

**Significance of Padabhyanga As A Daily Ritual****Priyanka Godara¹, Sunayana Sharma² and Anupam Pathak³**¹PGT, ²Department of Swasthavritta & Yoga, SriGanganagar College of Ayurvedic Science & Hospital, Tantia University, Rajasthan**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, Drustiprasadakara. It also prevents Grudrasi vaata, Pada sputana, Sirasnaayu sankocha.

Key Word- Ayurveda, Dinacharya, Padabhyanga, Snehana.

Corresponding Author:- Priyanka Godara , PGT, Department of Swasthavritta & Yoga, SriGanganagar College of Ayurvedic Science & Hospital, Tantia University, Rajasthan.

Received – 10/08/2021**Revised- 15/9/2021****Accepted – 16/09/2021****INTRODUCTION**

Padabhyanga is a type of bahya snehana wherein anointing of medicated sneha to the foot is done in different maneuver to get local and systemic benefit. In context of Sadvritta, as a preventive measure padabhyanga is mentioned in Charaka Samhita, Sushruta Samhita. As a part of Sarvanga abhyanga, Padabhyanga to be carried out is mentioned in Ashtanga hrudaya, Yogaratnakara. In detail

procedure of padabhyanga is not mentioned in classics. So in seven position and different maneuver padabhyanga can be done to get desired effect. Local effect of padabhyanga may be due to local absorption and sneha used for the procedure.

How to Cite this Article- Godara P., Sharma S., Pathak A., Significance Of Padabhyanga As A Daily Ritual. TUJ. Homo & Medi. Sci. 2021;4(3):12-18.

Systemic effect may be due to stimulation of disease causing area. 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

Padabhyanga – A Unique Therapy

Application of oil or any other sneha dravya on the feet followed by massage is known as padabhyanga⁵. It is a type of bahya snehana procedure. The word abhyanga is derived from ang- dhatu (to smear) and abhi- upasarga. The word pada denotes lower extremities. Therefore, padabhyanga literally means methodical smearing of sneha dravya to lower extremities especially to the sole. It should be applied in the Anuloma direction. It has

been advised as daily regimen in ayurvedic classics to promote health as it prevents individual from diseases of netra, paada gridhrasi vaata, sankocha of sira and snayu. In Brihatrayee, padabhyanga is mentioned as netra- prasadanaakara or drustiprasadanakara.

Padabhyanga - Mother of all Foot Massage

Pada is the the site of vata dosha, vitiation of which causes 80 types of nanatmaja rogas. By means of Pad-abhyanga we can get control over the vata dosha. Padabhyanga stimulates the marma (vital points) of the sole region. Kshipra, kurcha, talahridaya, kur- chashira, gulpha are the marma points in sole which are being massaged during padabhyanga procedure. These marma are the vital points of body, where prana resides. Padabhyanga itself restores prana by stimu- lating marma.

Importance of Abhyanga⁴

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)

- Tvakdaardiyakara (improves skin tone)
- Kleshasahatvakara (improves mental stability)

Importance of Pada Abhyanga⁵

- **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** – Svakaaryakaran akshamaan indriyaaniyasasaha.
- **Pada Abhyanga and Marmaparipaalana**
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.

Duration

900 matrakala is the time mentioned for abhyanga by Acharya Sushruta⁶, which comes approximately 5 mins. So in each maneuver 5 mins abhyanga can be performed to get desired effect. When padabhyanga carried out as a part of sarvanga abhyanga time can be reduced according to the need. Time for oil to reach in different Dhatus

1. 300 Matrakala – Sneha enters Romkupa
2. 400 Matrakala – Sneha enters Twak
3. 500 Matrakala - Sneha enters Rakt
4. 600 Matrakala - Sneha enters Masa
5. 700 Matrakala - Sneha enters Meda
6. 800 Matrakala - Sneha enters Asthi
7. 900 Matrakala - Sneha enters Majja

YOGYA KALA⁷

Abhyanga is Contra-indicated after food, but it is generally for sarvanga abhyanga. So when exclusively padabhyanga is done, then it can be followed anytime of the day. In specific disease like anxiety, stress, insomnia padabhyanga done at night hours has good effect.

Taila Yog For Padabhyanga⁸ - When padabhyanga is carried out as dinacharya,

selection of taila according to prakruti can be made

1. **Vata pradhana Prakruti** -
Himasagara taila
2. **Pitta pradhana Prakruti** -
Chandanadi taila, Ksheerabala taila
3. **Kapha pradhana Prakruti** -
Triphaladya taila

Meanwhile, when it is performed for disease, selection of taila according to disease can be made.

1. Crack foot/ vaipadika-
Vaipadikahara taila, Madhuchista taila
2. Eczema- Marichadi taila
3. Fungal infection- Chakramarda taila
4. Peripheral vascular disease-
Pinda taila
5. Degenerative joint disease-
Ksheerabala taila, Ashwagandha balalakshadi taila
6. Calcaneal spur- Vishagarbha taila, karpooradi taila

If any of the oil not available, then Murchita tila taila can be used.

Contra indication for Padabhyanga⁷

1. Fever, Cold, Flue, Indigestion
2. Toxin induced trauma, lymphatic infection
3. Acute trauma to foot.
4. Abnormal skin condition.

The Procedure- Padabhyanga

Morning time in an empty stomach before bath is ideal time of Padabhyanga for routine practice in healthy person. The client is asked to lie down on ab- hyanga table. Oil for application is heated in boiled water approximately up to 400C. This warm oil is to be smeared to the feet both in its planter and dorsal aspects up to the ankle. Following this, massage should be done by moving his palms in distinct directions. The whole procedure is completed on around 35 minutes. After the procedure the foot is to be wash with lukewarm water and then patient is asked to take rest for at least 15 minutes.

Methods of Padabhyanga⁹

1. The Hand Techniques

In this technique stroking and rubbing are included, and through this we can generate better cardiovascular circulation in the foot, this friction also stimulates the flow of energy directing it in the intended way. For this techniques sesamum oil is commonly used.

2. The Marma Therapy

This is a name given to the massage and reflexology techniques done on foot through themarma. Marmas explained in Ayurveda, total no. of marmas are 107. Marma therapy is the theory of Marmavijgnana, and it is the origin of acupressure, acupuncture and reflexology treatments. That means when

we conducting acupressure, acupuncture and reflexology therapies on the patients, we are only dealing with the marmas and trying to soothe them thereby re-establishing the free flow of energy in all the energy channels of the body. Marma therapy is also said to detoxify and rejuvenate our system. Through working on marma points, we can control prana, Through Prana, we can control our sensory and motor organs and eventually our entire mind-body complex, and release negative energy.

DISCUSSION

Every principle in Ayurveda is being written in sutra form. Detailed description of padabhyanga and its procedure is not available in the classics of Ayurveda. The effect of padabhyanga is mentioned in all the three texts of Brihatrayee, have commonly mentioned as dristiprasadana or netraprasadana¹⁰.

Tila taila is best option of choice, as a daily regimen of padabhyanga, Tila is Kapha-Vatahara and Chak- shushya. It is an antioxidant as it contains vitamin E. This oil is rich in minerals (copper, calcium, zinc, iron) and penetrates skin easily. This oil has alkaloids like saponin, flavonoid, tannin, phenol etc. These pharmacological components make tila taila as good option for eye-health.

Probable mode of action as Chakshushya :

- In nadi vigyana, nadi darpana it has been quoted that there are 10 nadi in head among which 2 are related to eyes.¹¹
- Gandhari- surrounds Ida nadi, which extends from paada and ends in left eye. Hastijihwa- surrounds Pingala nadi, which extends from paada and ends in right eye.
- Acharya vagbhata also mentioned, 2 siras situated in the centre of foot which is connected to the eyes.¹² During padabhyanga, these nadi's are stimulated and leading to chakshusya effect.

Probable mode of action in anidra

Abhyanga → locally lymphatic drainage increased → lymph contains aminoacid like tryptophan which increase by abhyanga

↓

As level of tryptophan increases in plasma, it accumulates and stimulates pineal gland

↓

Secretion of melatonin and serotonin

↓

Melatonin- sedation and pleasant feeling Serotonin – induce sleep and also helps to control mood of person

Probable mode of action in gridhrasi / sciatic pain :

Gridhrasi, is a condition where pain starts from low back which radiates to buttocks, thigh, leg upto foot, which simulates with the sciatica- pain along sciatic nerve course.

Sciatic nerve originates in the lowback from lumbar spine, passes underneath the gluteal muscles, runs down the leg and ends in the heel of the foot. There is a sciatic reflex area on the feet which is a band that runs horizontally across the middle of the heel where the sciatic nerve ends¹³.

Padabhyanga done at the sciatic reflex area may help in preventing sciatica also pain management in sciatica.

CONCLUSION

Padabhyanga is an important upakrama explained in Dinacharya. padabhyanga as a part of dinacharya and also in vyadhita condition is beneficial. Based on the prakruti of patient, dosha involved in vyadhi medications and duration of procedure can be varied to get desired effect. Thus padabhyanga rather practising only as a part of sarvanga abhyanga, need to be practised as a individual procedure for the prevention of disease and promotion of health. Various clinical studies can be conducted in cases

like insomnia, sciatica, eye disorders to see the efficacy and to understand the mode of action of padabhyanga.

It is easy, quickest and inexpensive procedure which make people healthier and happier, oil which is used for abhyanga is Til Tail (sesamum oil) which is easily available and it has Chakshushya effect, cost of Til tail is also low, eventhough it is a small procedure the benefits of this procedure is broad spectrum i.e, from locally to systemic effect.

REFERENCES

1. Susruta Samhita, Nibandha Samgraha tika of Dalhana and Nyaya Chandrika tika of Gayadasa, Chaukhamba Surbharati Prakashan Varanasi, edition – 2010 Chikitsa sthana 24 Chapter, Verse 34, pp -824, pg – 488.
2. 2. Vagbhata, Astanga Hrudaya with commentaries of Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri, edited by Pt.Bhishagacharya Harishastri Paradakara Vaidya, Chaukhamba Krishnadas Academy; Varanasi, Reprinted-2006, sutrasthana- 2 chapter, Verse-8, pp - 534, pg -26
3. Agnivesha, Charaka Samhita, Revised by Charaka and Drdhabala, Ayurveda Dipika Commentry of Chakrapani Datta, Edited by Vaidya Jadavji Trikamji Acharya, Chowkhamba

- Krishnadas Academy Varanasi, Reprint-2010, sutrastana, Chapter-5, Verse-90-91, pp-738, pg-42
4. 4. Vagbhata, Astanga Hrudaya with commentaries of Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri, edited by Pt. Bhashagacharya Harishastri Paradakara Vaidya, Chaukhamba Krishnadas Academy; Varanasi, Reprinted-2006, sutrasthana-2 chapter, Verse-8, pp - 534, pg -26
 5. Agnivesha, Charaka Samhita, Revised by Charaka and Drdhabala, Ayurveda Dipika Commentry of Chakrapani Datta, Edited by Vaidya Jadavji Trikamji Acharya, Chowkhamba Krishnadas Academy Varanasi, Reprint-2010, sutrastana, Chapter-5, Verse-90-91, pp-738, pg-42
 6. Sushruta, Sushruta samhita, Chikitsasthana, Anagata abhada pratisheda adhyaya 24/30, Nibandha sangraha commentary by Dalhanacharya and Nyayachandrika panjika by Gayadasacharya on Nidana sthana, edited by Vaidya jadavji Trikamji Acharya and Narayanarama Acharya, Kavyatirtha, Varanasi : Chaukhamba Sura Bharati; reprint 2003, pp 824, pg-396
 7. Agnivesha, Charaka Samhita, Revised by Charaka and Drdhabala, Ayurveda Dipika Commentry of Chakrapani Datta, Edited by Vaidya Jadavji Trikamji Acharya, Chowkhamba Krishnadas Academy Varanasi, Reprint-2010, sutrastana, Chapter-5, Verse-90-91, pp-738, pg-42
 8. .Srinivasa Acharya, forworded by R.H.Singh, Padabhyanga, Panchakarma illustrated, Delhi, Chaukhamba Sanskrit Pratishthan; reprint 2015, pp-459, pg-125-131.
 9. [https:// the indianspot.com](https://theindianspot.com) >Ayurvedic.
 10. Agnivesha, Charak Samhita, Vidyotini, Sastri K, Chaturveda G. Edfitors, Sutrasthan-5 chapter, 11th shloka.
 11. Vagbhata, Ashtanga hridaya, utara sthana, Sarva akshiroga pratisheda adhyaya 16/66, Sarvanga sundaram commentary by Arunadatta and Ayurveda rasayana by Hemadri, Varanasi : Chaukhamba Krishnadas academy; reprint 2000, pp-956, pg-834.
 12. Nadi darpana, reprint edition Trivandrum, prabhu publications:1994 pg-26.
 13. www.tampareflexology.com – Reflexology for sciatic nerve.