

International Journal of Research in AYUSH and Pharmaceutical Sciences

Review Article

A CRITICAL REVIEW OF AALOCHAK PITTA WITH SPECIAL REFERENCE TO PADABHYANGA

Nikita V Bhagwatkar^{1*}, Suwarna D Vyas², Sunil G Topare³

*¹PG Scholar, ²Assistant Professor, ³Professor and HOD, Dept. of Kriya Sharir, Government Ayurved College, Nagpur, Maharashtra, India.

ARTICLE INFO

Article history:

Received: 27-01-2024

Accepted: 11-02-2024

Published: 11-03-2024

Keywords:

Aalochak Pitta,
Padabhyanga,
Drishtiprasadak,
Chakshushya,
Vision.

ABSTRACT


Doshas are Sort to be specific *Vata*, *Pitta* and *Kapha*. *Sushruta* called it as *Tristhuna* (like house depends on points of support (*Sthuna*)) Similar way body depends on this *Tristhuna*. *Pitta* addresses energy intensity or fire in body and also performs activities like fire in body. *Pitta* has *Agni Mahabhuta* and *Pitta* in body which is situated in the structure of *Agni* is liable for assimilation and digestion of ingested food. *Aalochak Pitta* helps in great vision and it implies the *Pitta* which is answerable to the vision. *Drishti* or vision is seat of *Aalochak Pitta*. *Drishti* implies vision which empowers us to see things around us. There are two types of *Aalochak Pitta* they are *Chakshu Vaisheshik Aalochak Pitta* and *Budhhi Vaisheshik Aalochak Pitta*. *Padabhyanga* is the name for massaging and applying oil to the feet. *Padabhyanga* (foot massage) is one of the parts of *Dinacharya*. According to *Charak* and *Vagbhat Padabhyanga* is *Drishtiprasadak* and According to *Sushruta* it is *Chakshushya*. *Padabhyanga* can be done with *Ghrita* and *Taila*. The reflexology point of eye are situated on under sides of second and third toes of foot this maintain the eye health. *Padabhyanga* might be nourishing or stimulation effect on eyes and improving function of eyes. *Ashtang Hridaya* identifies 4 major nerves in feet that connect to eyes. These nerves in maintaining good eyesight and relieve eyestrain when subjected to soothing therapies like *Padabhyanga*. Hence the therapy on *Pada* effects on *Netra*. Here is an attempt to study the effect of *Padabhyanga* on *Aalochak Pitta*.

INTRODUCTION

As per Ayurveda three *Doshas* (*Vata*, *Pitta* and *Kapha*) plays vital role in governing major physiological activities of body. They are responsible for all sorts of physiological functions and their regulation. *Pitta* is reliable for production of power, inner intensity level, and visual understanding. There are five types of *Pittas* and '*Alochaka Pitta*' is one of them.

'*Alochaka Pitta*' means the *Pitta* which is responsible for vision (*Drishti*).^[1] The aim of Ayurveda is "*Swasthasya Swasthya Rakshanam Aturasya Vikar Prashamanam*".^[2]

To maintain *Swastha* Ayurveda has mentioned *Dinacharya*, *Rutucharya* etc *Padabhyanga* (foot massage) is one of the parts of *Dinacharya*. Ayurveda explains that the human body is inverted trees that is roots lie at the top (head) and the branches (upper and lower limbs) attached to the trunk (trunk of the body) are directed downwards.^[3] The trees are nurtured at their roots but the fruits are obtained always in their branches. In a similar way we can say that daily practicing

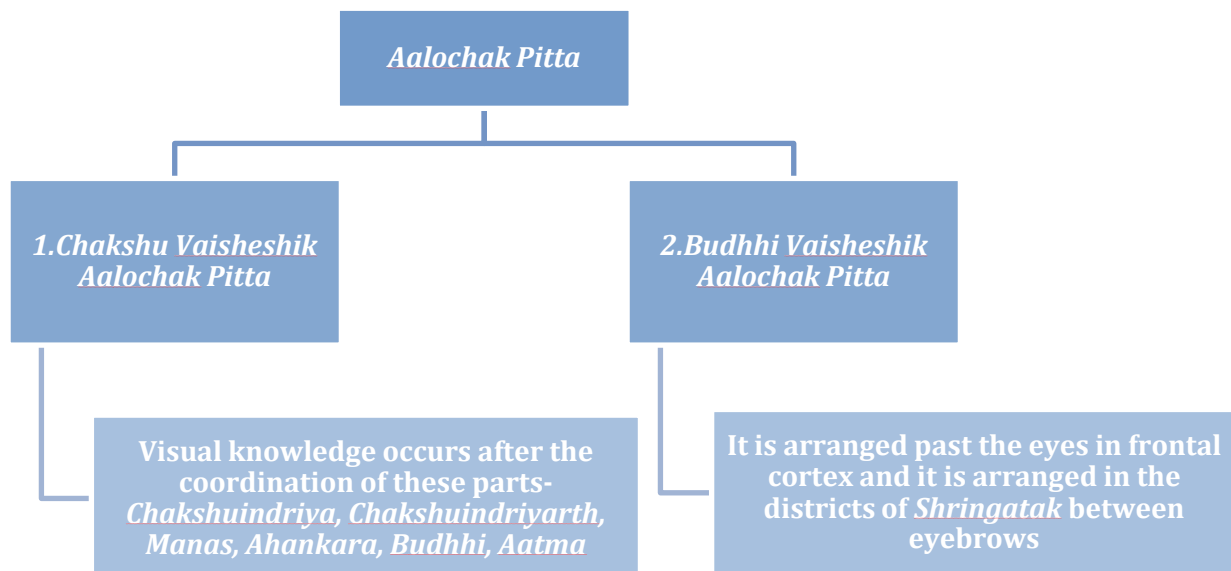
Access this article online	
Quick Response Code	
	https://doi.org/10.47070/ijraps.v8i1.156
Published by Mahadev Publications (Regd.) publication licensed under a Creative Commons Attribution-NonCommercial- ShareAlike 4.0 International (CC BY-NC-SA 4.0)	

Padabhyanga is useful for good eyesight. Ayurveda states that 11 *Marmas* (vital areas) out of 107 *Marmas* are located in each leg.^[4] Feet are important part in our body as it contains many nerve endings hence *Padabhyanga* is very essential for day to day life. Due to modern lifestyle and excessive use of computer, TV, mobile screen worsens visual acuity. Normally, vision gets diminishes with increasing age of human being but nowadays vision acuity is getting worsen mostly in high school going students due to long hours use of digital screen. According to Indian studies, the prevalence of Computer Vision Syndrome is 69% in adults and 50% in children.^[5] However, rate of premature vision impairment are increasing worldwide. Therefore *Padabhyanga* is essential for maintaining the ocular health. Here is an attempt to study the effect of *Padabhyanga* on *Aalochak Pitta*.

AIM

To study the *Aalochak Pitta* with special reference to *Padabhyanga*.

Literature Review



Role of *Chakshu Vaisheshika Aalochaka Pitta* in visual perception of objects of sight

Vision is brought about by *Chakshu Vaisheshika Aalochaka Pitta* after it has been connected to the senses, the mind, and the soul. Once the soul and mind are united, the items seen with the eye are transferred to the intellect. The information from visual perception is transformed and transferred to cognition by the *Aalochaka Pitta*, also known as the vision *Pitta*.

Aalochak Pitta

Pitta addresses energy intensity or fire in body and also performs activities like fire in body. *Aalochaka Pitta* is a subtype of *Pitta* which is obligated to sight and thinking process. As per the standard that all five *Mahabhutas* are present in the body, even though the *Teja Mahabhuta* has a *Panchabhautic* composition, *Pitta* represents it in the body. *Aalochaka Pitta* engages us to see things, see and assess them

Pitta = *Agni Mahabhuta*^[6]

Drishti (vision) is seat of *Aalochak Pitta*^[7]. *Drishti* implies vision which empowers us to see things around us. *Aalochak Pitta* might be addressed by the shades of retina i.e., rhodopsin, iodopsin and melanin.^[8] *Aalochak Pitta* in eyes is known as *Aalochakagni*. *Aalochakagni* is responsible for vision^[9]. According to Chakrapani *Aalochak Pitta* is responsible for *Darshan* and *Adarshan* in *Prakruta* and *Vikruta* condition respectively.

Aacharya Bhel has explained two types of *Aalochak Pitta*. They are as follows: ^[10]

This intelligence determines whether or not the information is acceptable. The *Aalochaka Pitta*, which is housed in the *Chakshurindriya*, or the organ of vision, enters the act when the intellect chooses to accept the perception and gives us unique knowledge about the form, structure, colour, and distinguishing characteristics of the object that we are seeing. This piece of *Aalochaka Pitta* will undoubtedly eye for instance actual eye. Visual knowledge occurs after the coordination of these parts.

Thus, the *Pitta* that is limited to the eye's perception aids in obtaining a fractional understanding of the many features of an object that is observed. Additionally, this *pitta* aids in the person's ability to distinguish between, remember, and express the knowledge acquired through vision. a) *Chakshuindriya*– Organ of perception. All components of eye involve in perceiving image this involve both structural and functional component of eye. b) *Chakshuindriyaartha*– Objects which we see. c) *Manas*– Mind is sensory and motor entity. It discriminates between the visual objects which are beneficial or harmful. d) *Ahankara*– Egoism of an individual which claim to perceive things. e) *Buddhi*– Intellect of an individual either accepts or reject visual perception. f) *Aatma*– Soul after being associated with mind will experience the perception.^[11]

Padabhyanga

Pada- foot *Abhyanga* – massage (massage using medicated oils)

One of the several techniques used by *Dinacharya* is *Padabhyanga*.

Padabhyanga is the name for massaging and applying oil to the feet. The process is quite straightforward, needs very little time or equipment, can be completed without help, and has little potential of complications. We can control over the *Vatadosha* by using *Padabhyanga*. The sole region's *Marma* (vital points) are stimulated by *Padabhyanga*. The solitary *Marma* points that are massaged during the *Padabhyanga* technique. By stimulating *Marma*, *Padabhyanga* alone restores *Prana*.^[12]

According to *Charak* and *Vagbhat Drishtiprasadak*.^[13] According to *Sushruta - Chakshushya*. *Padabhyanga* can be done with *Ghrita* and *Taila*. The reflexology point of eye are situated on under sides of second and third toes of foot this maintain the eye health. *Padabhyanga* maintaining good eyesight and relieve eyestrain when Subjected to soothing therapies like *Padabhyanga*.

Importance of Padabhyanga in ocular health

It gives good and accurate vision. It also helps in maintaining and improving good eyesight. Eye reflexology points are located on undersides of second and third toes. That is 'U' shaped area below the toe pads. Energy

meridians in the body cross over each other at the neck, the reflex point for left eye is on the right foot and the reflex point of right eye is on left foot. To massage these reflex points of toe, use your thumbs to press and rub the U-shaped area in up and down motion. Combination where reflexology is incorporated with the ancient *Padabhyanga* procedure is often called as 'Ayurvedic Reflexology'. The combination forms an effective combination towards ocular health.^[14]



Applicability of Padabhyanga

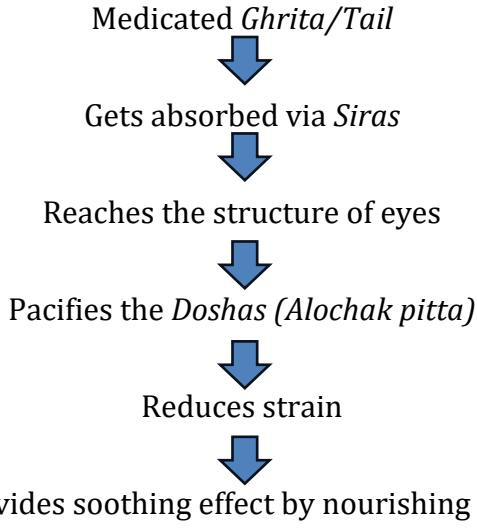
Many studies on *Padabhyanga* states that *Padabhyanga* is *Chakshushya*. In *Padabhyanga* the absorbed *Taila*, through *Rasa* (serum) in the skin and blood in the *Siras* gives nourishment to the eyes. Studies have shown that for the glaucoma patients after the 5 minute daily foot massage the IOP significantly decreased up to 10%. Regular practicing of *Padabhyanga* is very beneficial for reducing eye strain.^[15] By *Padabhyanga* there might be nourishing or stimulation effect on eyes through the interpretative (association) areas of feet and eyes as both meet at wernicke's area and improving function of eyes.

DISCUSSION

Brihatrayee texts discuss the influence of *Padabhyanga*, which is also referred to as either *Dristiprasadana*. *Pada* and *Netra* both have origin *Vaikarik & Rajas Ahankar*. Both develop at

same month in intrauterine life. Hence the therapy on *Pada* effects on *Netra* because of same origin.

Mode of action-



Tila Taila Padabhyanga On Eye Strain

A clinical study of the effect of *Tila Taila Padabhyanga* on eye strain' study was done and it states that regular practicing *Tila Taila Padabhyanga* is very beneficial for reducing eye strain. Overuse or improper use of eyes was the common causative factor for eye strain among all the patients. The *Nityabhyasa* (daily practice) of *Padabhyanga* prior to onset of Eye strain may prevent or postpone its symptoms.^[16]

'Clinical Study on Efficacy of *Goghrita Padabhyanga* as an *Upkrama* in *Dincharya* in Computer Vision Syndrome w.s.r. to Ophthalmic Hygiene.' Study was done and it states that In Ayurvedic text it is elaborated as most of the ophthalmic problems are a result of vitiated *Pitta* and *Vata Dosha*. According to properties of *Goghrita*, we can consider the following action – The drug *Goghrita* contains mainly *Madhur Rasa*, *Shit Virya* and *Madhur Vipaka* due to which the vitiated *Pitta* and *Vata* is reduced. *Goghrita* has best *Pittaghnya* properties in all the *Snehan Dravya* which helps in reducing *Pitta* and *Vata Doshas*. It keeps good balance of vitiated *Tridoshas*.^[17]

Padabhyanga helps in proper function of *Vayu*. *Padabhyanga* through its pacifying action is responsible for better function of *Chakshurindriya*. *Padabhyanga* helps in proper function of *Alochaka Pitta*. According to *Acharya Charak*, *Vayu* is predominant in the

Sparshanendriya, or tactile sensory organ, which is embedded in the skin. The *Abhyanga* is extremely helpful for skin because it regulates *Vata*. Since *Indriyas* and the mind are closely related, a healthy *Indriya* will inevitably result in a healthy mind. This will improve *Chakshubuddhi's* correct perception.

CONCLUSION

Acharya Vagbhata states that two *Siras* that are directly related to both *Netras* are located in the centre of the feet.^[18] These sages relay the effectiveness of medication given topically as *Padabhyanga*. *Padabhyanga* is an essential *Upakrama* explained in *Dinacharya*. By the studies mentioned above we can conclude that *Padabhyanga* can be done with *Tail* and *Ghrita*, where *Ghrita* is mainly use as *Pittaghna*. *Padabhyanga* has *Chakshuprasadana* action by enhancing circulation of the eyes, according to *Acharya Dalhan's* commentary on the *Sushrut Shamhita*. *Padabhyanga* as a part of *Dinacharya* and also in *Vyadhi* condition is beneficial. Thus, it can be conclude that *Padabhyanga* to the *Pada* region will benefit *Chakshurindriya*. Hence we can conclude that *Paadabhyanga* is *Drishtiprasadak*.

REFERENCES

1. V.Pandeya, Ayurvediya Kriya Sharir, Chaukhamba surbharati prakashan, Delhi 2022, p no. 132
2. Tripathi B, Charak Samhita Vol II, Chaukhamba surbharati prakashan, Varanasi, 2021 matra shitiya adhaya cha. Su 30/26
3. Tripathi B, Ashtang hridayam, chaukhamba Sanskrit pratisthan, Delhi, reprint 2019, doshabhediyaa.hri. u. 24/58
4. Sharma A, Sushrut Samhita of Sushruta, Chaukhamba surbharti Prakashan Varanasi; 2019 vol 1 Marma nirdesha shariram adhyay su. Sha. 6/24
5. Jinoop.P, C.S. Kannadas, Dhanisha. B.K. Effect of an Ayurvedic Management in Computer Vision Syndrome. International Journal of Ayurveda and Pharma Research. 2023;11(6):1-8. <https://doi.org/10.47070/ijapr.v11i6.2796>
6. Sharma A, Sushrut Samhita of Sushruta, Chaukhamba surbharti Prakashan Varanasi;

- 2019 vol 1 rasavishesh vidhnyaninyam adhyay su. Sha. 42/5
7. Tripathi B, Ashtanghridayam, chaukhamba Sanskrit pratisthan, Delhi, reprint 2019, doshabhedhiya aa.hri. su. 12/14
 8. V.Pandeya, Ayurvediya Kriya Sharir, Chaukhamba surbharati prakashan, Delhi 2022, p no. 134
 9. Sharma A, Sushrut Samhita of Sushruta, Chaukhamba surbharti Prakashan Varanasi; 2019 vol 1 vranaprashana adhayay Sutrasthan 21/10
 10. V.Pandeya, Ayurvediya Kriya Sharir, Chaukhamba surbharati prakashan, Delhi 2022, p no. 133
 11. Ramesh Kumar, Rajesh Kumar Sharma, Dinesh Chandra Sharma. The Physiological Study on the Alochak Pitta - A Review Article. wjpmr, 2022, 8(11), 104-107.
 12. Sarmah Jyoti Manab et al: A Conceptual Study On Dristiprasadana Effect of Padabhyanga. International Ayurvedic Medical Journal {online} 2019 {cited September,2019} Available from: <http://www.iamj.in/posts/images/upload/1572.1575.pdf>
 13. Tripathi B, Ashtanghridayam, chaukhamba Sanskrit pratisthan, Delhi, reprint 2019, dincharya aa.hri. su. 2/8
 14. Sushma Yadav, ChandanaVirkar. Benefits of Padabhyangain maintaining ocular health w.s.r. to Marmatherapy. Ayurlog: National Journal of Research in Ayurved Science-2018; (6)(5): 1-4.
 15. Dillan Patel, Jeffrey D Henderer, Preston Kung, Devin Cohen, Andrew Krane, Daohai Yu. The Effect of Foot Reflexology on Intraocular Pressure in Ocular Hypertension and Primary Open-Angle Glaucoma Patients. Investigative Ophthalmology & Visual Science June 2021, Vol.62, 2563
 16. Joshi Nitesh R., Ujwale Ramesh S. A clinical study of the effect of Tila taila padabhyanga on eye strain. Int. J. Res. Ayurveda Pharm. Mar-Apr 2016;7(2):29-35. <http://dx.doi.org/10.7897/2277-4343.07250>
 17. Dr. Amol Shirbhate, Dr. Dipali Nijwante, Dr. Mitesh singh Chauhan, Dr. Kundan Meshram, "clinical study on efficacy of goghruata padabhyanga as an upkrama in dincharya in computer vision syndrome w.s.r. to ophthalmic hygiene.", IJRAR - International Journal of Research and Analytical Reviews (IJRAR), Volume.7, Issue 1, Page No pp.919-930, March 2020,
 18. Tripathi B, Ashtanghridayam, chaukhamba Sanskrit pratisthan, Delhi, reprint 2019, sarvaakshirogpratishedha aa.hri. u. 16/65

Cite this article as:

Nikita V Bhagwatkar, Suwarna D Vyas, Sunil G Topare. A critical Review of Aalochak pitta wsr to Padabhyanga. International Journal of Research in AYUSH and Pharmaceutical Sciences, 2024;8(1):1-5.

<https://doi.org/10.47070/ijraps.v8i1.156>

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

***Address for correspondence**

Dr. Nikita V Bhagwatkar

PG Scholar,

Dept. of Kriya Sharir,

Government Ayurved College,

Nagpur, Maharashtra, India.

Email:

nikitabhagwatkar666@gmail.com

Disclaimer: IJRAPS is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAPS cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of IJRAPS editor or editorial board members.