



ISSN 2456-3110

Vol 4 • Issue 2

Mar-Apr 2019

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS



Charaka
Publications

Indexed

Netra Kriya Kalpa - A Critical Review

Dr. Ankush Bhardwaj

Associate Professor, Department of Shalaky Tantra, Jammu Institute Of Ayurveda & Research, Nardani, Raipur (Bantalab), Jammu, INDIA.

ABSTRACT

Ayurveda is a science of life. It is not only a system of medicine in the sense of curing disease. It is also a way of life that teaches us how to maintain and protect health. *Shalaky Tantra* is a branch of *Ashtanga Ayurveda* which deals with study of diseases which occurs above *Urdhva Jatrugatasthana*. In this fast and advanced life we rarely pay attention to the health of the most precious organ "Eyes". Ayurveda is an integral and most ancient form of medical stream which is primarily aimed at prevention of disease & promotion of positive health. Its holistic approach towards positive life style creates its inevitable significance in the present scenario. *Kriya Kalpa* is main therapeutic process for *Netraroga* which is described in *Sushruta Samhita Uttaratantra* chapter 18, *Vagbhata* in *Sutrasthana*, *Charaka* in *Chikitsa Sthana*, *Sharangdhar Samhita Uttara* 13, *Chakradatta* chapter 76. Different types of *Kriyakalpa*, their indications, classifications, probable mode of action and its importance in *Netraroga* will be discussed in present article.

Key words: *Ayurveda, Shalaky Tantra, Netra Roga, Kriya Kalpa, Urdhva Jatrugata.*

INTRODUCTION

The branch of *Shalaky Tantra* is one among *Ashtang Ayurveda*, which specializes in the treatment of *Urdhvajatrugata* (Part of the body above clavicle and sternum manubri) *Rogas*.^[1] In *Uttaratantra* of *Sushruta Samhita*, first 19 chapters have been devoted to the prevention and cure of eye diseases, which indicates the significance of *Netrarogavigyan*. Eye disorders are much more important than any other physical disability, since the loss of vision tantamount to the obliteration of the world. Various causative factors which are mentioned by ancient *Acharyas* thousands

of years ago, are presently the most common cause for ocular disorders. In Ayurvedic *Samhitas*, the local treatment procedures for *Netra Rogas* are explained in the name of *Netra Kriyakalpa*. The word *Kriya* means therapeutic action and *Kalpa* means specific formulations. *Kriyakalpa* is a *Bahiparimarjana Chikitsa* and has several advantages over oral administration. The theoretical review of the *Kriyakalpa* is explained as follows;

According to *Charaka* – there are 3 types

1. *Vidalaka*
2. *Aschyotna*
3. *Anjana*

According to *Sushruta* there are 5 types,^[2]

1. *Tarpana*
2. *Putapaka*
3. *Seka*
4. *Aschyotna*
5. *Anjana*

According to *Sharangdhara* there are 7 types

1. *Seka*

Address for correspondence:

Dr. Ankush Bhardwaj

Associate Professor, Department of Shalaky Tantra, Jammu Institute Of Ayurveda & Research, Nardani, Raipur (Bantalab), Jammu, INDIA.

E-mail: ankush.bhardwaj84@gmail.com

Submission Date: 15/03/2019 Accepted Date: 23/04/2019

Access this article online

Quick Response Code



Website: www.jaims.in

DOI: 10.21760/jaims.4.2.24

2. *Aschyotna*
3. *Pindi*
4. *Vidalaka*
5. *Tarpana*
6. *Putapaka*
7. *Anjana*

Kriyakalpa Room

Kriyakalpa Room should have proper ventilation, but devoid of excessively blowing wind, sun rays or dust.^[3] There should be curtains (*Javanika*) of dark colours like blue or yellow.^[4] It should be equipped with materials and medicaments for treatment and to manage complications (like *Mithyayoga*, *Atiyoga* or *Hinayoga*)

PREFERRED TIME

For *Tarpana* and *Putapaka*

Morning and evening are generally suitable.

For *Aschyotana* and *Seka*

Based on vitiated *Dosha*, done as follows:

1. *Kaphaja Roga* : Morning
2. *Pittaja Roga* : Noon
3. *Vataja Roga* : Evening
4. Anytime : when the pain gets aggravated

For *Anjana*

- Morning and evening

Purvakarma

- *Kriya Kalpa* should be done to the patients who have been purified both in their head (by nasal medications) and the body (by emesis, purgation and enema therapies).

Duration

- Each *Kriyakalpa* is done for a specified time. This time is measured in terms of *Matrakala*.

Mode of action

The medicines are absorbed through *Akshiksha* (the eye lid and orbit), *Sandhi* (the junctional areas), *Sira* (the blood vessels), *Sringataka Marma* (a vital point),

Ghrana (the nasal region), *Asya* (oral cavity), *Srotas* (minute channels) and reach the upper region. This absorption of medicine will expel vitiated *Doshas*.

TARPANA

Akshi Tarpana is performed during temperature seasons, both in the morning or evening. Patient is made to lay in supine position with his face upwards, in a room devoid of wind, sun and dust. A wall is made of flour of *Masa* around the eye socket (resembling a well) to a height of 2 fingers and breadth keeping the eye lids closed. *GoGhrta* or any medicated oil liquefied by hot water should be poured in to the well up to the level of tips of eye lashes. The patient should then be asked to open his eyes slowly and retain the drug.

Sneha Dharana Kala according to *Dosha Prakopa (Matrakala)*

<i>Doshabheda</i>	<i>Su.Sa.</i>	<i>As.Hr.</i>	<i>Sh.Sa.</i>	<i>Bp</i>
Healthy Eye	500	500	500	500
<i>Kapha Prakopa</i>	600	500	500	500
<i>Pitta Prakopa</i>	800	600	-	600
<i>Vata Prakopa</i>	1000	1000	1000	1000

Su.Sa. - *Susrutha Samhita*, *As.Hr.* - *Ashtanga Hrudaya*, *Sh.Sa.* - *Sharangadhara Samhita*, *Bp* - *Bhavaprakasha*.

Sneha Dharana Kala according to *Adhishthana of disease (Matrakala)*

<i>Adhishthana</i>	<i>Su.Sa.</i>	<i>As.Hr.</i>	<i>Sh.Sa.</i>	<i>Bp</i>
<i>Sandhigata</i>	300	300	500	500
<i>Vartmagata</i>	100	100	100	100
<i>Shuklagata</i>	500	500	600	
<i>Krishnagata</i>	700	700	700	700
<i>Drishtigata</i>	800/1000	800	800	800
<i>Sarvagatha</i>	1000	1000	1000	1000

Su.Sa. - *Susrutha Samhita*, *As.Hr.* - *Ashtanga Hrudaya*, *Sh.Sa.* - *Sharangadhara Samhita*, *Bp* - *Bhavaprakasha*.

Mode of action

In this process the medicated ghee is made to stand over the eye for a specific time which is in the form of suspension. So its particles do not leave the eye and contact time is more and more drugs are absorbed. It will cross corneal epithelium barrier easily due to its lipophilic property.

PUTAPAKA

The procedure of *Putapaka* is similar to *Tarpana*, but the ingredients, preparation of medicine and durations are different. It can be done after *Tarpana* or independently. Indications and contraindications of *Tarpana* are also applicable to *Putapaka*. There are 3 types of *Putapaka* mentioned in classics like *Snehana*, *Lekhana* and *Ropana*,^[5] but *Vagbhata* has mentioned *Prasadana*^[6] in the place of *Ropana*.

Retention time of *Putapaka* is

1. In *Lekhana* - 100 *Matrakala*
2. In *Snehana* - 200 *Matrakala*
3. In *Ropana Putapaka* - 300 *Matrakala*

Mode of action

Procedure is same as *Tarpana* but medicine preparation is different as *Swarasa* is extracted by *Putpaka Vidhi*. Contact time is same as *Tarpana* but absorption is more than *Tarpana* because it is a suspension of fat and water soluble contents so having both lipophilic and hydrophilic property to penetrate cornea.

PARISEKA^[7]

Pariseka is the procedure of pouring the liquid medicines slowly to open eye from a height of four *Angula* and indicated in acute conditions. There are 3 types of *Seka* mentioned in our classics like;

1. *Snehanapariseka* which is indicated in *Vatajanetraroga* and 400 *Matrakala* duration,
2. *Lekhanapariseka* indicated in *Kaphajanetraroga* and 200 *Matrakala*,
3. *Ropanapariseka* indicated in *Pitta* and *Raktajanetraroga* and 600 *Matrakala* duration

Mode of action

In this process medicine is poured on closed eye continuously from four inches height for specific time according to *Dosha*. The medicine is absorbed through the skin of eye lids. The active principle is aqueous extract so tissue contact time is very less as it get diluted with tears and drained to naso lacrimal duct.

ASCHOTANA

Instillation of few drops of medicines to the open eye from a height of two *Angula* (inches) is called as *Aschotana*.^[9] It is the first line of treatment in eye diseases and it should be done on the fourth day of disease manifestation or after *Amalaksanas* are settled down. When *Doshas* are not severely vitiated and the disease is in the early stage, it is beneficial. There are 3 types of *Aschotana* and quantity mentioned in classics like;

1. *Snehana Aschotana* - 10 drops,
2. *Lekhana* - 8 drops,
3. *Ropana* - 12 drops.

Mode of action

Same as *Pariseka*.

ANJANA

Anjana is a procedure of applying medicinal pastes or powders to the inner side of lower lid from inner canthus to outer canthus or vice versa, either by fingertip or with an applicator (*Anjana Shalaka*). *Anjana* mainly have *Lekhana* properties.

There are 3 types of *Anjana* mentioned in classics like

1. *Lekhana*,
2. *Ropana*
3. *Prasadana*
4. *Astanga Sangraha* added *Snehana* as 4th *Upakrama*.

Mode of action

Bioavailability is more due to more tissue contact time

PINDI

Pindi is the procedure of medicated paste is kept in a fresh thin cloth applied on eye. It is the modification

of *Vidalaka*. It is also called as *Avaguntana*.^[10] It is useful in the early stages of all eye diseases in general and *Abhisyanda* in particular.

Mode of action

Medicine is absorbed through skin of eye lid and due to heat of poultice local temperature is increased resulting in local vasodilatation.

VIDALAKA

Vidalaka is the application of medicated paste to the outer surface of the eye lids except at eye lashes. It is indicated in *Daha, Upadeha, Asru, Sopha, Raga, Toda, Bheda, Kandu, Gharsa*. Thickness of the paste in *Vidalaka* is similar to that of *Mukhalepa* like *Dosagna Vidalaka* is 4 *Angula*, *Vishagna* is 2 *Angula*, *Varnya* is ½ *Angula*.

Mode of action

Medicine is absorbed through skin as in *Pindi* and *Parisheka*. Mechanical effect of pressure helps in reducing IOP by vasodilatation and aqueous drainage.

DISCUSSION

Kriyakalpas are the boon to Ayurveda. *Kriyakalpa* has its own mode of action which helps in treating eye disease. The aim of *Kriyakalpa* procedures are seems to be tissue oriented where the therapeutic concentration of the drug can be achieved by concentration of drug, tissue contact time, molecular weight of drug, absorption of drug, bio-availability of drug. In *Kriyakalpa*, various drugs can be selected as per vitiated *Dosas* and types of diseases for the procedures. The procedures of medications are modulated to ensure maximum absorption of drug.

CONCLUSION

In this review article, information about *Netra Kriyakalpa* has enlightened by definition, indication, types, duration, dosage and mode of action. And it is being tried to correlate the Ayurvedic ocular therapeutics i.e. *Kriyakalpa* on the basis of modern pharmaco-therapeutics. The main aim of *Kriya Kalpa* is to get the proper response of the drug by attaining the effective concentration at the site of action for

sufficient period. In day-to-day practice all *Kriyakalpas* are found to be therapeutically effective.

REFERENCES

1. Kaviraj Ambikadutta Shastri, Sushruta Samhita, Edited with Ayurveda Tattva Sandipika, Sutrasthan 1, Shloka 10, Varanasi, Chaukhamba Publications, 2008, Page 3.
2. Sushruta, Sushruta Samhita, Kriyakalpa Adhyaya Uttarantra 18/4, Nibandhsamgrah Commentary by Shri Dalhanacharya, Edited by Vaidya Jadvi Trikamji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition, 2013;p.633
3. Sushruta, Sushruta Samhita, Kriyakalpa Adhyaya Uttarantra 18/5,6,54, Nibandhsamgrah Commentary by Shri Dalhanacharya, Edited by Vaidya Jadvi Trikamji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition, 2013;p.633.
4. Vagbhat, Astanga Sangraha, Tarpana Putapaka Vidhi Adhyaya Sutrasthan 33/2, Shashileka Commentary by Indu, Edited by Dr. Shivprasad Sharma; Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition, 2012;p.236.
5. Sushruta, Sushruta Samhita, Kriyakalpa Adhyaya Uttarantra 18/4, Nibandhsamgrah Commentary by Shri Dalhanacharya, Edited by Vaidya Jadvi Trikamji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition, 2013;p.633
6. Vagbhat, Astanga Sangraha, Tarpana Putapaka Vidhi Adhyaya Sutrasthan 33/2, Shashileka Commentary by Indu, Edited by Dr. Shivprasad Sharma; Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition, 2012;p.236.
7. Sharangdhar, Sharangdhar Samhita, Netra Prasadankarmani Adhyaya, Uttarakhanda 13/1,16,17,38,73, Adhamalla Dipika and Kashirama Gudhartha Dipika Commentary, Edited by Pandit Parashurama Shastri Vidyasagar, Chaukhambha Orientalia, Varanasi, Reprint Edition, 2016;p.379,381,384,389.
8. Sharangdhar, Sharangdhar Samhita, Netra Prasadankarmani Adhyaya Uttarakhanda 13/1,16,17,38,73, Adhamalla Dipika and Kashirama Gudhartha Dipika Commentary, Edited by Pandit Parashurama Shastri Vidyasagar, Chaukhambha Orientalia, Varanasi, Reprint Edition, 2016;p.379,381,384,389.

9. Sushruta, Sushruta Samhita, Kriyakalpa Adhyaya Uttaratantra 18/5,6,54, Nibandhsamgrah Commentary by Shri Dalhanacharya, Edited by Vaidya Jadvji Trikamji Acharya, Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition, 2013;p.633
10. Vagbhata, Astanga Hridaya, Sarvakshiroga Pratisheda Adhyaya Uttarasthana 16/5, Sarvangasundara of Arunadatta and Ayurveda Rasayana of Hemadri Commentaries, Edited by Pt. Harisadasiva Shastri Paradakara; Chaukhambha Sanskrit Sansthan, Varanasi, Reprint Edition, 2012;p.830

11. <http://www.interscience.org.uk>
12. www.jaims.in

How to cite this article: Dr. Ankush Bhardwaj. Netra Kriya Kalpa - A Critical Review . J Ayurveda Integr Med Sci 2019;2:121-125.

<http://dx.doi.org/10.21760/jaims.4.2.24>

Source of Support: Nil, **Conflict of Interest:** None declared.
