

**A CONCEPTUAL REVIEW OF LITERTURE OF ABHISHYANDA W.S.R. TO  
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**INTRODUCTION**

Ayurveda, the science of healthy living. And it is the most rational and scientific among the ancient system of Medicine. Being an eternal science, Ayurveda is the 'science of human life' deals with physical, physiological as well as spiritual well being of an individual. Shalakyatantra, one among the 8 branches of Ayurveda, deals with precious sense organs and the diseases affecting them and their management. Acharya Nimi is considered as the exfounder of this branch of ayurveda. Acharya Sushruta is the only person who explained the Ophthalmology and ENT in a systemic manner in uttatantra portion. Acharya Sushruta's eighteen chapters are devoted for Netra rogas & rest of the ENT disorders are described in another eight chapters. The word Abhishyanda is used in Ayurvedic literature in different contexts. In Shalakyatantra, this word indicates the name of a disease as well as a peculiar disease process. Abhishyanda is one among the seventeen types of Sarvagata Netra Roga explained in the classics. The word-meaning of Abhishyanda is oozing, flowing or trickling. Syanda means oozing. The prefix 'Abhi' means to or towards. It also means great and excessive. So "Abhishyanda" means "excessive oozing". It reflects a stage of losing stability. It is of four types Vataja, Pittaja, Kaphaja and Raktaja.

**Literature review****Nirukti**

The word Abhishyanda is derived from abhi + syanda bhava, GHANJ Pratyaya. It means Ativrutta and Sravana. The word meaning of Abhishyanda is – Oozing, flowing, or running from the eyes. Abhi – going towards. Ativrutta – to pass away, overcome. Aasrava – discharge, suppuration.

“Sarva urdhvajatrusroto syandanat syanda ityuchyate. Doshadhatumalanam kleda janane”.

It is a disease where there is Syandana in Urdva Jatru Srotas. It is a condition where Kledana occur in Dosha, Dhātu and Mala and resulting in profuse discharge from all around or all parts of the eye. The classification and diagnosis of Abhishyanda is based on nature and amount of Srava. It varies depending on Dosha involved. In Vataja Abhishyanda, there will be pricking pain, stiffness, horripilation, irritation, roughness, headache, dryness, foreign body sensation, cold tears and redness which are cardinal features of Conjunctivitis.

**Nidanpanchaka**

तत्र निदानं कारणमित्युक्तम् । च. वि. १

These are as follows,

- हेतु -Hetu –Origine.
- पूर्वरूप -Poorva roopa - Prodermal symptom.
- रूप -Roopa - Symptoms.
- उपशय -रभ्रल्लग्न- Diagnosis.
- संप्राप्ती -Samprati- The onsets

निदानपंचक- तत्र निदानं कारणमित्युक्तम् । च.वि. १

**Nidanpanchaka of abhishyanda**

Special nidana of Abhishyanda are not mentioned in any classical texts so general nidana for netra rogas can be considered as the nidanas of abhishyanda.

उष्णाभितप्तस्यजलप्रवेशात्तदूरेक्षणान्दस्त्वज्ज्वलपिपर्यय्यच्च।

प्रसक्तसरोदनक्लेशशोकाभिघातादतिमैथुनाच्च।

शुक्तरनालम्लकुलथ्यमाषनिषेवनाद्देगविनिग्रहाच्च।

स्वेदादथो धूमनिषेवनाच्चर्द्धेर्विघाताद्दमनातियोगात् ।।

बाष्पग्रहादसूक्ष्मणिरिक्षणाच्च नेत्रे विकारन जनयन्ति दोषाः।।

(सु.उ.१/२६-२८)

- **उष्णामितप्तस्यजलप्रवेशात्** - Taking cold water bath, when the body is hot i.e. sudden variation in the body temperature causes eye diseases. When body is too hot, the vessels are dilated & the volume of fluids is increased, then if body temperature is suddenly dropped the vessels constrict & the vasculature is damaged. This causes circulatory disturbances; which in turn probably affects the mechanism of nutrition & it leads to eye diseases also.
- **दूरेक्षणद-** Means to see distant object continuously eg. In professions like astronomers, Scientists in the observatories, personnel from military at boarder, personnel from Railway Merchant, Navy to see signals. Eye can visualize the things up to some distance without any strain, but gazing at the very distant objects for a long time results into eye strain & later leads to eye disorders.
- **स्वप्नविपर्ययच्च** - Means alteration of the pattern of sleep, Diwa swapnai.e. Day sleeping causes Kapha vitiation & Ratrijagrana causes Vata –Pitta Prakopa.
- **प्रसक्तसरोदन** - It means continuous weeping. it causes excessive stimulation to Lacrimal gland, by that the gland secretes more fluid that washes away the nutrients and bacterio static activity of conjunctival sac so that conjunctival sac and Lacrimal apparatus losses the stamina against the diseases, finally it causes xerosis and the diseases of Lacrimal apparatus.
- **क्लेश** (Excessive anger) - By indulging in Kopa continuously or excessive indulging Pitta vitiates and causes pitta vikaras in the eye.
- **शोक** (Stress) - Physical & Mental exhaustion vitiates shareeraand Manasa Doshas & ultimately may leads to eye diseases also.
- **अभिघाताद** (i.c. due to traumatic injury)- Minute irritative injuries or contusion injuries or perforating injuries cause a great loss to the eye, if proper care is not taken blindness follow immediately.

Netra vikaras because the above things are Sandhana Dravyashaving the the properties oppose to Ojas & their excess use causes

#### Ojokshaya & leads eye diseases

**Kulatha:-** Kashaya rasa,

Katuvipaka; if taken for a long time vitiates and causes Raktaja Pittaja disorders of eye.

**Masha:-** Guru, Madhura, Snigda - If taken for a long time causes kaphaja disorders of the eye.

- **द्वेगविनिग्रहाच्च-** By controlling essential urges like passing urine, or defecating stools, (these are 13 such urges which should not be controlled as per Ayurveda) produces udavartha vyadhi (Vitiation of Vata) & also causes eye strain and other vataja eye disorders.

- **स्वेदादथ-** Excessive fomentation or sudation to the eye :- Swedana Karma is contraindicated to the eyes, if necessary Mrudu Sweda is suggested with perfect care. Its excessive use causes Pittaja Raktajadisorder of eye.
- **धूमनिषेवन-** Smoking is considered as harmful for eyes according to Ayurveda as well as modern medicine. As per Ayurveda, smoking may vitiate Pitta and Vata by increasing its Tikshna, Ushna and Ruksha Gunas, hence it can be considered as one of the important factors in the causation of Abhishyanda.
- **छर्देर्विघाताद** - Suppressing the vomiting urge leads to udavartha vyadhi that causes eye strain and visual problems. Suppressing vomiting leads to kushta eye disorders etc.
- **द्वमनतियोगात्-** Indulging excessive vama therapy produces complication like protrusion of eye ball (Akshnor Vyavruithi) and Retinal or sub conjunctival haemorrhages
- **बाष्पग्रहाद-** Suppressing the tears produces Ashruja Udavartha in which doshas get obstructed in the Ashru vaha srotas and causes eye disease.
- **सूक्ष्मगिरिक्षणाच्च-** Observing the minute things regularly causes strain to the ciliary muscles and lens results in visual problems e.g. Pathology technicians, Diamond Cutter, Wrist watch repairers, Tailors, ladies doing embroidery work etc.

#### Additional points by bhavamishra

- **अतिशिघ्रयानात्:-** (Quick walking) - it causes discomfort and strain to the body and also eyes.
- **रजोधूमनिषेवणात्:-** Exposing to dust, smoke causes Foreign body sensation in the eyes.
- **ऋतु न च विपर्ययेन:-** Taking hot things in Ushna ritu causes vitiation of Pitta & Taking cool things in Sheetha ruthu causes vitiation of Kapha

#### Additional points by yogaratnakara

- **अतिद्रवन्नपानम्:-** Taking more liquid diet-causes hypovitaminosis leads to eye disorders.
- **अतिमद्यपानम्:-** Excessive intake of alcoholic preparations causes Ojokshaya and visual disorders.

#### Additional points by dalhana

- **अवाक् शिराशयनम्:-** Sleeping by putting the head in the downward position than body. (Cervical, Brachial neuralgia)
- **उच्छिस्तशयनम्:-** Sleeping by putting the head in the upward position than
- **Body (Cervical, Brachial neuralgia)**
- **ज्वरभिताप:-** Due to high fever or sun stroke, head including eyes are affected and causes the eye diseases.

**Nidana:** Nidana of Abhishyanda can be categorised in to, Ahara Sambandi, Vihara Sambandi, Agantuja Sambandi.

**Netra roga samanya nidana**

- A. Ahara sambandhi:** Vidahi. Amla, Kshara, Teekshna, Ushna, Atisheeta, Guru, Atiambu/ Dravapana, Sukta, Aranala, Masha, Kulatha.
- B. Vihara sambandhi:** Abhigatha, Atimaituna, Dhuma Sevana, Rajo Sevana, Mootra Graha, Vata Graha, Gandhoosha Heena Vyakti, Nasya heena Vyakti.
- C. Vvyadhi/Avastha sambadhi nidana:** Jwara, Abhitapa.
- D. Agantu karana:** Shirobhigata, Krimi.

**E. Manasika karana:** Shoka, Kopa, Klesha.

**F. Treatmentfactors:** Vamana Atiyoga, Sweda.

**G. Environmental factors/Kala:** Ritu Viparyaya.

Acharya Susruta mentioned Abhishyanda as Aupasargika Roga and Netra Roga as Sancharana Sheela Roga by Vagbhata, and he has explained few specific Nidana

Abhishyanda viz. Prasangat, Gatrasamsparsha, Nishvasat, Sahabhajana, Sahashayyasa, sharing Vastra, Malya, and Anulepana, Ahara etc.

**Table no. 1.**

Causative factor	Su.U.	M.N.	B.P.	Y.R
Diving in to water immediately after exposure to heat	+	+	+	+
Excessive looking at distance object	+	+	+	+
Sleeping during day	+	+	+	+
Excessive crying	+	+	+	+
Anger	+	+	+	+
Injury/trauma	+	+	+	+
Sour	+	-	+	-
Kulstha, mash	+	-	+	-
Vegdharan	+	+	+	+
Sweting	+	+	+	+
Smoking	+	+	+	+
Ashruvega	+	+	+	+
Concentration on small object	+	+	+	+
Chardivega	+	+	+	+

तत्रविलं ससंरभ अश्रुकंडुपदेहवत ।  
गुरुषातोद रागाद्यर्जुष्ट च्चाव्यक्त लक्षणैः ।  
सशूलं वर्त्म कोषेषु शूकपूर्णाभमेव च ।  
विहन्यमानं रूपे वा क्रियास्वक्षियथा पुरा ।  
दृष्ट्वैव धीमान् बुध्येत दोषेणाधिष्ठतं तु तत् ॥ सु.सं. उ. १/२१-२२-२३

**Poorva roopa**

In classics Poorva Roopa of Abhishyanda is not mentioned specifically. So the Samanya Poorva Roopa of Netra Roga can be considered for the Poorva Roopa of Abhishyanda.

1. Avilata (Dirty eyes)
2. Samrambha (Mild oedema)
3. Ashru (Lacrimation)
4. Kandu (Itching)
5. Upadeha (Stickiness)
6. Gurutha (Heaviness)
7. Osha (Burninng sensation)
8. Toda (Pricking pain)
9. Raga (Redness)
10. Shoola in Varthma Kosha (Pain)
11. Shooka Poornata (Foreign body sensation)
12. Vihanyamana Roopa (Visual disturbance).
13. Kriyahani (Hampered functions in any part of the eye)

**DISCUSSION AND CONCLUSION****Samprapti (Pathogenesis)**

The onset is defined as

यथा दुष्टेण यथा चानुविसर्पता ।

निवृत्तीरामस्यासौ संप्राप्ति जातीरागती ॥ मा.नि. १/४

**Synonyms: Jati & aagati**

This means the whole process of completion of alimnt which includes the corruption of doshas as well as their spread is known as samprati.

Specific samprapti of the abhishyanda is not mentioned in the text.so genral samprapti of netra rogas can be considered as samprapti of Abhishyanda.

**It can be divided in to two parts**

- 1) Samanya samprapti
- 2) Vishesh samprapti.

**Samanya samprapti of netra roga**

- According to Sushruta samhita due to achakshushya ahara and vihara, the doshas get vitiated and move towards upper part of body. Through various Sira and Srotas. Thes doshas get lodge in the eyes leading to Netra rogas. (Su.U. 1/20)
- According to Vagbhata there is no specific nidana for netra roga. But he said that, Achakshushya nidanna lead to aggravation of pitta predominant dosha and spread to urdha jatru bhag through the sira andcausethe Akshi roga.

- While Madhav nidana, and acharya Yogaratnakara followed the opinion of acharya Sushruta.

- **Vishesh samprapti of netra roga**

By the Nidana Sevana the Dosha get vitiated and spreads upwards through the Sira and get localized in different parts of the eye to produce eye diseases. The Dosha Sanchaya that leads to Netra Roga can occur in three ways mainly, Dosha get vitiated in the Koshta by Achakshushya Ahara Vihara leading to Dosha Sanchaya in Koshta.

Achakshushya Ahara Vihara can vitiate Dosha at Urdhvaga Srotas and cause Dosha Sanchaya at Urdhvaga Srotas to manifest symptoms of Netra Roga. Netra will get vitiated by some Achakshushya Ahara Vihara or by Aganthuja Karana and causes various pathological changes like Abhishyanda. Abhishyanda is predominant with Vayu and Aakshah Mahabhoota which are also predominantly taking part in the formation of Shukla Bhaga of the eye. The vitiation of Vata dosha leads to the Lakshana such as pricking pain, stiffness, horripilation, irritation, roughness, headache, dryness, foreign body sensation, cold tears along with Akshi Shophya present in Abhishyanda. If the systemic and Conjunctival defence mechanism is good, disease will not manifest.

Like any other disease Abhishyanda can be divided into various stages on the concepts of Shatakriya kala like sanchaya, prakopa, prasara, sthanasamshraya, vyakti, and bheda.(Su.s.21)

**a) Sanchayavastha**

Due to achakshushya ahara- vihara, leads Tridoshas prakopa which causes agnimandya and which in turn leads to ama formation and srotorodha then vatadi doshs dushti and vrdhi takes place in koshta.

**b) Prakopavastha**

In prakopavastha, provocation of the doshas takes place due to continuous nidana sevana.

**c) Prasaravastha**

In prasaravastha, diffusion of doshas takes place in whole body through siras and srotas and it ascend towards Urdhavajatrugata srotasa.

**d) Sthanasamshraya**

In sthanasamshraya localization of Doshas in all parts of the eyes. At that time dosha dushya samurchana takes place. In this stage manifestation of the poorvaroopas like redness, itching pain etc.

**e) Vyaktavastha**

In vyaktavastha, cardinal symptoms of the disease like profuse discharge from all parts of the eye seen.

**f) Bhedavastha**

If Abhishyanda is not treated in Vyaktavastha stage it leads to the complication likes Adhimantha and Savrana shukla.

**Samprapti ghataka**

Dosha : Tridosha, Rakta  
Dushya : Rasa, rakta  
Agni : Mandagni

Srotas : Rasavaha, Raktavaha  
Srotas dushti : Sangha, Atipravariti  
Rogamarga : Madhyam  
Adhishthana : Sarvaakshi

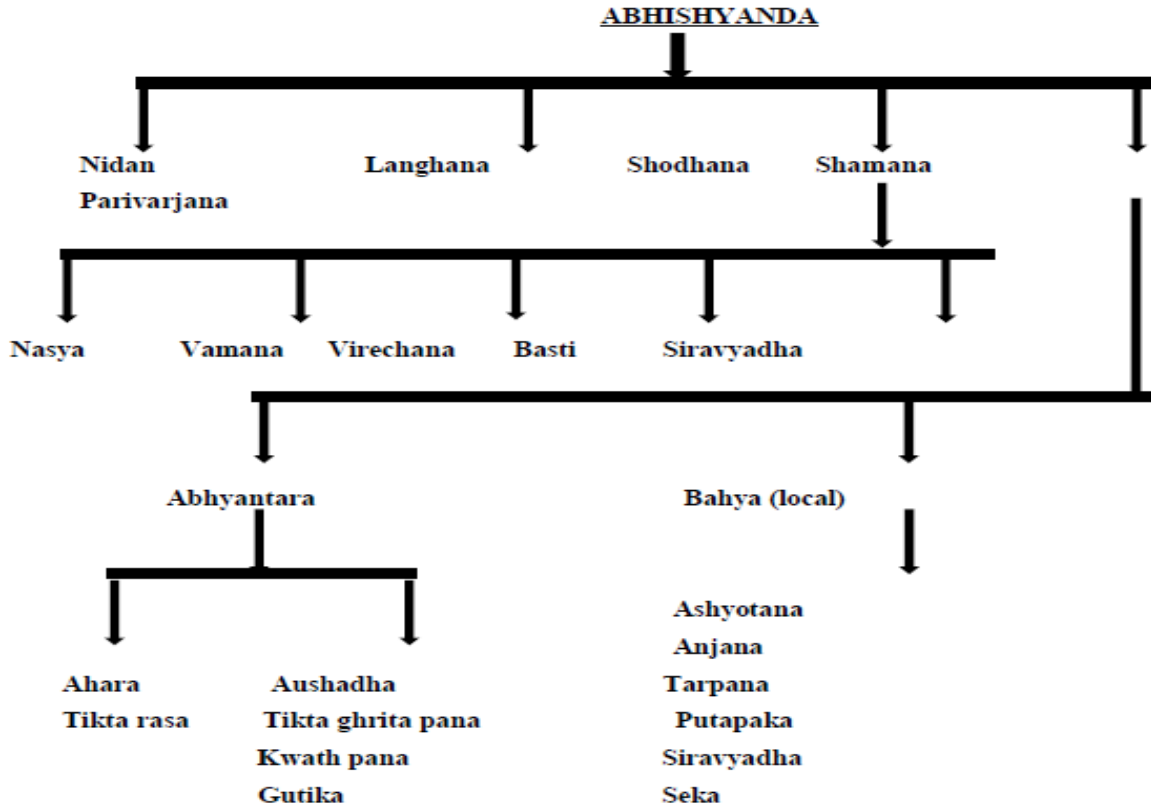
**Chikitsa vivechana**

**1) Genral treatment**

The management essentially consists of avoidance of the etiological factors and specifically in detailed It implies counteracting the increased doshas.

**2) Specific treatment**

All the medical procedures, administration of drugs, diet, which helps to get relief from disease and help to maintain the Svasthya, is called Chikitsa. Medicaments for Shodhana and Shamana and various treatment modalities of Vataja Abhishyanda and diet are explained by all Acharya. Acharya Sushruta in Vataja Abhishyanda Chikitsa quoted that Apararpana, Ghrita Sevana, Sira Vyadhana, Svedana, Avapeedana, Anjana, Dhooma, Seka, Pralepa, Kavalagraha, Aschyotana, Rooksha Putapaka and Tikta Annapana are useful in Vataja Abhishyanda. Snehana with Purana Sarpi, Snigdha Svedana, Siramokshana, Snaihika Virechana followed by Basti, Tarpana, Putapaka, Aschyotana, Nasya, Sneha Pariseka, Shirobasti should be applied. For elimination of the Dushya, Raktamokshana is performed, there after measures to treat Dosa are employed. Acharya Vagbhata in Astanga Hridaya explained that in Abhishyanda Upavasa, Ratrajagara, Krotha and Shoka should be avoided.



#### ✱ Pathya and Apathya

Following the Pathyapathya in early stage may arrest the disease; treatment procedure is not complete without the Pathya. Various dietary regimens, conducts, medicaments and the treatment modalities. Dietary regimens, conducts, medicaments and the treatment modalities which are hazardous for the patient suffering with Netraroga are termed as Apathya. These will have Amla, Lavana, Katu Rasa, Teekshna, Ushna, Guru, Vidahi, and Vistambhakara Guna. Specific Apathya explained for Abhishyanda Roga is Dadhi, Kadali Phala, Pridhuka, Pappad, Narikela, Panasa Beeja etc.

#### ✱ Pathya

##### Aharaja

Shastik shali,  
Purana shali,  
Yava,  
Godhum,  
Mudga,  
Jangala mamsa,  
Patola.

##### Viharaja

Atapatra dharana  
Padatrana dharana  
Manashanti  
Gurupooja

##### Aushadhi varga

Purana gritha  
Nimba ghitha

Patola  
Shigru  
Draksha  
Karvellaka  
Punarnava  
Kakmachi  
Kumari.

#### ✱ Apathya

##### Aharaja

Dadhi  
Pinyaka  
Kalinga  
Matsya  
Sura  
Viruddha Anna

##### Viharaja

Vegadharana  
Adhyashana  
Krodha  
Shoka  
Divaswapna

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