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Panchakarma in netra rogas

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Abstract

Shalakyta tantra stands as an important aspect of *Ayurveda*, focusing on *Urdhwanga rogas* describing the disorders of the upper body, particularly those affecting the *netra*-eyes, *shrotra*-ears, *nasa*-nose, *shiras*-head, *mukha*-oral cavity. *Ayurveda*, with its core philosophy of *Swastasya swastya rakshanam aturasya vikara prashamanam*, underscores the preservation of health in the healthy individual and the alleviation of the disease in the afflicted. At the core of this approach in treating the *netra rogas* are the integration of *Panchakarma*, a set of five purificatory therapies, in directing the various conditions in the diseases of *Shalakyta tantra*. These therapies, include *Poorvakarmas* like *Snehana* and *Swedana* and *Pradhanakarma* such as *Vamana*, *Virechana*, *Anuvasana Basti*, *Niruha Basti* and *Nasya*, offer a thorough management in treating the disorders related to the *netra*. This article compiles information detailing the knowledge of different *Panchakarma* therapies relevant to *netra rogas*. It emphasizes the efficacy of *Panchakarma* in addressing a spectrum of eye disorders including *Puyalasa*, *Timira*, *Kacha*, *Abhishyanda*, *Adhimantha*, *Siraharsha*, *Sirotpata*, *Vataparyaya*, and *Anyatovata* etc., In *Ayurveda*, treatment principles extend to *Shamana chikitsa* and *Shodhana chikitsa*. While *Shamana chikitsa* are a set of palliative therapies, *Shodhana chikitsa* stands out for its ability to eradicate ailments from their root and also minimizing the chances of recurrence. Thus, this article endeavors to explore the concept of *Panchakarma* in the management of different *netra rogas*, shedding light on its therapeutic potential in restoring *netra swasthya*.

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Introduction

Ayurveda has the widespread acceptance globally for its holistic approach to health and wellbeing. In core to this, *Ayurvedic* treatment has two main specialties: *Shamana chikitsa* comprising of palliative therapies and *Shodhana chikitsa* which are nothing but the detoxification therapies. *Panchakarma* procedures are the detoxification regimens aimed at cleansing the body of toxins to strength its natural immunity. With its profound importance in *Ayurveda*, *Panchakarma* is believed to enable the comprehensive elimination of disease-causing factors from the body while normalizing the *doshic* equilibrium. In human life, vision is given more importance and hence the ocular disorders hold particular significance. The pathogenesis of *netra rogas* involves the vitiated *doshas* traversing through the *siras*-blood vessels to affect various parts of the *netra* facilitate potentially leading to many different *netra rogas*. *Panchakarma* encompasses a series of preparatory (*Poorvakarma*) and primary (*Pradhanakarma*) therapies, including *Snehana*, *Swedana*, *Vamana*, *Virechana*, *Anuvasana Basti*, *Niruha Basti* and *Nasya*, which are integral in addressing ocular disorders.

Shalakyta tantra, a discipline within the *Ashtangas* of *Ayurveda*, specializes in the diagnosis and treatment of disorders of the

upper body, including those of the eyes, ears, nose, head, face, and mouth^[1]. By restoring balance to the body's sense organs, *Panchakarma* aids in the rejuvenation and detoxification process.

Panchakarma

Panchakarma represent a distinct approach, employing five specialized unique procedures to internally purify the body via the most nearest routes. This purification process stimulate the restoration of biological equilibrium, facilitating rapid rejuvenation and enhancing the therapeutic efficacy of follow up *Shamanoushadhis* - subsequent medications. Serving as a diversified therapy, *Panchakarma* has a role in promotion, prevention and cure of many diseases.

The term '*Panchakarma*' has two words: '*Pancha*' meaning five and '*Karma*' signifying action or therapy. Thus, *Panchakarma* denotes five therapeutic procedures. Its hallmark is *Bahu-Ati Kartavya*, signifying multiple and broad-spectrum actions capable of eliminating vitiated *Doshas* from the body.

The sequence of treatment follows: *Deepana*, *Pachana*, *Snehana* & *Swedana*, collectively termed as *Purvakarma*; *Pradhana Karma* includes *Vamana*, *Virechana*, *Niruha* & *Anuvasana Basti* and *Nasya*; while *Paschat Karma* encompasses *Samsarjana karma*, *Rasayanadi Karma* & *Shamana Prayoga*^[2].

Purvakarma (Preparatory Procedures)^[3]

Prior to commencing the *pradhana karma*- actual purification process, the body undergoes preparatory measures to get ready itself for the elimination of vitiated *Dosha*. The *poorva karma* includes:

1. *Deepana* which enhances the *Agni*
2. *Pachana* which aids in digestion of *Ama*
3. *Snehana* which does internal and external oleation
4. *Swedana* is sudation

Deepana ignite *Agni* and *Pachana* digest *Ama*. *Snehana*, administered daily for three to seven days, facilitates *Dosha* dislodgement and *Swedana* liquefies *Dosha*, aiding their movement from *Shaka*-extremities to *Koshṭa*-abdomen. Subsequently, a suitable *Shodhana* therapy expels the *Dosha*.

Pradhanakarma-Panchakarma (Five major purificatory therapies)^[4]

Scholars delineate the *Panchakarma* therapies as *Vamana Karma*, *Virechana Karma*, *Basti Karma*, *Nasya Karma* and *Raktamokshana Karma*.

Vamana Karma (Emesis Therapy): When excessive *Dosha* accumulation in the *Shiras* leads to various eye diseases, *Vamana karma* is recommended.

Virechana Karma (Purgation Therapy): The vitiated *Pitta* in the body can affect the eyes, leading to many *Pittaja Netra rogas*. *Virechana karma* aids in eliminating vitiated *Pitta dosha* and treating many of *pittaja netra rogas*.

Basti Karma (Enema Therapy): The primary site of *Vata* is *basti*. *Basti* therapy proves highly effective in addressing many severe *Vataja Netra rogas* and it is said to half of the treatment modality in many disorders.

Nasya Karma (Errhine Therapy): Administering medication through the nasal route expels accumulated

Dosha in the head region, benefiting numerous eye disorders.

Raktamokshana Karma (Bloodletting Therapy): Eliminating vitiated *Rakta* corrects several *Pittaja* and *Raktaja Netra rogas*.

Paschat Karma (Post-operative measures)^[5]

Following bio-purification, dietary adjustments are crucial to restore *Agni* and strengthen the body. Additionally, dietary and behavioral restrictions are advised for individual's post-*Panchakarma* to ensure optimal recovery.

Poorvakarma

Snehana and swedana: *Snehana* and *swedana* are major pre-operative procedure to be performed before *shodhana*.

Snehana

Snehana, or oleation therapy, produces oiliness in the body which includes both internal and external applications, preparing the body for detoxification (*Shodhana*) by mobilizing the *Doshas*. *Snehana* ensures the proper outcome of *Shodhana* by inducing oiliness, liquefaction, softness and moistness in the body^[6].

Abhyantara Snehana: This oleation therapy pacifies *Vata Dosha* due to its opposite *Guna*, imparting *Snigdha* (oiliness) and *Mridu* (softness) properties. It eliminates *Srotorodha* (blockages in channels) by counteracting the *Rukshata* (dryness) in *Koshṭa*, thus correcting *Mala Sanga* (obstruction)^[7].

Bahya Snehana: In treatments like *Abhyanga*, *Parisheka*, *Avagaha* and *Lepa*, the *Virya* of the drugs is absorbed through the skin and digested by *Bhrajaka Pitta*. The *taila* (oil) reaches different *Dhatus*, nourishing and treating them by penetrating *Siramukha* (veins), *Romakupa* (hair roots) and *Dhamani* (arteries). This process, enhanced by massage, improves blood circulation, relaxes muscles, and alleviates pain. The drugs, absorbed through *Romakupa* and *Dhamani*, are circulated throughout the body, nourishing *Dhatus* and balancing *Doshas*. Regular *Abhyanga* promotes healthy *Indriyas* (senses) and mind, maintaining overall health^[8, 9].

Swedana

Swedana Karma, following *Snehana*, is an essential *Purvakarma* and *Pradhana Karma* for treating numerous diseases, particularly those dominated by *Vata* and *Kapha doshas*. It softens the body and liquefies vitiated *doshas*, facilitating their expulsion through *Pradhana Karmas* like *Vamana*, *Virechana* and *Basti*. *Swedana* involves inducing perspiration through various methods, relieving stiffness, heaviness and coldness in the body^[10, 11].

Swedana, characterized by *Stambhaghna*, *Gauravaghna*, *Sheetaghna* and *Sweda Karakatva* actions, alleviates stiffness (*Stambha*), heaviness (*Gaurava*), coldness (*Sheeta*) and promotes sweating. It liquefies dense *Kapha* stuck in the *Srotas*, facilitating its movement and elimination. *Swedana* softens the channels, promoting *Vatanulomana* and increasing *Kapha* secretion. The *Ushna* and *Tikshna Gunas* penetrate *Srotas*, activating sweat glands and enhancing *Dosha* elimination through sweating. *Swedana* therapy dilates capillaries, improves circulation, increases metabolic rate and stimulates the sympathetic nervous system, resulting in *Srota Shodhana* and overall detoxification^[12].

Table 1: Vyadhi, Dravyas or Yogas

Vyadhi	Dravyas or Yogas	Reference
Vataja Abhishyanda, Vataja Adhimantha	Purana ghrita	Su.Ut.9/3-4
Kaphaja Abhishyanda, Kaphaja Adhimantha	Tiktaka ghrita	Su.Ut.11/3-4
Raktaja Abhishyanda, Raktaja Adhimantha, Sirotpata, Siraharsha In these conditions, if there is severe pain	Kaumbha sarpi	Su.Ut.12/3-5
	Mrudu sweda, Uttama matra snehapana	Su.Ut.12/8-9
Sashopha akshipaka, Asophapaka akshipaka	Snehana, Swedana	Su.Ut.12/38
Puyalasa	Upanaha sweda	Su.Ut.12/45
Praklinna vartma	Snehana, Swedana	Su.Ut.12/47
Utsangini, Bahalavartma, Kardamavartma, Shyavavartma, Vartmavabandha, Klista vartma, Pothaki, Kumbhikavartma, Vartmasharkara	Snehana, Swedana	Su.Ut.13/3-8
Bisagranti, Anjananamika, Krimigranthi, Lagana, Upanaha	Snehana, Swedana (tender leaves)	Su.Ut.14/3-4, 6, 8, 10-11
Arma, Parvanika, Sushkarshas, Vartmarbuda	Snehana, Swedana	Su.Ut.15/3-9, 23-24, 29-34, 29-33
Paksmakopa	Snehana	Su.Ut.16/3-7
Kaphaja linganasha	Snehana, Swedana	Su.Ut.17/57-68
Kukunaka	Khadiradi ghrita	A.H.Ut.9/24
Upanaha	Swedana	A.H.Ut.11/1
Puyalasa	Swedana	A.H.Ut.11/4
	Vara ghrita	A.H.Ut.11/29
Krmigranthi	Karishena sweda	A.H.Ut.11/6
Arma	Swedana	A.H.Ut.11/14
Kshatashuka	Tiktaka ghrita	A.H.Ut.11/30
Nimna shukra	Snehana	A.H.Ut.11/37
Ajakajata	Snehana	A.H.Ut.11/51
Shukra	Ghritapana	A.H.Ut.11/58
Timira	Triphala ghrita	A.H.Ut.13/11
Vataja Timira	Triphala ghrita	A.H.Ut.13/18, 62
Pittaja Timira	Jeevaniya ghrita	A.H.Ut.13/63
Ratrayndhya	Agasiptra bhrista ghrita	A.H.Ut.13/90
Sada netra rakshana	Ghritapana	A.H.Ut.13/99
Linganasha	Bahya swedana	A.H.Ut.14/16
Linganasha shastra karma chikitsa upadrava	Snehana, swedana	A.H.Ut.14/29
Sarvakshiroga	Swedana – Pottali	A.H.Ut.16/6
Vataja abhishyanda	Sarpipana	A.H.Ut-16/18

Vamana

Vamana Karma is having a prominent place among Panchakarma therapies, requiring diligent care. Charaka and Sushruta emphasize its supremacy over Virechana due to its effectiveness in eliminating aggravated Kapha from the Amashaya, preventing many Kaphaja vyadhis. Administering Vamana prevents Kaphaja Roga in healthy individuals and prevents recurrence in afflicted individuals. Administering Vamana in Vasantha Ritu prevents seasonal Kaphaja vyadhis [13, 14].

Vamana Karmukata (Mode of Action)

Vamana Karma utilizes Vamaka Dravya with Ushna, Tikshna, Sukshma, Vyavayi and Vikasi properties. These

Dravyas, upon administration, are absorbed and transported to the Hridaya due to their Virya. Their Sukshma and Vyavayi properties enable them to navigate through Dhamanis, reaching both Sthula and Sukshma Srotas, where they liquify (Vishyandayanti) and fragment (Vicchindanti) the vitiated Doshas. By the above process the Doshas will move towards the Amashaya, propelled by Udana Vayu, and then expelling them via the oral route.

Vamana Karma is not merely a gastric lavage, it's a holistic approach. The Vamana drug, after absorbing from the stomach circulates systemically. It breaks the Dosha nexus at the cellular level and brings the toxins back to the stomach for easy expulsion [15].

Table 2: Indications of Snehana and Swedana

Vyadhi	Dravyas or Yogas	Reference
Balasagrathita	Vamana	Su.Ut.11/20-22
Shushkarshas, Vartmarbuda	Vamana	Su.Ut.15/29-33
Kukunaka	Ksheerada: Kharamanjari added with either madhu and saindhava, or pippali, saindhava and madhu.	Su.Ut.19/9-12
	Ksheerannada: Vacha	
	Annada: Madanaphala	
Utsangini, Bahalavartma, Kardamavartma, Shyavavartma, Vartmavabandha, Klistha vartma, Pothaki, Kumbhikavartma, Vartmasharkara		Su.Ut.13/3-9
Vartmaroga – Pakshma sadana	Vamana	A.H.Ut.9/19
Kukunaka	Saptalarasa siddha aajya	A.H.Ut.9/31
Timira, akshishula	Contraindicated	Cha.Sam.Si-2/8

Virechana

Virechana is an extensively used purifying procedure for *Paittika* diseases due to its effortless and effectiveness in eliminating morbid *doshas*. It shines as the superior treatment for *Pitta* disorders and proves beneficial in conditions where *Pitta* combines with *Vata* or *Kapha*. The process involves downward elimination of the vitiated *doshas*, primarily through the *adhobhaga* - anal route. Proper purgative remedies result in boosting intellect and strengthening the sense organs. Administered during *Sharad Ritu*, *Virechana* prevents *Paittika roga* in *swasthya purusha* [16, 17, 18].

Virechana Karma operates through two main mechanisms: systemic and local evacuant. Systemically, *Virechana dravyas*, absorbed due to their potency, travel to the heart and then permeate the body's macro and micro channels swiftly, aided by their penetrative property. The drug's penetrative nature expedites absorption, while its softening quality liquefies compacted *doshas* due to its heating attribute. Locally, the sharp quality of the drug disintegrates the *doshas* and waste products, promoting their elimination through the gut [19, 20].

Table 3: Indications of *Vamana*

Vyadhi	Dravyas or Yogas	Reference
<i>Vataja Abhisyananda, Vataja Adhimantha</i>	-	Su.Ut.9/3-4
<i>Pittaja Abhisyananda, Pittija Adhimantha</i>	-	Su.Ut.10/3
<i>Balasagrathita</i>	-	Su.Ut.11/10-22
<i>Raktaja Abhisyananda, Raktaja Adhimantha, Sirotkata, Siraharsha</i>	<i>Virechana Dravya</i>	Su.Ut.12/9
<i>Shuskarshas Vartmarbuda</i>	-	Su.Ut.15/29-33
<i>Pakshmakopa</i>	-	Su.Ut.16/9
<i>Kacha</i>	<i>Purana ghrita with virechana Dravya</i>	Su.Ut.17/28-29
<i>Vataja kacha</i>	<i>Panchangula taila with ksheera</i>	Su.Ut.17/28-29
<i>Pittaja kacha and Raktaja kacha</i>	<i>Triphala ghrita</i>	Su.Ut.17/28-29
<i>Sleshmaja kacha</i>	<i>Trivrit taila</i>	Su.Ut.17/28-29
<i>Utsangini, Bahalavartma, Kardamavartma, Shyavavartma, Vartmavabandha, Klisha vartma, Pothaki, Kumbhikavartma, Vartmasharkara</i>	-	Su.Ut.13/3-9
<i>Akshipaka, Timira. Abhisyananda</i>	-	Su.Chi.33/32
<i>Timira, Netra daha, Netra srava</i>	-	Cha.Sam.Si.2/13
<i>Akshiraji, Vartmaroga, Akshiroga, Timira</i>	-	Cha.Sam.Si.2/22
<i>Pittotklisha, Raktotklisha</i>	<i>Trivrit</i>	AH.Ut.9/17
<i>Kukunaka</i>	<i>Khadira, shreshtha, nimba patra, ghrita</i>	AH.Ut.9/25
<i>Pittaja Timira</i>	<i>Sharkara, ela, trivrit churna, madhu</i>	AH.Ut.13/64
<i>Kaphaja Timira</i>	<i>Puga, abhaya, shunti, krishna, kumbha, nikumbha</i>	AH.Ut.13/68
<i>Dhumadarshi</i>	<i>Snigdha virechana</i>	AH.Ut.13/91
<i>Vataja sarvakshiroga</i>	<i>Snigdha virechana</i>	AH.Ut.16/18-19
<i>Pittaja sarvakshiroga</i>		
<i>Kaphaja sarvakshiroga</i>		
<i>Raktaja sarvakshiroga</i>		
<i>Pilla rogas</i>	<i>Virechana</i>	AH.Ut.16/48

Basti

Basti stands as the foremost treatment modality among the *Panchakarma*, possessing both curative and preventive virtues. It is revered for its efficacy in pacifying *Vata* disorders, offering a wide therapeutic spectrum that extends beyond *Vatika* ailments to encompass *Samsarga* and *Sannipata* conditions of *doshas*, *Kaphaja* and *Pittaja* disorders, as well as *Shakagata* and *Koshtagata Roga* through a blend of various *Basti dravyas*. It epitomizes the quintessential remedy for *Vata dosha*, utilizing the anal canal to draw waste materials from throughout the body into the colon for expulsion, thereby achieving the desired therapeutic effect [21, 22].

Basti serves as a preventive measure in *Pravrit* to avert the onset of *Vataja Roga*. On entering the *Pakvashaya*, *Basti* eradicates vitiated *Vata dosha*, which can be considered as the root cause of ailments, leading to the pacification of

diseases throughout the body similarly like cutting the roots of a plant. *Basti's* extreme effects are attributed to its ability to nourish and balance the functions of various types of *Vayu*, promoting health and vitality. Through intricate pathways, *Basti* drugs reach all parts of the body, drawn by their potency and nourishing qualities, akin to water nurturing a plant from its roots. This therapy's significance lies in its ability to restore balance to *Vata*, which governs the separation and combination of bodily elements, ultimately contributing to the alleviation of all diseases. Additionally, *Basti* administration encourages the normalization of *Agni* which is having a prime importance in maintaining overall health. With its profound impact on bodily functions and microbial flora, *Basti* therapy emerges as a foundation of *Ayurvedic* treatment, influencing the synthesis of essential nutrients and supporting the regeneration of nerves, ultimately ensuring the proper formation and nourishment of *Dhatu* [23].

Table 4: Indications of *Basti*

Vyadhi	Dravyas or Yogas	Reference
<i>Vataja Abhisyananda, Vataja Adhimantha</i>		Su.Ut.9/3-4
<i>Timira, Adhimantha</i>		Su.Chi.35/5
<i>Timira</i>		AH.Ut.13/47
<i>Vataja Timira</i>	<i>Vataja peenasa – Niruha and Anuvashana basti</i>	AH.Ut.13/62

Nasya

Nasya, esteemed as the foremost therapy, holds paramount importance in addressing *Urdhvajatrugata rogas*, often accorded precedence in the *Panchakarma* sequence. Revered in *Charaka Samhita* for its role in treating head-related ailments, *Nasya dravyas* enters the brain via the nasal passage, targeting the specific *doshas* responsible for maladies. Beyond *Urdhvajatrugata* ailments, *Nasya* extends its benefits to systemic disorders. *Nasya* therapy not only alleviates supra-clavicular disorders but also purifies sensory organs, fortifies cranial structures, and safeguards against premature aging effects like wrinkles, graying of hair and

hyperpigmentation [24].

Nasya's mode of action is deeply rooted in Ayurvedic understanding, where the nasal passage serves as the gateway to *shiras*, facilitating the entry of medicinal substances to *Shringataka*, *marma* along the *Sira marma*. These substances diffuse throughout the *Murdha*, *Netra*, *Karna* and *Kanta pradasha*, effectively scraping away vitiated *doshas* similar to separating *Munja* grass from its stem. Modern insights corroborate this connection, highlighting nasal drug administration's efficacy in reaching the brain, whether through systemic circulation or direct pooling into the intracranial region via vascular or lymphatic paths [26].

Table 5: Indications of *Nasya*

Vyadhi	Dravyas or Yogas	Reference
<i>Vataja Abhisyananda, Vataja Adhimantha</i>	-	Su.Ut.9/3-4
<i>Shushkakshipaka</i>	<i>Jeevaniya ghrita/Anutaila</i>	Su.Ut.9/20-24
<i>Pittaja Abhisyananda, Pittaja Adhimantha</i>	<i>Gundradi ghrita</i>	Su.Ut.10/4-5
<i>Kaphaja Abhisyananda, Kaphaja Adhimantha</i>	<i>Navana nasya</i>	Su.Ut.11/18
<i>Raktaja Abhisyananda, Raktaja Adhimantha</i>	<i>Nasya</i>	Su.Ut.12/6
<i>Sirotpata, Siraharsha</i>	-	Su.Ut.12/6
<i>Praklinna vartma</i>	-	Su.Ut.12/47
<i>Paksmakopa</i>	-	Su.Ut.16/9
<i>Pitta vidagdha drishti</i>	<i>Triphala ghrita</i>	Su.Ut.17/4-5
<i>Kaphaja vidagdha drsti</i>	<i>Trivrit ghrita</i>	Su.Ut.17/4-5
<i>Kaphaja timira</i>	Taila prepared with fresh cow dung juice	Su.Ut.17/32-33
<i>Pittaja timira</i>	<i>Aja ghrita</i> or <i>Avi ghrita</i> or these <i>ghritas</i> cooked using <i>madhura dravyas</i>	Su.Ut.17/32-33
<i>Vataja timira, Raktaja timira</i>	<i>Sthiradi dravya siddha taila</i> or <i>mdhura gana siddha taila</i> or <i>Anutaila</i>	Su.Ut.17/32-34
<i>Pittaja kacha</i>	<i>Ksheerottha sarpi</i> prepared with <i>Kakolyadi gana dravyas</i>	Su.Ut.17/38
<i>Kaphaja kacha</i>	Taila prepared <i>Tilataila, Ushira, Lodhra, Triphala</i> and <i>Priyangu</i>	Su.Ut.17/41
<i>Nayanabhogata</i>	<i>Nasya</i>	Su.Ut.19/3
<i>Timira</i>	-	Su.Chi.35/22
<i>Paschat karma of Vartmaroga lekha karma</i>	On 4 th day – <i>Nasya</i>	AH.Ut.9/9
<i>Pakshmasadana</i>	<i>Madhura-Sheeta dravya siddha ghrita</i>	AH.Ut.9/19
<i>Pakshmoprodha shastrakarma – Paschat karma</i>	On 5 th day – <i>Nasya</i>	AH.Ut.9/39
<i>Nimagna rupa shukra</i>	<i>Nasya</i>	A.H.Ut.11/37
<i>Sthira shukra</i>	<i>Nasya</i>	A.H.Ut.11/42
<i>Ajakajata</i>	<i>Ksheerasarpi</i>	AH.Ut.11/57
<i>Timira</i>	<i>Akshataila nasya</i>	AH.Ut.13/46
<i>Timira</i>	<i>Jeevantiyadi taila</i>	AH.Ut.13/53
<i>Timia</i>	<i>Shuklaerandadi taila nasya</i>	AH.Ut.13/55
<i>Pittaja Timira</i>	<i>Jeevaniyadi dravya siddha ghrita</i>	AH.Ut.13/67
<i>Timira</i>	<i>Hriberadi taila</i>	AH.Ut.13/70
<i>Timira</i>	<i>Madhukadi taila</i>	AH.Ut.13/76
<i>Timira</i>	<i>Medadi taila</i>	AH.Ut.13/93
<i>Sarvakshiroga - Purvaroopa</i>	<i>Nasya</i>	AH.Ut.16/1
<i>Shushkakshipaka</i>	<i>Jeevaniya ghrita</i>	AH.Ut.16/28
<i>Pilla roga</i>	<i>Navana nasya</i>	AH.Ut.16/59
<i>Timira, Akshiraji</i>	-	Cha.Sam.Si-2/21

Raktamokshana

Raktamokshana, a para-surgical intervention, holds significance in addressing diseases characterized by *duhsita Rakta*. This procedure necessitate the removal of *duhsita Rakta* from the body, crucial in conditions primarily influenced by *Rakta* and *Pitta*. Employing sharp surgical instruments or para-surgical methods, *Raktamokshana* serves to cleanse vitiated *Rakta*, thereby mitigating the spread of disease throughout the body.

Mode of Action of *Jaloukavacharana*: Leeches applied to the skin selectively draw impure blood from superficial capillaries, aided by their saliva containing enzymes with anticoagulant, diuretic and antibiotic properties. Leech therapy targets pathological areas, extracting vitiated blood and enhancing wound healing. The therapy also normalizes capillary circulation, exhibits anti-inflammatory and antibacterial effects and reduces high blood pressure and viscosity.

Table 6: Indications of *Raktamokshana*

Vyadhi	Dravyas or Yogas	Reference
<i>Vataja Abhishyanda, Vataja Adhimantha</i>	<i>Siramokshana</i>	Su.Ut.9/3-4
<i>Pittaja Abhishyanda, Pittaja Adhimantha</i>	<i>Siramokshana</i>	Su.Ut.10/3
<i>Amladhyusita, Shuktika</i>	<i>Siramokshana</i> is contraindicated	Su.Ut.10/13-14
<i>Kaphaja Abhishyanda, Kaphaja Adhimantha</i>	<i>Siramoksha</i>	Su.Ut.11/3-4
<i>Raktaja Abhishyanda, Raktaja Adhimatha, Sirotpata, Siraharsha</i>	<i>Siramokshana</i>	Su.Ut.12/3-5
	<i>Jaloukavacharana</i>	Su.Ut.12/8-9
<i>Sashopha akshipaka, Ashophapaka akshipaka</i>	<i>Siravyadha</i>	Su.Ut.12/38
<i>Puyalasa</i>	<i>Shonitamokshana</i>	Su.Ut.12/45
<i>Kacha</i>	<i>Siramokshana</i>	Su.Ut.17/28
<i>Ragaprapta timira</i>	<i>Jaloukavacharana</i>	Su.Ut.17/54
<i>Kukunaka</i>	<i>Raktamokshana</i>	Su.Ut.19/9-10
<i>Pakshmasadana</i>	<i>Jaloukavacharana</i>	AH.Ut.9/19
<i>Kukunaka</i>	<i>Jaloukavacharana</i>	AH.Ut.9/27
<i>Sthira shukra</i>	<i>Raktamokshana</i>	A.H.Ut.11/42
<i>Kacha</i>	<i>Jaloukavacharana</i>	A.H.Ut.13/81
<i>Timira</i>	<i>Siravyadha</i>	AH.Ut.13/94
<i>Pillaroga</i>	<i>Siravyadha</i>	AH.Ut.16/47
<i>Pillaroga</i>	<i>Shonitamokshana</i>	AH.Ut.16/58

Discussion

Panchakarma revitalizes the *dhatus* beyond just detoxification. It has earned its position as a rejuvenation therapy also. It not only addresses existing disease but also serves as a preventive measure, preserving and promoting optimal health. *Ayurveda* promotes *kala-kala shodhana* to cleanse the body, relaxing the mind and enhance digestion and metabolism. By targeting deeply entrenched metabolic toxins, *Panchakarma* facilitates the permanent healing of tissues and channels, addressing the root cause of diseases. In addition to their role in disease treatment, these therapies serve as preparatory measures preceding surgeries, *Rasayana* (Rejuvenation therapy), *Vajikarana* therapy and *Kshetrikarana* treatment (prior to internal administration of mercurial & metallic preparations).

Panchakarma offers a unique and diverse approach in managing and treating various *Netra rogas*. Based on the predominant vitiated doshas in *netra* particular *shodhana* should be selected. As the eyes are predominantly regulated by *Pitta*, treatment protocols should prioritize therapies to normalize the vitiated *pitta* such as *Virechana* and *Rakta Mokshana*. For conditions primarily involving *Vata*, therapies like *Snehana Karma*, *Basti*, *Murdhni taila* and *Nasya* are recommended. For *Kapha*-dominant eye ailments, therapies like *Vamana* and *Shodhana Nasya* are found to be effective.

Netra rogas can range from mild conditions such as conjunctivitis to severe ailments like glaucoma and diabetic retinopathy. *Panchakarma* therapies has shown remarkable efficacy in treating these conditions by addressing both the symptoms and the root causes of the diseases. The *shodhana* and *rasayana* processes inherent in *Panchakarma* helps in reducing the ocular stress and improving the visual functions.

1. Virechana and Basti: These procedures helps in *deha shodhana*, which is crucial for managing systemic conditions that affect the *netra*, such as diabetes and hypertension. *Virechana* aids in expelling *Pitta dosha* from the body, which is often linked with inflammatory conditions of eye. *Basti* helps in balancing *Vata dosha*, which is crucial in managing degenerative eye diseases.

2. Nasya: *Nasya* is particularly effective in treating variety of *netra rogas* as it directly impacts the cranial region, helping

to clear the channels and improve circulation around the eyes. Medications administered through the nasal route reach the *Shringataka Marma*, a vital area influencing *netra swasthya*. Clinical studies have indicated significant improvements in conditions like *Timira*, *Abhishyanda*, *Shushkakshipaka* following *Nasya*.

3. Vamana: *Vamana* is crucial in managing *Netra rogas* due to its ability to expel excess *Kapha dosha*, which often underlies various ocular conditions. By inducing vomiting, *Vamana* removes accumulated mucus and toxins, thereby reducing symptoms like eye discharge, puffiness and heaviness. It enhances ocular circulation, lowers intraocular pressure and improves nutrient supply to the eyes.

4. Raktamokshana: For conditions where there is congestion and inflammation in the eye, such as in few types of Conjunctivitis, Glaucoma or Uveitis, *Raktamokshana* can be highly beneficial. By removing *ashuddha rakta raktamokshana* helps in reducing intraocular pressure and relieving pain and inflammation.

The long-term benefits of *Panchakarma* in *Netra Rogas* are remarkable. Regular *shodhana* and *rasayana* therapies can prevent the recurrence of several *netra rogas*, enhance visual acuity and improve overall ocular health. These *shodhana* procedures also enhance the efficacy of major treatment modalities of *Shalakya tantra* like *kriyakalpas* making *Panchakarma*, the vital procedures in integral eye care. And also *Panchakarma* promotes systemic health, which indirectly benefits *netra swasthya*, highlighting the interconnectedness of bodily functions as emphasized in *Ayurveda*.

Conclusion

By addressing both *sthanika* and *sarvadaihika avastha*, *Panchakarma* offers a multitudinous approach in treating and managing different *Netra rogas* thereby contributing to *netra swasthya*. To enhance the therapeutic outcomes and provide sustainable relief from various ocular conditions, amalgamation with conventional ophthalmologic treatments is required. Furthermore to standardize the therapies and to establish the efficacy research and clinical trials are required which can even bridge the gap between traditional and modern medical practices.

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