



INTERNATIONAL JOURNAL OF MULTIDISCIPLINARY HEALTH SCIENCES

ISSN: 2394 9406

“ASCHYOTANA: A TEXTUAL EXPLORATION OF AN AYURVEDIC OCULAR THERAPEUTIC PRACTICE”

Dr. Pooja Haribhau Sonune , Dr. Neeta Patil

1. PG Scholar (Department of Shalakyantra), Lrp Ayurvedic Medical College,Hospital And Research Centre, Islampur poojasonune3010@gmail.com
2. Preofessor And Guide , Department Of Shalakyantra , Lrp Ayurvedic Medical College,Hospital And Research Centre, Islampur

Abstract:

Shalakya Tantra is a distinct clinical specialty of Ayurveda concerned with the management of Urdhwajatru Vikaras, which encompass disorders of the eye, ear, nose, oral cavity, and throat. Among these conditions, Netra Roga (ocular diseases) have been comprehensively elaborated in classical Ayurvedic texts. Aschyotana, one of the important Kriya Kalpa procedures, is regarded as an Adya Upakrama in the treatment of eye disorders, especially during the initial stage when Dosha vitiation is minimal. Foundational Ayurvedic treatises such as Sushruta Samhita, Charaka Samhita, Ashtanga Hridaya, Sharangadhara Samhita, and Chakradatta provide systematic descriptions of its indications, method of administration, and therapeutic relevance. Aschyotana consists of the topical instillation of medicated liquid formulations into the eyes and is beneficial in alleviating symptoms including redness, burning sensation, excessive lacrimation, pain, and itching. The present review focuses on the literary documentation and clinical significance of Aschyotana in the management of Netra Roga.

Key Words – Aschyotana, Kriyakalpa ,Netra Chikitsa , Ayurvedic ophthalmology

Introduction-

Ayurveda primarily aims at the preservation of health in healthy individuals and the management of disease in the diseased, as stated in the classical principle “Swasthasya Swasthya Rakshanam, Aturasya Vikara Prashamanam”. In Netra Roga Chikitsa, assessment of whether an ocular disorder manifests independently or in association with systemic disease is essential for planning appropriate treatment. When the pathology is localized to the eye, local therapeutic procedures play a crucial role in disease management. The treatment of ocular diseases in Ayurveda is broadly classified into Samanya Chikitsa and Vishesha Chikitsa. Sarvadaihika Chikitsa, including systemic measures such as Panchakarma, is indicated in conditions with systemic involvement, whereas Vishesha Chikitsa comprises Netra Kriya Kalpa, which are specialized external therapeutic procedures intended specifically for eye disorders. These include Tarpana, Putapaka, Seka, Aschyotana, Anjana, Bidalaka, and Pindi. Oushadha Kalpana plays a significant role in determining the therapeutic efficacy of Ayurvedic

interventions. The method of pharmaceutical preparation influences the drug's potency, pharmacological action, and bioavailability. In Aschyotana, a topical ocular therapeutic procedure, different dosage forms are employed based on disease condition and drug properties. These include Swarasa, Kashaya, Rasakriya, Putapaka preparations, Ksheerapaka, and Ghrita Kalpana. Selection of an appropriate formulation depends upon Dosha predominance, severity of the disease, and desired therapeutic outcome.

Introduction to Aschyotana¹ –

Aschyotana is defined as a therapeutic procedure in which medicated formulations are instilled into the eye drop by drop from a height of two Angulas. The drugs employed for Aschyotana are prepared in various pharmaceutical forms, including Swarasa, Kwatha, Kshira, Drava, and Sneha. This procedure is considered the primary line of management in the treatment of Netra Roga, particularly in conditions where Dosha vitiation is minimal.

Materials and Methods

Procedure of aschyotana ¹⁰

1. Poorva karma's:-According to Videha, Laghu Bhojana (light diet) is recommended during the initial three days of the Tivra Avastha, when the clinical manifestations are severe. After the subsidence of symptoms and attainment of Parva Avastha normal diet may be gradually reintroduced. Selection of ocular therapeutic procedures is based on Doṣa-Bala, as follows:

- In Alpa Bala Doṣa, Aschyotana is indicated.
- In Prabala Doṣa, Parisheka is advised. Laghu Bhojan (light diet)

2. Pradhana Karma's:

The patient should be lying down in supine position comfortably. The lid are opened With the help of index finger and thumb of left hand and the drops are instilled by Right hand. The prepared medicine is instilled in Kaneenaka sandhi from appropriate Height of 1-2 inches.

Types and Matra of Ashchyotana –

Types	Sushruta	Sharangdhara	Bhavaprakash
-------	----------	--------------	--------------

3. Paschat Karma:

The excessive drops outside the eye should be cleaned, then fomentation (Swedana Karma) is done by gauze soaked in lukewarm water. In Kapha and Vata predominant patients the Swedana karma should be done.

Indications²

In Avasthika Kala especially in Vyaktavastha of Roga, when the symptoms like Ruka (pain), Toda (pricking sensation), Kandu (itching), Gharsha (foreign body sensation), Kleda (discharge), Ashru (excessive tearing), Daha (burning sensation), Raga (redness), and Shotha (swelling) are present

Contra-Indication

Aschyotana should not be performed during the Avasthika Kala, particularly in the Amavastha and in conditions of Prabala Roga. The procedure is also contra-indicated during Nityaga Kala, especially at night.³

Lekhana	7-8 Bindu	8 Bindu	8 Bindu
Snehana	10 Bindu	10 Bindu	12 Bindu
Ropana	12 Bindu	12 Bindu	10 Bindu

Aschyotana 10 bindu = 5ml i.e 2.5 ml in each eye. formulatory of India⁷

Used medications in aschyotana –

1 bindu =0.5 ml,=10 drops, ayurvedic

Dosha dusti	Guna and Ras of Medicine	Form of Medicine
Vataja	Tikta Rasa , Singdhaguna	Ushna
Pittaja	Madhur Rasa , Sheetaguna	Sheeta

Karan kala of aschyotana¹¹

Lekhana	Kaphaja	Purvahna (Morning)
Snehana	Vataja	Aparahna (Afternoon)
Ropana	Pittaja	Madhyahna (Afternoon)

Dharan Kala of aschotana¹²

Lekhana Aschyotana – 100 Vakmatra

Acharya Dalhana Mentioned Dharana Kala of Ashchyotana, it is similar to Putapaka.

Snehana Ashchyotana – 200 Vakmatra

Ropana Ashchyotana – 300 Vakmatra

Samyakayoga Lakshana¹³

- Netra Vaimalya – Clarity in the eye (no discharge)
- Vedana Upashamana – Relief from the pain
- Vyadhi Nivruti – Amelioration of the disease.
- Netra Laghava – Feeling of lightness in the eye

Atiyoga Lakshana¹

- Raga – Congestion.
- Dosha Parisrava –Profuse discharges.

Ayoga Lakshana

- Avilata – Dirtiness.

Gaurvam – Heaviness.

Complications of improperly applied medication

The medication should be neither excessively hot nor cold and should be non-irritating in nature. Its quantity must be appropriate—neither excessive nor insufficient—and it should be properly filtered before use. Failure to adhere to these guidelines may lead to the development of various complications.

Quality of used drug	Complications
Atisheeta	Obstruction of tears (Stambhaashru), foreign body sensation (Gharsha), pricking pain)
Atiushna and Tikshna	Burning sensation (Daha), redness (Raga), suppuration (Paka), diminution of vision (Drishtidaurbalya)
Atimatra	Dryness and roughness of lids (Kashaya Vartmata), blepharospasm (Sankocha), throbbing (Sphurana), intolerance to air currents and discomfort in opening eye lids (Unmeelana Pravataasahatva) and foreign Body sensation (Gharshan).

Alpamatra	Less dose will not be able to give relief (Unapramananna Roga Shanti)
Aparistruta	Lacrimation (Ashru), foreign body and pricking sensation (Gharsha-vedana).

Mode of action of aschyotana¹⁸

Urdhwabhaga .

“नेत्रे च प्राणिहितम् औषधम्

कोशसंधिसिराश्रुंगाटकप्राणस्थस्त्रोतांसि गत्वोर्ध्वम् प्रवृत्तम्

पवर्त्तयति दोषम् ॥“

- Relieves Redness, Itching, Inflammation, Improves clarity and restoring normal ocular functions.

- Instillation of Medicine into the Eye (Aschyotana).
- Penetration in to Kaneenaka sandhi (Inner canthus).
- Spread over Shuklamandala (sclera) and other eye structures
- Absorption through Netra Sandhi (ocular junction).
- Reaches related channels (Nasa , Shir via strotas).
- Stimulate tear secretion (ashru sravana).
- Liquefaction of vitiated Dosha (Mainly Kapha & pitta).
- Expulsion of mala (Toxins, waste) from Netra and

Modern view

Aschyotana is a unique Ayurvedic ocular therapeutic procedure in which medicated formulations are instilled directly into the eyes, allowing intimate contact of the drug with the ocular surface. The formulations used for Aschyotana may be prepared in aqueous (water-soluble) or lipid-based (fat-soluble) media, enabling effective penetration into different layers of the cornea according to their physicochemical properties. Anatomically, the cornea comprises five distinct layers: the epithelium, Bowman's membrane, stroma, Descemet's membrane, and endothelium. Each layer exhibits selective permeability, which significantly influences drug absorption.

The corneal epithelium is predominantly lipophilic and therefore permits the passage of lipid-soluble drugs more readily, whereas the hydrophilic corneal stroma facilitates the diffusion of water-soluble substances. Drugs possessing amphiphilic characteristics, containing both hydrophilic and lipophilic properties, demonstrate superior transcorneal penetration by overcoming the permeability barriers of multiple corneal layers. This facilitates improved bioavailability of the medicament and enhances its therapeutic efficacy.

Following instillation, the medicament spreads uniformly over the ocular surface and remains in contact with the cornea and conjunctiva, allowing adequate time for absorption. Any excess drug is mixed with the tear film and is gradually eliminated through the nasolacrimal drainage system, thereby preventing drug accumulation and maintaining ocular homeostasis. In comparison with conventional ophthalmic eye drops, the classical method of Aschyotana provides relatively prolonged contact of the medicament with the ocular surface because the drug is administered repeatedly in a continuous stream.

According to Ayurvedic principles, the medicine should be instilled from a height of approximately two Angula, ensuring gentle and uniform distribution over the eye without causing mechanical trauma. Moreover, the temperature of the medicament—Sheeta (cold) or Ushna (warm)—is selected according to the predominance of the involved Dosha. This appropriate thermal property not only enhances patient comfort but may also improve local circulation, facilitate drug absorption, and potentiate the therapeutic action. Thus, the combined influence of the formulation's physicochemical properties, the anatomical characteristics of the cornea, the method of administration, and the prescribed temperature of the medicament contributes to the effective ocular bioavailability and clinical efficacy of Aschyotana in the management of various Netra Rogas.

Discussion –

The eye (Netra), being one of the most vital sense organs, has been accorded great importance in Ayurveda. The management of ocular diseases involves both systemic and local therapeutic approaches. Systemic therapy includes the administration of Chakshushya

drugs, whereas local treatment is primarily carried out through various Kriyakalpas. The principal objective of any ocular therapy is to achieve an adequate concentration of the drug at the target site for a sufficient duration to produce the desired therapeutic effect. Among the different Kriyakalpas, Aschyotana is regarded as one of the most fundamental and widely practiced procedures due to its simplicity, safety, and effectiveness. It facilitates direct delivery of the medicament onto the ocular surface, ensuring rapid local action. However, unlike other ocular procedures that provide prolonged drug retention, the contact time of the medicament in Aschyotana is relatively short because it is continuously diluted by the tear film and subsequently drained through the nasolacrimal duct. Despite this physiological limitation, repeated and properly administered instillation ensures adequate drug absorption and produces significant therapeutic benefits in the management of various Netra Rogas.

Conclusion -

.Aschyotana is a simple yet effective Ayurvedic ocular therapeutic procedure that exerts an immediate cleansing and soothing effect on the eyes. It is

primarily indicated in the early or acute stages of ocular disorders characterized by symptoms such as inflammation, itching, redness, watering, and burning sensation. The use of appropriately selected medicated liquids aids in the removal of vitiated doshas from the ocular surface, thereby promoting ocular health and facilitating natural healing processes. When administered according to classical guidelines, Aschyotana is a safe, non-invasive, and practical modality for both routine eye care and the management of various ocular diseases.

Reference –

1. Sushruta, Sushruta Samhita with commentary by Dalhanacharya, In: Vd. Jadvji Trikamji Acharya, editor. Uttartantra Kriyakalpa Adhyaya 18, Ver. no.1, Edition Reprint, Chaukhamba Sanskrit Sansthan, Varanasi; 2010. p 633.
2. SushrutSamhita with commentary by Dalhanacharya,uttartantra Kriyakalpa Adhyaya18/2 Krishnadas Academy, Varanasi 1998,P-633.
3. Acharya.YT.Susruthasamhita Sushruta with Nibandhasangraha

- of Sri Dalhanacharya. 6th edition. Varanasi: Choukambha Orientalia;1998.p.517.
4. Kaviraja Ambikadutta Shastri, Sushruta Samhita, Ayurveda Tattva Sandipika, Hindi Commentary, part II, Chaukhambha Vishvabharati, Varanasi, 2012, Uttaratantra 18/46, Pg-97.
5. Sharangdhar Acharya, Sharangdhar Samhita, Anjanaidana of maharshi Agnivesha Annoted with Deepika Hindi commentary by Dr.Brahmanand Tripathi, Chaukhambha Surbharti Prakashan, Varanasi, 2013, uttar khanda 13/13, Pg-279.
6. Bhavamishara, Bhavaprakash, Vidyotani Hindi commentary by Shri Brahma Shankar Mishra, 6th edition, Chowkhambha Sanskrit Sansthan; Varanasi, 1997, madhyam Khanda 63/147-150, Pg-656.
7. Kavitha V And Shashi Kiran Standardization Of Nasya Dose By Bindu Praman With Mahasahacharadi Tail & Prasarini Tail Doi-10.7897/2277-4343.1104109 165-168.
8. Sharangdhar Acharya, Sharangdhar Samhita, Anjanaidana of maharshi Agnivesha Annoted with Deepika Hindi commentary by Dr.Brahmanand Tripathi, Chaukhambha Surbharti Prakashan, Varanasi, 2013, uttar khanda 13/15, Pg-279.
9. Vagbhata, Astanga Hridya, Nirmala Hindi commentary along with special Deliberation by Dr. Brahmanda Tripathi, Chaukhambha Sansrita Pratishthana, Delhi, 2014, sutra sthana 23/2, Pg- 263.
10. Dr. Shiva Prasada Sharma, Vridha Vagbhata, Astanga Sangraha, Shashi Lekha Sanskrit commentary by Indu, 2nd edition, Chowkhambha Sanskrit series office; Varanasi, 2008, sutra sthana 32/5, Pg-233.
11. Kaviraja Ambikadutta Shastri, Susruta Samhita, Ayurveda Tattva Sandipika, Hindi Commentary, part II,

- Chaukhambha Vishvabharati, Varanasi, 2012, Uttara tantra 18/47, Pg-97.
12. Jadavji Trikamji, Susruta Samhita, Nibandh Sanraha commentary of Dalhana Acharya, Chaukhamba Surbharti Prakashan, Varanasi, 2014, uttar tantra 18/45, Pg-636.
13. .Shri Vaidya Sodhala, Gadanigraha, Vidyotani Hindi commentary by Shri Indradeva Tripathi, 3rd edition, Chaukhambha Sanskrit Sansathan, Varanasi 1999 chapter 3/136, Pg-104.
14. Shri Vaidya Sodhala, Gadanigraha, Vidyotani Hindi commentary by Shri Indradeva Tripathi, 3rd edition, Chaukhambha Sanskrit Sansathan, Varansi 1999 chapter 3/136, Pg-104.
15. Shri Vaidya Sodhala, Gadanigraha, Vidyotani Hindi commentary by Shri Indradeva Tripathi, 3rd edition, Chaukhambha Sanskrit Sansathan, Varanasi 1999, chapter 3/137, Pg-105.
16. Dr. Shiva Prasada Sharma, Vridha Vagbhata, Astanga Sangraha, Shashi Lekha Sanskrit commentary by Indu, 2nd edition, Chowkhambha Sanskrit series office; Varanasi, 2008, sutra sthana 32/5, Pg-233.
17. Vagbhata, Astanga Hridya, Nirmala Hindi commentary along with special Deliberation by Dr. Brahmanda Tripathi, Chaukhamba Sansrita Pratishthana, Delhi, 2014, sutra sthana 23/5-6, Pg- 264.
18. Acharya Vagbhata, Ashtanga Hridayam, by P.V. Sharma, Sutrasthana, 10th edition, Varanasi, Choukambha Orientalia, 2017, p.304.