara	-	+	-

3.	<i>Kapha Vilapana</i>	-	+	-
4.	<i>Meda Vilapana</i>	-	+	+
5.	<i>Anga Sthairyakara</i>	-	+	+
6.	<i>Twaka Prasadakara</i>	-	+	+
7.	<i>Daurgandhyahara</i>	+	-	-
8.	<i>Gauravahara</i>	+	-	-
9.	<i>Tandrahara</i>	+	-	-
10.	<i>Kanduhara</i>	+	-	-
11.	<i>Malahara</i>	+	-	-
12.	<i>Aruchihara</i>	+	-	-
13.	<i>Sweden Bhibhatsatahara</i>	+	-	-

## DISCUSSION -

### 1. Types of *Udvardana* -

Though ancient *Acharyas* don't have mentioned the types of *Udvardana* specifically, on the basis of therapeutic indications of *Udvardana* from *Charaka Samhita*, it can be classified as *Snigdha Udvardana* and *Ruksha Udvardana*. Also, on the basis of nature of drugs used, *Sushrutacharya* also have mentioned the three terms that is *Udvardana*, *Udgharshana* and *Utsadana*. Out of this, *Utsadana* is mentioned as *Vrana Upakrama* by *Acharya Charaka* and *Acharya Sushruta*.

### 2. *Udvardana Vidhi* -

The exact methodology for *Udvardana Karma* has not been mentioned in any *Samhita*. *Acharya Charaka* have mentioned the *Udvardana* after *Abhyanga* whereas *Acharya Sushruta* and *Acharya Vagbhata* have mentioned it after *Vyayama*. Thus, from the classical literature for the practical implication of *Udvardana*, it can be noted that *Udvardana* should be done in the morning after *Abhyanga* and after doing mild exercises. Appropriate *Churnas* should be rubbed over the skin opposite the hair follicles with mild pressure in respective positions as mentioned in table no. for about 5-7 minutes each. Thus, the total time

required for the procedure is about 30-40 minutes and after that patient should be asked to take a bath with lukewarm water.

### 3. Indications -

All the three *Acharyas* have mentioned the *Udvardana* as *Upakrama* to be followed in *Dinacharya*. The indications for different *Vyadhis* are mentioned while table no. 2 shows the *Yogas* used for *Udvardana* by ancient *Samhitakaras*. These are more or less similar to each other with specific indications in relevant part of each other.

### 4. Properties -

The properties of *Udvardana* as explained by ancient *Samhitakaras* with their probable mode of action can be explained as below -

- a. ***Kaphahara*** - *Acharya Vagbhata* have mentioned that *Udvardana* helps mainly in the vitiation of *Kapha Dosha*. The *Kapha Dosha* predominant symptoms like *Kandu*, *Gaurava*, *Snigdhatata*, *Shotha* can be reduced by using *Viruddha Guna Dravyas* in the form of *Ruksha Udvardana*. The process generates the heat and helps in pacification of *Kapha Dosha*.
- b. ***Vatahara*** - According to *Acharya Sushruta*, *Udvardana* pacifies the *Vata Dosha*. *Udvardana* comprises pleasant massage which relaxes the



body and mind as well. The increased venous flow helps in the elimination of inflammatory products and thus the *Pratyatma Lakshana* of *Vata* that is pain abate impulsively.

- c. **Kapha Vilapanam** – Use of *Ruksha Dravyas* for the process of *Udvardana* in the form of gentle rubbing action opposite the direction of hair follicles causes the amalgamation of *Kapha Dosh* from the tissue cells. *Acharya Sushruta* have noted this property of *Udvardana*.
- d. **Meda Vilapanam** – *Udvardana* done with gentle pressure helps in the emulsification of *Meda Dhatu* in the superficial connective tissue which later enters into the lymphatic system and gets metabolized. This property is mentioned by both *Acharya Sushruta* and *Acharya Vagbhata*.
- e. **Daurgandhyahara and Sweda Bibhatsatahara** – Due to mechanical effect that is gentle and somewhat vigorous friction of *Dravyas* over the body causes removal of the dirt or other waste products over the skin. This simultaneously cleans up the body channels and restricts the sweat formation. This is known as *Shiramukha Virechana*. Thus, *Udvardana* pacifies the sweat formation and body odour produced due to it. Ancient *Acharyas* have specified the drugs for this also.
- f. **Gaurava, Tandra, Kandu, Mala and Aruchi-hara**– Process of *Udvardana* causes pacification of *Vata* and *Kapha Dosh* and at the same time pacifies the *Lakshanas* produced due to vitiation of these *Doshas*.
- g. **Anga Sthairyakara** – The massage to the body cells in the form of *Udvardana* gives strength to the body and nourishment to the body cells by the use of specified herbs. Thus, it kindles the *Dhatvagni* causes *Sthirakarana* of body.
- h. **Twaka Prasadakara** – This is mainly due to increased blood supply and provides nourishment to the skin and concurrently excretes the waste products from the skin. The

massage in the form of *Udvardana* causes removal of blockages of *sira* and broadening of their openings and stimulates the proper functioning of *Twakastha Agni* that is *Bhrajaka Pitta*. This also gives glow to the skin and improves its texture and health status also.

#### 5. Importance –

*Udvardana* is a very easy and convenient procedure useful to treat a disease and it doesn't require any kind of special skill or expertise. Also, the *Churnas* used for it are easily available, cost effective and doesn't require a special method of preparation. Thus, it can be easily applied independently or with the combination of other therapies and other interventions as per increasing demand of *Ayurvedic* treatment for the management of various disorders all over the world.

#### CONCLUSION –

*Udvardana* is one of the most important *Upakrama* mentioned by ancient *Acharyas* to be followed in *Dinacharya*. It is very simple, easy and convenient *Bahya Chikitsa* which does not require any special skill. It is primarily used in the management of *Sthaulya* over modern weight loss treatments but by studying the various indications for *Udvardana*, it can be concluded that it can be used as a single therapy or with the combination of other therapies and other interventions in the treatment of many more disorders. The gentle massage with mild pressure execute feeling of relaxation also. It should be applied daily in order to achieve one of the two objectives of *Ayurveda* that is 'Swasthasya Swasthya Rakshanam' that is protection of health of healthy individual. Moreover, people are getting attracted towards *Ayurveda* because of the promising nature of all the therapies especially in the management of obesity and skin disorders and hence *Udvardana* can be used miserably for its immense benefits. Thus, the

second objective of Ayurveda that is 'Aaturasya Vikara Prashamanam' that is alleviation of disease of the patient can also be achieved with the help of *Udvardana*.

**SOURCE OF SUPPORT** – Nil

**CONFLICT OF INTEREST** – There is no conflict of interest.

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