

REVIEW ARTICLE

Netra Putpaka Kriya Kalpa: An Ayurvedic Perspective on Ocular Treatment

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ABSTRACT

Introduction: The *Ayurvedic Acharya*, in the *Samhita*, highlighted the significance of the eye as a vital organ (*Saravendranam Nayam Pradhanam*). This study focuses on the Ayurvedic approach to ocular health, with an emphasis on the *Kriyakalpa* therapy for *Netra Rogas*, particularly the method of *Putapaka*.

Methods: *Acharya Sushruta* advocated *Putapaka* as a key therapy for ocular conditions, integrating *Tarpana* and *Putapaka Rasa* in a unique manner. The method, described as considerably altered, is recommended for *kapha*-dominant conditions but adaptable for *vata* and *pitta* imbalances. This article explores the *Netra Putpaka Kriyakalpa*, drawing insights from *Ayurvedic* texts for its detailed description.

Results: *Netra Putpaka* emerges as a crucial therapeutic approach for eye diseases, emphasizing its efficacy in *Ayurvedic* ocular care. Despite being time-consuming and less commonly practiced by *Shalakya* professionals, its importance in treating various ocular conditions is underscored.

Discussion: This article aims to bridge the gap between traditional *Ayurvedic* knowledge and contemporary scientific understanding. By sharing efficient methods for preparing *Putapaka Rasa*, the study emphasizes the relevance of *Netra Putpaka* in ocular treatment, providing valuable insights for the wider scientific community.

Conclusion: *Netra Putpaka Kriyakalpa* stands out as a valuable *Ayurvedic* therapeutic modality for diverse eye conditions. This exploration contributes to the integration of traditional *Ayurvedic* practices into modern healthcare, promoting a holistic approach to ocular health.

1. INTRODUCTION

1.1. Netra Kriyakalpa's

Kriyakalpa literally means treatment; however, in the sense of ocular therapies, *Kriyakalpa* refers to the methods in which various medications are applied in and around the eye ball as a treatment mechanism. These procedures promote the strengthening of the eye's healthy function and help to treat illnesses. The only organ in the body that receives a separate form of treatment, such as *Kriyakalpa* as a *Bahyaparimarjan Chikitsa*, is the eye. The foundation of *Kayachikitsa* is *Panchakarma*, while the foundation of *Netrachikitsa* is *Netra Kriyakalpas*. These specific treatments are unique and carry out their

functions in various manners.^[1] In the *Shalakya tantra*, *Kriyakalpa* is the primary method of treating eye disorders. The words “*Kriya*” and “*Kalpa*,” which combine to form the term “*Kriyakalpa*,” are two unique and different words. *Kriya* denotes treatment techniques, whereas *Kalpa* denotes a particular drug or formulation. The types of *Kriyakalpa* are mentioned in Table 1. The types of *Putapaka* are depicted in Table 2.

2. MATERIALS AND METHODS

Topical administration of extracts derived from plant medicines, animal tissues, mineral drugs, and lipids is done by heating their admixture (paste) in a closed chamber. As in *Tarpana*, this extract is kept on the eyes.

Pippalyadi Putapaka-retinitis pigmentosa (Sleshmavidagdha Dristi).

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Krushnadi Putapaka-lekhana (scraping properties)-corneal opacity.^[5]

The *Putapaka* technique and indications are similar to Tarpana. However, there are differences in the components, formulation, and duration of the medication. The ingredients utilized to create the medicine (swarasa) using Putapaka vidhi are two pala, Masa (about 100 g), one pala dravya (about 50 g), and eight pala drava (about 400 mL).^[6] Putapaka should be performed in the case of the mentioned disorders since, similar to how the body becomes exhausted after Snehana therapy, the eyes become fatigued after Tarpana therapy.

2.1. Indications: Table 3^[7,8]

The indications are identical to Tarpana. According to *Acharya Sushruta* and *Acharya Vagbhata* are as mentioned in Table 3.

2.2. Contraindication

- During foggy days.
- During extremely hot or cold weather.
- When feeling anxious or worried.
- When experiencing acute discomfort.
- When experiencing eye fatigue.
- When experiencing ocular problems.
- When experiencing any kind of inflammation in the eyes.

2.3. Hina and Atiyoga Chikitsa

Anjana, *Aschyotana*, and *Swedana* (based on vitiated Doshas).^[10] The Lakshana of Samyak Yoga, Hina Yoga and Atiyoga are depicted in Table 4.

2.4. Classical Method for Preparation of *Putapakarasa*

Fresh animal meat and herbs (each the size of a *bilva* fruit) were crushed, made into a paste with *dravadravya* (such as milk, *ghrita*, and *kashaya*), wrapped in medicinal leaves (*Arka/Erananda/vata/kamalini*), and heated over dried cow dung or *Dhava* wood. After reaching a red-hot temperature, the medicinal ball was cooled, mud removed, juice extracted, and filtered, and it was now ready for use.^[3]

Post-*tarpana*, *Putapaka* minimizes side effects and independently treats chronic inflammations, eye irritations, and ulcers. The heat during *Putapaka* enhances medicine efficacy by reaching inner eye layers, maintaining contact with the epithelium, and transferring essential elements. Medicinal action clears eye channels, boosts circulation, stimulates cells, and eliminates dirt and dead cells.

2.5. Advantage of *Putapaka*

The medications avoid systemic metabolism by acting directly on the tissues of the eyes. Monitoring contact time improves efficacy and facilitates high-bioavailability medication delivery to the target tissue.^[1]

3. DISCUSSION

In the modern era, lifestyle disorders often result from smoking, drug and alcohol misuse, inactivity, and unhealthy eating patterns. They are responsible for several different ophthalmological problems such as diabetic retinopathy, glaucoma, age-related macular degeneration, cataract, retinal vein occlusion disease, and dry eye. The only local treatments available for Morden medication are eye drops and eye ointments. Most of the eye drops contain preservatives that can cause redness, irritation, dryness, and corneal haziness. To avoid all

such problems and side effects and get more effective results for the eyes, *Kriyakalpas* are the primary source of treatment in *Ayurveda*. Any pharmacotherapeutic's primary goal is to achieve an effective concentration at the site of action for sufficient time to cause a reaction. This is to achieve the desired concentration and efficacy. Various formulations of *Putapaka Rasa* can be used based on patient needs. *Putapaka* is essential to aid the absorption of *Grita* (Ghee) after *Tarpana*. Therapeutic concentration in the process depends on drug concentration, tissue contact time, molecular weight, drug absorption, and bioavailability.

4. CONCLUSION

Ensure the protection of your vision, recognizing the eyes as the most crucial and noble sense organ in the human body. Preserve it throughout your lifetime through sincere efforts. As we understand, prevention is superior to cure. *Putapaka* holds a significant position among all *Kriyakalpas*, serving as an immensely effective and valuable procedure. It operates on the principle of *Bahya Snehana*, rejuvenating and relieving ocular stress and allowing the eyes to function more efficiently. To contribute to the preservation of *Putapaka*, it is imperative for all *Shalakya* professionals to regularly practice this beneficial procedure.

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6. AUTHORS' CONTRIBUTIONS

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This study not required ethical clearance as it is review study.

9. CONFLICTS OF INTEREST

Nil.

10. DATA AVAILABILITY

This is an original manuscript and all data are available for only review purposes from principal investigators.

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Table 1: Types^[2-4]

Name of acharyas	Types	Name
According to Charak ^[2]	3	Aschyotana, Anjana vidalaka
According to Sushruta ^[3]	5	Seka, Tarpana, Putapaka, Aschyotana, Anjana
According to Vagbhata	6	Seka, Aschyotana, Bidalaka, Anjana, Tarpana, Putapaka
According to Sharangadara ^[4]	7	Seka, Tarpana, Putapaka, Aschyotana, Anjana, Pindi, Vidalaka

Table 2: Types (Acc to action of the drugs used)

Types	drugs	Indications (dosha)	Duration	Matrakala
Acc. to Sushruta	3 types	Snehana, Lekhana, Ropana		
According to Vagbhata	3 types	Snehana, Lekhana, Prasadana		
Snehana	Anupa Mamsa, Vasa, Majja, Meda, and Madhura Ausadha	Vata pradhana Disorders	1 day	100
Lekhana	Jangala mamsa, trikatu, lauha, tamra, shankha, praval, saindhava, etc.	Kapha pradhana disorders	2 days	200
Ropana	Jangala mamsa, madhu, ghrita, tikta dravyas, etc.	Pitta-Rakta Pradhana diseases	3 days	300
Prasadana	Madhura dravya, mrig pakshi yakrita, maja, vasa, stanya sadhita ghrita, etc.	In weakness of eyes, Vata, pitta and Rakta Disorders, For healthy persons	3 days	300

Table 3: Indication and contraindication: Identical to Tarpana

(acc Acharya sushruta) ^[3]	(Acc. Acharya Vagbhata) ^[4]
<ul style="list-style-type: none"> • When a patient perceives Tama in front of their eyes • Netra Vishushkata • Daruna Netra • Sheerna Pakshma • Kathina Vartma • Stabdha Netrata • Avila Netrata • Deviated eyeball or squint • Vata Pitta predominant diseases 	<ul style="list-style-type: none"> • Kricchronmilana • Siraharsha • Sirotpata • Tama • Arjuna • Syanda • Adhimantha • Anyatovat • Vataparyaya • Avrana Shukra • Naktandhya

Table 4: Samyaka, Atiyoga, and Hinayoga Lakshana^[9]

Samyaka lakshana same as tarpana ^[6]	Atiyoga lakshana	Hinayoga lakshana
<ul style="list-style-type: none"> • Sukhaswapana: good (sound) sleep • Avbodhatva: blissful awakening • Vaishadhya: Clearness of the eyes • Varnapatava: Discernment of individual colors • Nivriti: feeling of comfort • Vyadhidhvansa: Cure of the Disease • Kriya laghava: ease in closing and opening the eyes • Prakash kshamatva: ability to withstand bright light 	<ul style="list-style-type: none"> • Pain • Oedema, • Nodular swelling, • Timira, • Muddy eyes, • Foreign body sensations • Throbbing sensations, etc. 	<ul style="list-style-type: none"> • Inflammation, • Excessive lacrimation • Recurrence of symptoms and aggravation of Doshas.