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 Padabhanga. 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 Padabhanga. Major cause of blindness for prevalence are cataract, glaucoma, diabetic retinopathy, Age related macular degeneration, refractive errors. There by Pada 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 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 sputi (Sadyaprashamana) in second stage it gives Bala, Sthairyata of Pada, Drustiprasaada. Padabhanga 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 Abhyanga5

Kharatva - 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 - Svakvaaryakanakshamaan indriyaaniyasyasaha.

Pada Abhyanga and Marmaparipapaalana

Pada gives Ashraya for following Marmas.
Korchashira - Snaayumarma

Talahridaya - Kaalantarapranaharamarma

Kurcha -Vaikalyakaramarma

Kshiptam -Kaalantarapranaharamarma

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

Eye Disorders

Computer Vision Syndrome

It is an Indriyaatiyogajanya vyadi. 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.

Indriyaartha 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 (paciifying) 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 Drusthihrasa is explained. 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.

These Siras 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 Paadatradhaarana

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

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

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

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 Romakooopa. through these the Veerya of Abhyanga enters into the body after undergoing Paka with Bhrayaka 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.

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 side.

According to Yoga shastra

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 Noradrenalin, 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 Sparshandriya can be controlled. Indriya is a close contact with Manas, hence if Indriyas remain healthy, mind also automatically remains healthy. Indriyaarthata of Chakshu is Rupa. For Rupagrahama, Vaayu is responsible. Pada Abhyanga helps in proper function of Vaayu. There by Pada Abhyanga through its Vaata-ameliorating (pacifying) action is responsible for better function of Chakshurindriya.

ACKNOWLEDGMENT

The Presenter acknowledges the valuable inputs, support and guidance of. Dr.Swati S Deshpande, Guide and Professor and H.O.D, Dept of PG Studies in Panchakarma, SKAMCH&RC, Bangalore, Karnataka, India.

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Cite this article as:

Source of support: Nil, Conflict of interest: None Declared

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