

# Integrative Review of Vataja Abhishyanda and Simple Allergic Conjunctivitis

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**Abstract**—A common eye condition that affects people of all ages, allergic conjunctivitis is related to *Vataja Abhishyanda* (Simple Allergic Conjunctivitis) in Ayurvedic medicine based on its symptoms and indicators. Conjunctivitis, or *Abhishyanda*, is the underlying cause of the majority of eye problems. It is crucial to treat it early with appropriate interventions to prevent serious complications and to preserve vision. *Abhishyanda* (conjunctivitis) can develop into an uncontrollable condition if it persists for a long time. Today's medical professionals treat this by administering eye drops and anti-allergic medications, which can have negative side effects. When used to treat allergic conjunctivitis, Ayurvedic medicine has demonstrated some success in curing the condition without side effects or recurrence. Therefore, an attempt has been made to clarify *Vataja Abhishyanda* and its treatment, as described in the old Ayurvedic texts.

**Index Terms**—Vataja Abhishyanda, Simple Allergic conjunctivitis, Ayurveda, Shalakya Tantra

## I. INTRODUCTION

Ocular allergies are thought to impact 5–22% of people worldwide.<sup>[1]</sup> While 6% of patients have isolated ocular symptoms, the majority have concurrent allergic rhinitis.<sup>[2]</sup> Symptoms of simple allergic conjunctivitis (SAC) can be seen in up to 44% of children and 20% of adults with asthma.<sup>[3]</sup> Allergic conjunctivitis might be linked to the condition known as *Vataja Abhishyanda* (Allergic Conjunctivitis), which arises from the vitiation of *Vata Pradhana Tridosha*. While Ayurveda can offer greater comfort in such manifestations, contemporary ophthalmology's treatment of uncomplicated allergic conjunctivitis is highly costly and requires longer-term adherence to overcome the allergy.<sup>[4]</sup> *Abhishyanda* is the root cause of almost all the eye disorders and must be treated as

soon as possible, otherwise its complications might become severe and difficult to save the eye sight<sup>[5-8]</sup>. If *Abhishyanda* takes a chronic course it may lead to *Vataja Adhimantha* (Glaucoma), *Hatadimantha* (Atrophy of the eyeball), *Akshipakatyaya* (Hypopyon or Keratomalacia), *Avranashukla* (Opacity of Cornea) etc. complications.<sup>5</sup>

Within the Ayurvedic medical system, one of the eight main branches, *Shalakya Tantra*, treats conditions affecting the eyes, ears, nose, throat, and head. Of them, ophthalmology was the most popular field for *Shalakya Tantra* practitioners at the time, and they were known as the *Shalaki* or *Netra Visharada*. Even the Vedas discuss eye conditions; perhaps the most prominent of these is the *Rigveda*, which describes *Ashwini Kumaras's* ability to restore *Rishi Ravrija's* lost sight.<sup>[9]</sup> The position of the eye in the skull and a description of the sensory organs are both mentioned in the *Kenasutra* of *Atharvaveda*. Additionally, there is a mention to the local use of *Anjana* for eye conditions<sup>[10]</sup>. Sun is the Supreme Lord of the eyes, according to *Atharveda* (*Surya Chakshunam Adhipati*).

The root "Syanda" is the source of the term "*Abhishyanda*," which is preceded with "*Abhi*" *Upasarga* and suffixed with "*Ghan*" *Pratyaya*. It signifies "*Sravana*" and "*Ativridhdhi*"<sup>[11]</sup>. *Syanda* means to release, tremble, or shake, while *Abhi* means to go towards, huge, or extreme. Therefore, "towards shaking" is what *Abhishyanda* means. *Abhishyanda* can also mean trickling, oozing, or streaming. It also means where there is *Syandana* (discharge) in whole *Urdhva JatruSrotas* (Upper part of the body). It leads to *Kledana* (moistening) in *Dosha*, *Dhatu* and *Mala* and resulting in profuse discharge from all around or all parts of the eye. So *Abhishyanda* means an excessive discharge from the eyes or the conjunctivitis and *Vataja Abhishyanda* refers to Allergic

conjunctivitis. The goal of the current study was to provide comprehensive information about *Vataja Abhishyanda*, including the management that may be administered as a safe, cost-effective, and alternative to the conventional management of allergic conjunctivitis, since there were not many studies on the subject.

#### Aetiology or *Nidana*

There is no distinct explanation for *Abhishyanda* in *Ayurvedic* writings, just like there isn't for any other eye condition. Nonetheless, *Abhishyanda* can also be caused by the same common factors that are listed for all eye conditions. Additionally, *Sushruta* [12] listed *Abhishyanda* as one of the communicable diseases in *Nidana sthana* and listed the following causes: contact with a sick person, inhaling a sick person's expired breath (Expiration), sharing food and sleeping arrangements, and using the diseased person's clothing, ornaments, cosmetics, and ointment, among other things.

## II. SAMPRAPTI

Although the *Samprapti* (pathogenesis) of *Abhishyanda* is not specifically mentioned in *Shastras*, the *Samanya Samprapti* (generic pathogenesis) for all eye disorders is described, and this also applies to *Abhishyanda* too. *Sushruta* [12] explains that the unwholesome dietary and behavioral pattern is the cause of *Abhishyanda*, whereby the deranged *Dosha* (humors) travels through the body's upper body through different *Sira* (blood channels), accumulates in the eye overall, and causes terrible disease in particular eye parts. This condition manifests in various stages of *Kriya Kala* (*Ayurvedic* disease management process), including *Sanchaya* (*dosha* accumulation stage), *Prakopa* (*dosha* aggravation stage), *Prasara* (*dosha* liquefaction and spreading stage), *Sthanasamshraya* (tissue invasion and *dosha* placement in *dhatu*s or premonitory symptom stage), *Vyakta* (manifestation stage), and *Bhedavastha* (complication stage). They are listed as follows:

(a) *Sanchayavastha*: In this case, the production of *Achakshushyaahara Vihara*, *Agnimandya*, and *Ama* vitiates the *Doshas* in the *Koshtha*, resulting in *Doshassanchaya* in the *Koshtha*. This is one of the two ways that the *Doshassanchaya* causes *Netraroga* (eye disorders). Second, *Srotorodha* occurs and

*Vatapradhanadoshadushti* and *Vridhhi* appear in *Koshtha* as a result of the vitiated *Doshas* and *Ama*.

(b) *Prakopavastha*: In *Prakopavastha*, the patient's ongoing *Nidana Sevana* causes the *Doshas* to be provoked.

(c) *Prasaravastha*: In *Prasaravastha*, the *doshas* climb towards *Urdhvajatrugatasrotas* and disperse throughout the body through *Siras*.

(d) *Sthanasamshryavastha*: This *Avastha* causes the *Doshas* to be localized in various portions of the eyes, where *Doshadushyasamurchana* develops and the *Poorvaroop*a manifests itself as redness, itching, pain, etc.

(e) *Vyaktavastha*: In this case, the disease's hallmark symptoms appear, including excessive discharge from various eye regions and *Toda*, among others.

(f) *Bhedavastha*: *Adhimantha* and *Hatadhimantha* are the consequences that will arise if *Abhishyanda* is not handled during the *Vyaktavastha* stage.

*Vataja Abhishyanda* manifests due to the vitiation of *Vata Dosha*. It is predominant with *Vayu* and *Aakash*a *Mahabhoota*. The vitiation of *Vata* leads to *Uttapati* of *Lakshanas* like *Toda*, *Sangharsha*, *Vishushkabhava*, *Parushya*, *Achchashruta*, *Shushka Dushika* along with *Alpa AkshiShopha*.

#### *Samprapti Ghatakas*

<i>Dosha</i>	-	<i>VataPradhana Tridosha</i>
<i>Dushya</i>	-	<i>Rasa and Rakta</i>
<i>Agni</i>	-	<i>Mandagni</i>
<i>Srotasa</i>	-	<i>Rasavaha and Raktavaha</i>
<i>SrotoDushti</i>	-	<i>Sanga, Vimargagamana and Atipravrriti</i>
<i>Rogamarga</i>	-	<i>Madhyama</i>
<i>Adhishtana Sarvaakshi</i>	-	<i>Tejo Jalashrita Patala</i>

#### *Purvarupa/Prodromal Symptoms*

Similar to the general causes, *Abhishyanda* can experience the prodromal symptoms of eye diseases in general, such as *Aavilata* (muddiness of the eyes), *Samrambha* (slight congestion with mild pain), *Ashru* (watering), *Kandu* (itching), *Updeha* (stickiness), *Guruta* (heaviness), *Ushna* (burning sensation), *Toda* (pricking pain), *Raga* (redness), *Vartma Kosha Shoola* (pain in the fornices of the eye ball), *Vartma Kosha Shook Purnata* (foreign body sensation in the conjunctival sac of the eye ball), *Vihanyamana Rupa* (reduced visual acuity, color), and *Kriya SwakshiYathapura* (perception and other subnormal

function of the eyes like blinking etc<sup>[13]</sup>. The text doesn't go into detail on *Poorvarupa*, which are *Abhishyanda's* premonitory symptoms. However, *Abhishyanda* is concerned about any or all of the usual prodromal signs and symptoms described.

#### Clinical Features and Lakshanas

The *Rupa* or *Lakshanas* varies based on which *Doshas* are more prevalent. There are four varieties of *Abhishyanda* based on *Dosha* predominance: *Vataja*, *Pittaja*, *Kaphaja*, and *Raktaja Abhishyanda*<sup>[12]</sup>. According to *Acharya Sushruta*, *Vatajaabhishyanda* is distinguished by the following: *Parushya* (Hardness), *Shiroabhitapa* (Headache), *Vishushkabhava* (Dryness), *Nistodana* (Pricking Sensation), *Stambhana* Fixity (Restricted Movements), *Romaharsha* (Horripilation), and *Shishirashruta* (Cold or watery discharges). Dryness only refers to the lack of regular discharge, not dryness brought on by insufficient tears. *Acharya Vagbhata*<sup>[14]</sup> has described general symptoms in *Vataja Abhishyanda* like in addition to the symptoms of *Sushruta*, including congestion and swelling of the nasal cavities, as well as pain in the temporal region, eyebrow, and forehead. The pain will be prickly and searing in nature. The characteristics of the eye include dryness and coldness, the feeling of a foreign body, either a moving foreign body (*Jantu*) or a static one (*Shalya*), and painful motions of the eyeball and eyelid as a result of swelling.

#### Upashaya And Anupashaya

*Vataja Abhishyanda* is relieved by *Snigdha* (oily) and *Ushna* (hot) *Chikitsa*, according to *Sushruta*. In his explanation of the *Vataja Abhishyanda* sickness, *Acharya Vagbhata* also stated that *Snigdha* and *Ushnaupachara* alleviate the symptoms and indicators of the condition. For *Vataja Abhishyanda*, this can therefore be regarded as *Upashaya*.<sup>[14,15]</sup>

*Abhishyanda's* complications, or *Upadrava*

The secondary symptoms that arise from the same process as the primary sickness are called *upadhravas* (complications). It is frequently calmed when the primary illness is treated. When it appears later, it gets more problematic because the patient will already be afflicted with the illness. According to *Acharya Sushruta*, *Adhimantha* is a consequence of *Abhishyanda*. In addition, he cited *Hatadhimantha* in the context of Ignored *Vatadhimantha*.<sup>[12]</sup>

#### Chikitsa/Treatment

According to *Acharya Sushruta*, the general principles of treatment begin when the disease's potential for development is acknowledged. Serious eye diseases may arise if a proper course of preventive medication is not administered in accordance with the *Dosha* affliction. To put it briefly, the management mostly entails avoiding the etiological variables and specifically balancing out elevated *Vata* and other *Doshas*.<sup>[12]</sup> *Sarvagata raktajasadhyavyadhi* is *Abhishyanda*. *Langhan* has been given five days of advice by *Chakradutta* regarding five disorders: *Akshiroga*, *Pratishyaya*, *Vrana*, *Jwara*, and *Kukshiroga*.

#### General Treatment of Vataja Abhishyanda

In the therapy of *Vataja Abhishyanda*, *Acharyas* have described several *Chikitsa*, including *Snehana* with *Purana Sarpi*, *Snigdhaswedana*, *Siramokshana*, and *Snaihikivirechana*, followed by *Basti*, *Tarpana*, *Putapaka*, *Ashchyotana*, *Nasya*, and *Snehaparisheka*. And *shirobasti*, etc.

#### Snehana

*Purana Sarpi* should be used for *Snehana*.<sup>[15]</sup>

#### Swedana

The poultice made from meat, *Vesavara*, *Mahasneha*, *Yavachoorana*, and salt is used to administer this. For *Swedana*, this poultice is applied on the cheek, forehead, etc.<sup>[15]</sup> *Aja Ksheera's* steam combined with *Kwatha* of *Rasna*, *Dashamula*, *Bala*, *Kola*, *Kulattha*, and *Yava* can also be used for *Swedana*.<sup>[15]</sup>

#### Shirovirechana and Nasya

*Nasya* should be taken with milk-based *Kwatha* that contains *Aushadhadhravyas* such as *Madhuka*, *Kumuda*, *Utpala*, *Kustha*, *Brihati*, *Tamalai*, *Sariva*, *Prapaundarika*, *Darbhamula*, *Kasheru*, and *Kasmarya*.<sup>[15]</sup> Additionally, *Ghrita* made by *Kwatha* of *Ajaksheera* and *Aushadhadhravyas* such as *Rasna*, *Dashamula*, *Bala*, *Kola*, *Kulattha*, and *Yava* are used in *Nasya*. For five days, *Tila* should be soaked in *Bilva* decoction at night and dried during the day. After that, oil should be extracted and mix it with fat of pig and cooked in milk with paste of *Bilva* and *Madhuyashti*. This *Taila* can also be used in *Shirovirechana*.<sup>[15]</sup>

#### Raktamokshana or Siramokshana

*Raktamokshana* were recommended in *Vataja Abhishyanda* to remove the *Doshas* from *Netrasrotas*. Thus, *Snehapana* with *Ghrita* and *Tilvaka* should be performed first, then *Virechana* and *Basti*, and last *Siramokshana*.<sup>[15]</sup> *Siravedhana* should be performed

over the *Lalata*, *Shankha*, and *Upanasika*, according to *Acharyas*.

#### *Seka*

This is accomplished with *Kwatha* made by *Aanoopa-jalamamsa*,<sup>[12]</sup> with *Vasa*, *Taila*, *Ghrita*, and *Majja*, and *Kwatha* made by *Vata*-mitigating medications,<sup>[12]</sup>.<sup>[13]</sup> *Kantakari Moola* in *Ajaksheera* was used to prepare *Kwatha*, while *Twakof Eranda* and *Moola* were used to make *Kwatha*.<sup>[12]</sup> *Eranda*, *Brihati*, *Madhushigru*, and *Brihatpanchmoola* prepared *Kwatha*.<sup>[15]</sup> After being combined with *Kanji*, *Tutha*, *Trikatu*, *Haritaki*, *Lodhra*, and *Madhuyashti* were stored in a bronze vase.<sup>[15]</sup> Some of the formulas provided by *Acharyas* for performing the *Seka* technique on patients with *Vataja Abhishyanda* are as follows.

#### *Vidalaka*

The paste of *Kustha*, *Pippali*, *Chandana*, and *Utpala* has been detailed for this process in the case of *Vataja Abhishyanda*.<sup>[15]</sup> *Madhu* should be combined with pasted *Musta*, *Agaru*, and *Chandana*.<sup>[15]</sup> Paste of *Saindhava*, *Agaru*, *Trijataka*, *Trikatu*, *Svarnagairika*, *Kustha* and *Tagara*.<sup>[15]</sup> Paste of *Svarnagairika*, *Raktachandana*, *Daruharidra*, and *Vacha*.<sup>[16]</sup> Paste of *Yashti*, *Gairika*, *Saindhava*, *Darvi*, and *Tarkshya*, paste of *Kumari* and *Chitraka*, paste of *Dadimapatra*, paste of *Vacha*, *Haridra* and *Nimbi*,<sup>[16]</sup> Paste of *Saindhava*, *Shunthi*,<sup>[15]</sup> *Lodhraharithakividalaka*, *Gairikadi lepa* and *Bhoomyamalaki lepa*.<sup>[17]</sup> All these can be administered in patients of *Vataja Abhishyanda*.

#### *Anjana*

It is recommended to use *Anjana Pratyjanjana*, which was manufactured by *Sphatika*, *Shankhanabhi*, *Madhuka*, and *Gairika*. It is macerated in sugarcane juice, dried, and then turned into tablets. Curds stored in a silver container can be used as *Anjana* once they turn blue, are dried, and are made into pills.<sup>[15]</sup> *Gutika* made of *Gairika*, *Saindhava*, *Krishna*, and *Nagar* macerated in water can also be used for *Anjana*.<sup>[12]</sup> *Ghrita* is used to administer *Anjana*, which is then stored in a copper vase with *Saindhavalavana* added. For *Anjana*, thin sheets of red-heated *Naga* can be submerged in a mixture of *Triphala* and the juices of *Bhringaraja*, *Shunthi*, *Ghrita*, cow's urine, *Madhu*, and *Ajaksheera*.<sup>[16]</sup> *Haridradhyavartican* is also administered in *Vataja Abhishyanda*, along with *Apamarga Anjana* and *Anjana* produced by *Brihatyadi varti*.<sup>[17]</sup>

#### *Aschyotana*

*Aschyotana* is to be provided in the case of *Vataja Abhishyanda* using goat's milk along with *kwatha* of *Hriber*, *Tagar*, and *Gunjamool*.<sup>[14]</sup> *Erandmoola Kwatha* and leaves combined with goat's milk, *Shalparni*, *Prishnparni*, *Brihti*, and *Madhuyashti Kwatha* combined with goat's milk.<sup>[15]</sup> *Bilvadikwathaaschyotana*, *Karveerpatraraspoorna*, *Rasanjanadidravaaschyotana*, and *Amlarasadiaschyotana*, among others.<sup>[17]</sup>

#### *Tarpana*

To make *Tarpana* in *Vataja Abhishyanda*, the *Ghrita* made by adding *Kwatha* of *Kashmarya*, *Madhuk*, *Kumuda*, *Utpala*, *Kushtha*, *Brihati*, *Tamala*, *Mamsi*, *Sariva*, *Prapaundarika*, *Dar-bhamula*, and *Kasheru* with milk should be boiled with *Chandana*, *Ushira*, *Sarkara*, and *Utpalakalkais*.<sup>[15]</sup>

#### *Putapaka*

*Putapaka* made from *Nimbapatra* and *Lodhra* combined with *Jala* should be given in *Vataja Abhishyanda*.<sup>[18]</sup>

#### *Pathya*<sup>[19]</sup>

Both the management and prevention of ailments are greatly aided by *Pathya*, which also suggests *Vataja Abhishyanda*. Avoiding *Apathyaahara* and *Vihara* and adhering to *Pathya* are crucial, particularly in cases of illness, whether or not therapy is received.

#### *Ahara*

The *Acharyas* advise on *Pathyaahara*, *Shashtikashali*, *Purana Shali*, *Yava*, *Godhuma*, *Mudga*, *Janglamamsarasa*, *Patola*, *Karavella*, *Kadali*, *Soorana*, *Divyambu*, *Lava Mamsa*, *Mayuramamsa*, and *Vanakukuttamamsa*.

#### *Aushadha*

According to *Aushadhas*, the following are considered to be highly effective in managing *Vataja Abhishyanda*: *Purana Ghrita*, *Triphalaghrita*, *Patola*, *Shigru*, *Draksha*, *Lodhra*, *Karvella*, *Triphala*, *Punarnava*, *Kakamachi*, *Kumari*, *Chandana*, *Saindhava*, *Dadima*, *Vartaka*, *Karpura*, *Bhringaraja*, *Jivanti*, *Shatavari*, *Madhu*, etc.

#### *Upchara*

The following techniques must be adhered to: *Upachara Langhana*, *Ghritapana*, *Swedana*, *Upanaha*, *Virechana*, *Nasya*, *Dhumapana*, *Raktamokshana*, *Lea*, *Seka*, *Ashchyotana*, *Pindi*, *Anjana*, *Pratisarana*, *Tarpana*, *Putapaka*, *Vidalaka*, *Avachoorana*, etc.

*Apathya**Ahara*

Foods should be avoided in relation to *Apathya*, *Katu Amla*, *Guru Ahara*, *Tikshana*, *Ushna*, *Masha*, *Nishpava*, *Virudha Anna*, *Vidahiannapana*, *Dadhi*, *Pinyaka*, *Matsya*, *Sura*, *Valoora*, *Kalinga*, *Phanita*, *Shashrpataila*, etc. *Chikitsamanjari* explains that particular *Apathya* for *Abhishyandaroga* are *Dadhi*, *Kadliphala*, *Narikela*, and *Panasabeeja*. You should also stay away from them.

*Vihara*

Lifestyle practices that should be avoided include *Vega*, *Dharana*, *Ratri-jagarana*, *Krodha*, *Shoka*, *Maithuna*, *Adhyashana*, *Raja Sevana*, and others.

## III. DISCUSSION

The last several decades have seen a rise in the diagnosis of allergic illnesses, with allergic conjunctivitis emerging as a major issue that can lead to serious ocular surface disease. Patients report redness, wetness, and itching. Patients who experience severe symptoms may become school dropouts, be unable to work outside, and occasionally experience sleep problems, all of which can lead to a decreased quality of life. Exposure to arid and windy environments exacerbates the symptoms.<sup>[20,21]</sup> There are no well recognized management procedures for allergic ocular disorders, despite the fact that certain writers have written about them.<sup>[22,23]</sup> There are numerous medications available, and the course of treatment varies according on the disease's severity. Any known allergy should be avoided or exposure should be minimized by wearing wrap-around glasses, altering the surroundings, and replacing carpets and pillows that harbour allergens. Patients may find these guidelines difficult to follow, nevertheless. Additionally, to avoid eye rubbing, cold compresses can be applied. To lessen itching and stop symptoms from getting worse, ocular lubricating eye drops can be used to dilute the inflammatory substances in tears and remove the allergen.<sup>[24]</sup> Lubricants, antihistamines, and mast cell stabilizers are the cornerstones of treatment.<sup>[25,26]</sup> These are recommended for all types of illnesses. When the cornea is affected or the condition is extremely acute with itching, steroids should be administered under appropriate medical supervision.<sup>[27]</sup> The most

excruciating condition that affects the eye is allergic conjunctivitis, which causes us to cover ourselves in order to prevent the illness from spreading. People look for a quick and easy way to solve the issue while they are covering and avoiding touch. As a result, several methods are being used globally, but no medication has yet to provide instant relief. Being India's oldest traditional medical system, *Ayurveda* provides a thorough account of all the many sorts of *Abhishyanda* diseases. Among these, *Vataja Abhishyanda* is one that may be thought of as allergic conjunctivitis. Numerous therapeutic techniques, such as *pathya*, *apathya*, and *aushadadravyas*, have been thoroughly explained in the scientific community. The patient would benefit from alleviation from the underlying cause, which would prevent recurrence.

## IV. CONCLUSION

This study offers a thorough understanding of the condition known as *Vataja Abhishyanda*, or allergic conjunctivitis, including its origin, symptoms, signs, and treatment, all of which are described in the *Ayurvedic* medical system. An alternative, safe, and cost-effective treatment for allergic conjunctivitis that has no negative side effects is made possible by a thorough understanding of *Vataja Abhishyanda* and how to use it.

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