



Review Article

ROLE OF *PADA ABHYANGA* AS PREVENTIVE ASPECT W.S.R TO EYE DISORDERS: A CONCEPTUAL STUDY

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ABSTRACT

Ayurveda aimed in prevention and cure of physical and mental health. In Ayurveda, *Dinacharya* is one of the concept which helps to fulfill this aim of Ayurveda. Vitality enhancing technique which is incorporated in massage of the feet is called *Padabhyanga*. It is one of the prophylactic principles mentioned in Ayurvedic *dinacharya*. The hectic computerised life style, faulty food habits, stress and strain, irregular sleeping habits and negligence in following daily and seasonal regimen provoke many eye problems. By doing *Padaabhyanga*, *Kharatwa*, *Stabdata*, *Rukshata*, *Shrama*, *Suptata* of *pada* relieved and *Bala*, *Sthairya* improved, *Drustiprasaadakara*. It also prevents *Grudrasi vaata*, *Pada sputana*, *Sirasnaayu sankocha*.

In the centre of the feet 2 *Siras* are situated which are directly connected to the eyes, these transmit the effect of the medicines applied over the feet in the form of massage. Hence every person should need make use of *Padabhyanga*. Major cause of blindness for prevalence are cataract, glaucoma, diabetic retinopathy, Age related macular degeneration, refractive errors. There by *Paada Abhyanga* through its *Vaata*-ameliorating action is responsible for better function of *Chakshurindriya*. According to Sushrutacharya, by practice of *Snehana karma*, which results in *Utpatti* of *Pratyagradhatu* – *Navadhatu*. such that degenerative changes related to eye are antagonized by the *Snehana karma*. *Padaabhyanga* is helpful in preventing above said diseases which causes the blindness. Hence this conceptual study is made to explain the mode of action and effect of *Pada Abhyanga* to increase and maintain the visual acuity.

KEYWORDS: *Dinacharya*, *Sneha*, *Pada Abhyanga*, *Chakshurindriya*, *Vata*, *Shareera hraasa*, *Drushti hraasa*, *Snehanakarma*, *Pratyagradhatu*, *Navadhatu*.

INTRODUCTION

Abhyanga means the application of *Sneha*, mainly plain or medicated, suitable to ones constitution, age, season, particular disease and atmosphere. It should be applied in the *Anuloma* direction.¹ It is one of the prophylactic principles mentioned in Ayurveda *dinacharya*.² It has been advised as daily regimen in Ayurvedic classic to promote health as it prevents individual from diseases of *Nethra*, *Paada gridrasivaata*, *Sankocha* of *Sira* and *Snaayu*. By doing *Pada Abhyanga* in first stage it relieves, *Kharatva*, *Stabdata*, *Rukshata*, *Shrama* *supti* (*Sadyaprashamana*) in second stage it gives *Bala*, *Sthairyata* of *Pada*, *Drustiprasaada*. *Padabhyanga* practiced as daily regimen definitely it gives *Drustiprasaada*.³

Important of *Abhyanga*.⁴

Abhyanga practiced as daily regimen it acts as a

- *Jarahara* (prevents aging process)
- *Shramahara* (cures tiredness)
- *Drustiprasaadakara* (nourishes the eye)

- *Pustikara* (nourishes the body)
- *Aayuskara* (prolongs life span)
- *Sapnakara* (induces sleep)
- *Tvakdaardyakara* (improves skin tone)
- *Kleshasahatvakara* (improves mental stability)

Importance of *Pada Abhyanga*⁵

Kharatwa - clears the roughness of the soles, *Stabdata* - cures stiffness, *Rukshata* - corrects excessive dryness of feet, *Shrama* - relieves exhaustion of feet, *Suptata of Pada* - cures numbness of feet, *Baala*, *Sthairya* - promotes strength of the feet of *Pada* improved.

Drustiprasaadakara - Nourishment to eyes. It prevents *Grudrasi vaata*, *Pada sputana*, *Sirasnaayu sankocha*.

Drudaendriyata - *Svakaaryakaranakshamaan indriyaaniyasasaha*.

Pada Abhyanga and *Marmapariपालana*

Pada gives *Ashraya* for following *Marmas*.

Korchashira - Snaayumarma

Talahridaya - Kaalantarapranaharamarma

Kurcha -Vaikalyakaramarma

Kshiptam -Kaalantarapraanaharamarma

most of all Marmavidda condition, *Abyanga* is one of the effective line of treatment.

Eye Disorders

Computer Vision Syndrome

It is an *Indriyaatiyogajanya vyaadi*. *Vaataprakopa* due to *Indriyaatiyoga*. administration of *Sneha* over the feet. pacifies the *Vaataprakopa*.

Dry Eyes

In this condition *Ruksha guna* of *Vatadosha* increases which reduces the *Snigdha* in the eyes. Administration of *Sneha* over the feet helps to reduce the *Rukshata* of *Vata dosha*.

Cataract

It is a degenerative eye disorder. Administration of *Sneha* over the feet slows down the degenerative process.

Indriyārtha of *Chakshu is rupa*. *Vaayu* is responsible for *Rupagrahana*. *Pada Abhyanga* helps in proper function of *Vaayu*. There by *Paada Abhyanga* through its *Vaata*-ameliorating (pacifying) action is responsible for better function of *Chakshurindriya*. According to *Sharangadhara samhita*, in each decade some *Shareera hrasa* is there. In that after 60 years *Drustihrasa* is explained⁶. With the help of *Pada abhyanga* it gives *Bala* to *Chakshurindriya*. The *Vata Dosha* subsided by *Snehakarma*, in turn helps to slow down degenerative changes in the eyes.

Mode of action of *Paada Abhyang*

In the centre of the feet there are 2 *Siras* are situated which are directly connected to the eyes. (Ah.U.12) These transmit the effect of the medicines applied over the feet in the form of massage etc.⁷

These *Siraas* are vitiated by the accumulation of the *Malas*, assault by the weapons, stones, and other hard substances other kinds of painful activities bring about abnormalities of the eyes.

That is the reason, our *Acharyaas* have given more importance to *Paadatradahaarana*

As *Naadies* nourishing *Netras* are present in feet. The footwear remove/ antagonises the deleterious influences over these *naadis*⁸

According to *Bhelasamhita* as *Alochaka Pitta* present in the *Paada* as per other references *Alochaka pitta* present in the eyes. by doing *Paada Abhyanga* we stimulated the *Alochakapitta*, enhance the visual acuity.

The *Abhyanga* is exceedingly beneficial to the skin. As *Vaayu* is found predominantly in the *Sparshanedriya* can be controlled.⁹

Indriya is a close contact of *Manas*, hence if *Indriyas* remain healthy, mind also automatically remains healthy. It gives positive effect on eyes.

Acharya sushruta in *Shaareera* explain that, out of the four *Tiryakgata dhamanis*, each divides gradually hundred and thousand times and thus become innumerable. these cover the body like network and their openings are attached to *Romakoopa*. through these the *Veerya* of *Abhyanga* enters into the body after undergoing *Paka* with *Bhrajaka pitta* in skin and shows its action.

Pada Abhyanga nourishes the *Adhoga dhamanis*, these in turn nourish the *Urdwaga dhamanis* and *Thiryak dhamanis*.

According to Acupuncture theory

Entire function of the eye is controlled by liver meridian. Wave length of eyes and liver is same and have same frequency. reflection of eye is in foot by doing *Paada Abhyanga*, it activates the pressure points of liver-1, liver-2, liver-3 points. Eye is controlled by liver meridian. So it improves the eye vision acuity.

Under the suggestion of the oriental literature and western medicine conducted a study –New findings of the correlation between acupoints and corresponding brain cortices using functional MRI. Its concludes that the vision related acupoint is located in the lateral aspect of the foot, and when acupuncture stimulation is performed there, activation of occipital lobes is seen by the MRI. Stimulation of the eye by directly using light results in similar activation in the occipital lobes by MRI.¹⁰

According to *Naadi vijnana*

According to *Naadi darpana* ten *Naadis* situated in head, out of this *Gandaari* and *Hastijihva* is related to left and right eyes, *Gandhari* surrounds the *Ida Naadi* extends from *Pada* and ends in left *Netra*. *Hastijivha* is surrounds the *Pingala Naadi* and extends from *Pada* and ends in the *Nethra* on the right side¹¹

According to *Yoga shaatra*

Yogic centres in the body are described in the classics by name of *Chakras*. among these 7 *Chakras*, 2 *Chakras* are located in head. *Ajna chakra* and *Sahasradara chakra* by this we can hypothesized that, with *Pada Abhyanga* probably these 2 *chakras* are getting stimulated and activating the hypothalamus functioning normally. It influences sleep rhythm and behavioral pattern, nourishment to the sensory organs especially *Netrendriya*

According to Modern view

The *Abhyanga* exhibits its action basically on three systems of blood vascular system, Nervous system, and Lymphatic system. By fine touch and crude touch, *Abhyanga* stimulates the tactile receptors and mechano-receptors in the skin. The temperature in the skin increases thus causes kinetic motion in the receptors by which the axons get activated and conducts stimulus through first, second and third order

of neurons to the sensory cortex in turn maintains the normal homeostasis of the body by exhibiting neuronal action. In other view, as there is kinetic motion it causes vasodilatation in the subcutaneous vessels by which the *Veerya* of the drug gets absorbed there by improves circulation by increasing blood amino acids that is increasing plasma tryptophan in turn increases neurotransmitter activation causes the secretion of melatonin through which the serotonin is secreted, thus maintains normal mechanism in the cells. As there is improved circulation there will be parallel improvement occurring in lymphatic circulation thus exhibits the defence action and removes the toxins from cells via blood. Hence maintains the Normal Homeostasis.

Probably by doing *Pada abhyanga*, which increases the intensity of a brain waves and decreases the brain cortisone and adrenaline level.

Probably *Pada abhyanga* normalises the two important neurotransmitters serotonin and Norepinephrine, which regulates a wide variety of Neuropsychological process along with sleep

Thus it induces relaxation and natural sleep, it impacts a positive effect on eyes.

CONCLUSION

As *Vayu* is found predominantly the *Sparshanendriya* can be controlled. *Indriya* is a close contact with *Manas*, hence if *Indriyas* remain healthy, mind also automatically remains healthy. *Indriyaartha* of *Chakshu* is *Rupa*. For *Rupagrahana*, *Vaayu* is responsible. *Pada Abhyanga* helps in proper function of *Vaayu*. There by *Paada Abhyanga* through its *Vaata*-ameliorating (pacifying) action is responsible for better function of *Chakshurindriya*.

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