

AYURVEDIC PERSPECTIVES ON COMPREHENSIVE CARE OF OPHTHALMIC AND ENT DISEASES**Dr. Akshita Sharma^{*1}, Dr. Ruchika², Dr. Vijayant Bhardwaj³, Dr. Hardev Thakur⁴**

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ABSTRACT

The head (*Shira*) is regarded as the most important vital organ of the body, as it is the seat of life as well as the sensory faculties (*Gyanendriyas*). *Shalaky Tantra*, one of the eight branches of *Ayurveda*, specifically addresses *Urdhvajatru-gata rogas*—disorders occurring above the clavicle—including those of the head, eyes, ears, nose, and oral cavity. In the present era, an erratic lifestyle, improper dietary practices, lack of physical activity, occupational overexertion, exposure to adverse environmental factors, prolonged screen use, and excessive contact with various forms of radiation have together created a persistent and stressful cycle that adversely affects the sense organs. In *Ayurvedic* classics, the eyes are considered preeminent among the sense organs, encapsulated in the dictum “*Sarvendriyanam nayanam pradhanam*,” emphasizing their pivotal role in vision and perception. Early recognition and understanding of the clinical features of ocular diseases are crucial for preventing and managing major causes of blindness and visual disability. Correct identification of etiological factors is a prerequisite for effective treatment and restoration of the normal functioning of the *Indriyas*. *Ayurvedic* management of ophthalmic and ENT disorders manifesting through the eye, ear, nose, and oral routes focuses on pacifying vitiated *doshas* through various *kriyakalpa* procedures, as well as *Shodhana* and *Shamana* therapies, which not only alleviate symptoms but also strengthen the sense organs and thereby enhance the individual’s overall quality of life.

KEYWORDS: *Kriyakalpa, Urdhvajatru-gata roga, Gyanendriya, Srotas, Panchakarma, Netra roga.***INTRODUCTION**

Shalaky Tantra is recognized as a fully developed branch of *Ashtanga Ayurveda* that deals with *Urdhvajatru-gata roga*, i.e., disorders affecting structures above the clavicle, encompassing both ophthalmology and otorhinolaryngology. The head (*Shira*) is described as *Uttamanga*,^[1] the supreme organ, as it is the seat of *prana* and the five *gyanendriyas*, and is also counted among the *tri-marma*, injury to which can be life-threatening. The eyes (*netra*) hold a pivotal status among all sensory organs; in the absence of vision, the world appears dark and devoid of form and meaning. The nose is described as “*Nasa hi Shirsodvaram*,”^[2] the gateway to the head, which underscores its importance, along with the ears (*karna*), that subserve the faculty of hearing.

These sense organs work in an integrated manner, enabling an individual to perceive, adapt, and grow in harmony with the surrounding environment. All *Urdhvajatru-gata rogas* are managed according to *Ayurvedic* principles of *samshamana* and *samshodhana*, implemented through various *Kriyakalpa* and *Panchakarma* procedures, as well as surgical (*Shastra*) and para-surgical (*Anushastra*) interventions, with the aim of restoring function and maintaining the integrity of the vital sense organs.

MANAGEMENT OF NETRAROGAS (OPHTHALMIC DISEASES)

Ayurvedic management of *netrarogas* (ocular diseases) is guided by the predominance of the *doshas* involved in each condition.

According to *Acharya Charaka*, eye disorders are broadly classified into four types: *Vataja*, *Pittaja*, *Kaphaja*, and *Sannipataja*.

Acharya Nimi further elaborates on this by describing 76 distinct varieties of *netraroga*^[3], including entities such as *netrabhishyanda*, *adhimantha*, *arma*, *netrashukra*, and *nimesha*. The central therapeutic objective is to pacify the specific vitiated *doshas* responsible for a given ocular pathology, which is primarily accomplished through specialized procedures collectively termed *Kriyakalpa*.

The term *kriya* denotes therapeutic procedures, whereas *kalpa* refers to the particular medicinal preparations utilized; together, *kriyakalpa* represents localized external ophthalmic therapies that offer several advantages over systemic (oral) administration, such as targeted action and reduced systemic load. This approach is classified under *Bahya parimarjana chikitsa* (external purification/therapy).

Classical *Ayurvedic* literature, especially *Sushruta Samhita Uttara-sthana* (chapter 18), describes five principal forms of *kriyakalpa*^[4] *tarpana*, *putapaka*, *seka*, *aschyotana*, and *anjana*.

Later, *Acharya Sharangadhara* adds two additional procedures—*pindi* and *vidalaka*^[5]—thereby expanding the therapeutic repertoire for managing a wide spectrum of ocular disorders.

TARPANA^[6]

Netra Tarpana involves retaining medicated *ghee* or oil over the eyes for a prescribed duration. A dough wall formed from mashed flour encircles the eyes, into which the liquefied preparation is poured until the eyelash tips are fully immersed. The retention period, known as *sneha dharanakala* or *matrakala*, varies based on the implicated *doshas* and the pathology's location within the *akshimandala*.

➤ **Mechanism**

Prolonged exposure allows greater drug contact and absorption, enabling lipophilic agents to penetrate the corneal epithelium barrier and enhance ocular bioavailability.

➤ **Indications**

This therapy suits conditions like *adhimantha* (glaucoma), *timira*, *abhishyanda*, *sushkakshipaka* (dry eye syndrome), and chronic *netraroga*.

PUTAPAKA^[7]

Putapaka follows a procedure akin to *Tarpana*, differing mainly in medicine preparation and retention duration.

The extract, derived by heating plant pastes or animal flesh via the *Putapaka* method, forms a suspension of both fat- and water-soluble components that is poured and held over the eyes, offering superior corneal

penetration compared to *Tarpana* due to its combined lipophilic and hydrophilic properties. It may be performed sequentially after *Tarpana* or as a standalone therapy.

SEKA^[8]

Seka entails a steady, streamlined pour of medicated liquid (*dravaushadhi*) onto a partially open eye from a height of four *angulas* for a defined period. This intervention primarily addresses acute ocular conditions by facilitating *dosha* pacification and alleviation.

➤ **Indications for Seka**

Suitable for disorders like *timira*, *abhishyanda*, *netrashoola*, and *sushkakshipaka*.

ASCHYOTANA

Aschyotana involves dripping a few drops of aqueous drug extracts or solutions into an open eye from two *angulas* height, positioned as the initial (*adyopakrama*) therapy for eye diseases.

Active principles absorb via conjunctiva and cornea, though much drains quickly through the nasolacrimal duct, limiting contact time.

➤ **Aschyotana Indications**

Recommended for acute presentations including *abhishyanda*, *netrashoola*, *netrapaka*, *pothaki*, *parvani*, and *upanaha*.

ANJANA^[9]

Anjana involves applying collyrium or medicated pastes to the inner lower eyelid or conjunctival fornix using an *anjana shalaka* (applicator).

Preparations typically combine minerals, metals (such as arsenic, lead, antimony), herbs, and animal-derived substances, but application is contraindicated during acute inflammation and reserved for cases where *doshas* are fully manifested and localized in the eye, free from *ama* signs like redness or swelling.

➤ **Anjana Properties**

It exhibits *lekhana* (scraping) effects with enhanced bioavailability from prolonged tissue contact.

➤ **Anjana Indications**

Recommended for chronic *netraroga*, *pishtaka*, *arma*, and *netrashukra*.

PINDI^[10]

A warm medicinal paste is fashioned into a poultice and applied over closed eyes to induce local sudation, promoting eyelid skin absorption, vasodilation, and toxin clearance.

➤ **Pindi Indications**

Beneficial in early-stage conditions like *Abhishyanda*.

VIDALAKA^[11]

Drug pastes are spread over the eyelids (sparing eyelashes) to the thickness of a *mukhalepa*, retained until drying. It addresses eyelid inflammation, itching, burning, and excessive tearing through absorption akin to *pindi*, plus intraocular pressure reduction via vasodilation and aqueous humor drainage.

Common Drugs

Frequently employed remedies include *triphala*, *punarnava*, *yashtimadhu*, *daruharidra*, *rasna*, *manjistha*, *lodhra*, *haridra*, *dashamoola*, and *shigru*.

Shastra Karma

Surgical interventions (*Shastrakarma*) apply to various *urdhvajatru-gata rogas*. *Acharya Sushruta* classifies them into eight categories^[12]: *chedana* (excision), *bhedana* (incision), *lekhana* (scraping), *vyadhana* (puncturing), *eshana* (probing), *aharana* (extraction), *visravana* (draining), and *sivana* (suturing)

MANAGEMENT OF ENT DISEASES

SHIROBASTI^[13] involves retaining medicated oil on the scalp using a *shirobastikosha*—a cap crafted from animal skin, measuring 12 *angulas* in height and customized to the head's circumference—with a retention duration 10 times longer than that of *tarpana*.

SHIROPICHU - applies cotton soaked in medicated oil (*sneha*) directly onto the head for a specified period.

SHIRODHARA - entails a steady, streamlined flow of warm medicated oil over the forehead and scalp, preferably administered in the evening; the prolonged contact allows absorption through the scalp, nourishing the head (*shirah*) and balancing *doshas* in the supraclavicular region (*urdhwajatru*).

➤ Therapeutic Indications

These procedures—*Shirobasti*, *Shiropichu*, and *Shirodhara*—prove highly effective for *vataja shiroroga* (*vata*-dominant head disorders), including *shira toda* (headache with pricking pain), *shira daha* (burning sensation), *timira* (cataract-like opacity), insomnia, *ardita* (facial paralysis), *karnashoola* (ear pain), and *hanugraha* (lockjaw). They pacify aggravated *vata dosha*, deliver overall soothing effects, and promote hair and scalp health.

KARNAPOORAN^[14]

Karnapooran begins with local massage and sudation around the auricle, followed by instilling medicated oil (*taila*), juice (*swarasa*), or similar preparations into the ear canal.

Primarily targeting vitiated *vata*—the primary factor in most ear disorders—this therapy alleviates pain, tinnitus (ringing), and degenerative changes by strengthening ear nerves, clearing obstructions in *karnavahasrotas* (auditory channels), and enhancing hearing.

➤ Karnapooran Duration and Uses

Retention times vary: 100 *matra* for *karna roga* (ear diseases), 500 *matra* for *kantha roga* (throat conditions), and 1000 *matra* for *shiroroga* (head diseases).

- Key indications include *karna nada* (tinnitus), *badhirya* (deafness), *karnashoola* (earache), and *krimikarna* (ear infestation), with commonly used preparations such as *Bilvadi taila*, *Kshar taila*, and *Shambuka taila*

KARNADHOOPAN^[15] - employs aural fumigation using medicated smoke (*dhooma*) generated by burning substances like *guggulu*, *agaru*, *sarshapa*, *vacha*, and *ghrita*, which provide anti-inflammatory and antimicrobial effects.

This therapy targets conditions such as *vataja karnashoola* (*vata*-type ear pain), *badhirya* (deafness), *karna nada* (tinnitus), *karnasrava* (ear discharge), *krimikarna* (ear infestation), and *putikarna* (suppurative ear conditions).

KAVALA AND GANDUSHA^[16]

Kavala and *gandusha* represent traditional *Ayurvedic* practices for oral health maintenance, involving retention of *sneha* (oils), *kwatha* (decoctions), or *swarasa* (juices) in the mouth—either held still (*gandusha*, akin to oil pulling) or swished around (*kavala*) using *kalka dravyas*.

Drug absorption occurs via the permeable, highly vascular sublingual and buccal mucosa, boosting bioavailability and enabling rapid systemic delivery. These methods address *mukharoga* (oral disorders) including mouth ulcers, bleeding gums, gingivitis, halitosis, tonsillitis, pharyngitis, throat dryness, as well as associated *karna* (ear) and *shiroroga* (head disorders); they fortify teeth and gums, prevent plaque buildup, reduce inflammation, alleviate tooth sensitivity, and sustain oro-dental health.

PRATISARANA^[17]

Pratisarana entails localized application and massage of *churna* (powders), *kalka* (pastes), or *rasakriya* onto the oral mucosa and gums using a finger or specialized applicator like *kshara krita ushna shalaka*.

The *vrana ropana* (wound-healing) attributes of the drugs promote salivation, exert antimicrobial effects, flush toxins from the oral cavity, and facilitate tissue repair. Commonly used agents include *triphala*, *mulethi*, *daruharidra*, *tankana*, *sphatika*, and *saindhava lavana*, primarily for *danta* (dental), *jihva* (tongue), and *sarva sara mukharoga* such as mouth ulcers, bleeding gums, gingivitis, and glossitis.

DHOOMPANA^[18] - effectively eliminates vitiated *kapha* from the head region and is administered twice daily following *nasya karma*, with herbal twig smoke inhaled alternately through each nostril while closing the other, then exhaled through the mouth.

This practice imparts firmness to teeth, clarity and pleasant odor to the oral cavity, averts taste loss, and curbs oral exudations.

It proves beneficial for *kasa* (cough), *shwasa* (dyspnea), *mukha vairasya* (oral foulness), *shiroroga* (head disorders), *karna* and *akshishoola* (ear and eye pain), and *abhishyanda* (conjunctivitis).

Shatkarma Techniques

Shatkarma encompasses six yogic purification methods—*Neti*, *Dhauti*, *Basti*, *Nauli*, *Kapalabhati*, and *Tratak*—tailored for *Urdhvajatrugata rogas* (supraclavicular disorders).

Neti clears mucus and toxins, alleviates sinusitis, allergic rhinitis, headaches, eye strain, watering, and heaviness by decongesting nasal passages, enhancing visual acuity, and preventing recurrence.

Dhauti and *Kapalabhati* aid asthma and respiratory issues.

Tratak improves myopia, strabismus, and astigmatism via boosted visual and cognitive function, while *Basti* and *Nauli* benefit *vata* disorders and digestion.

Panchakarma Approach

Panchakarma, or *shodhana chikitsa*, serves as the cornerstone for managing *urdhvajatrugata rogas*, commencing with *poorvakarma* (*snehana* and *swedana*) followed by *pradhan karma*: *vamana*, *virechana*, *anuvasana* and *niruha basti*, *nasya*, and *raktamokshana*.

These therapies demand meticulous execution, vigilant monitoring for *samyaka* (optimal), *ayoga* (inadequate), and *atiyoga* (excessive) *lakshanas* to ensure safety and efficacy.

Table: Panchkarma according to involvement of Doshas in Urdhvajatrugata roga.

Dosha Predominance	Treatment
Vata predominant disease	Snehana Basti, Nasya
Pitta & Rakta predominant diseases	Virechana and Raktamokshana
Kapha predominant diseases	Vaman, TikshnaNasya

SNEHANA - comprises two forms: *bahya snehana*, achieved through external oil massage using preparations like *tila taila* or *bala taila* to oleate body tissues, and *abhyantara snehana*, involving internal administration of medicated *ghee* such as *jeevantiyadi ghrita*, *tilvaka ghrita*, or *triphala ghrita*.

Swedana employs decoctions from *vata-shamaka* (*vata-pacifying*) substances to induce therapeutic sweating.

VAMANA^[19] - expels vitiated *doshas*—primarily *kapha*, followed by *pitta*—via controlled emesis through the oral route, serving as the primary therapy for *kaphaja*-dominant disorders.

This purification aligns with *panchakarma* protocols for *urdhvajatrugata rogas*, ensuring *dosha* elimination when performed post-*snehana* and *swedana*.

Roga Adhithana	Vamana Indications
Netra rog	Pillaroga Kukunaka (done with Pippali, saindhava, Yastimadhu, Sarsapakalka) Vartma lekhana (snehana followed by vaman & virechana) Sashofa & Ashofa akshipaka
Karna roga	Karna kandu and krimikarna, Karna vidradhi, Karna nada & Badhriya, Kaphaja karnashoola
Nasa roga	Kaphajaprathishaya, Apeenasa, Putinasa, Urdhwagata raktapitta
Mukha roga	Upkush and Putimukha, Kaphaja Sarvasra roga
Kantha roga	Rohini & Kaphajagalanda
Shiro rog	Kaphaja shiroroga

VIRECHANA^[20] - or therapeutic purgation, targets aggravated *pitta*—particularly *alochaka pitta*, seated in the *netra* (eye)—to eliminate toxins from *netravahasrotas* (ocular channels), making it the most vital *shodhana karma* for ophthalmic conditions. Specific formulations, such as decoctions from *draksha*, *haritaki*, and *trivrita*, suit *akshipaka* (ocular inflammation), while *vataja abhishyanda* (*vata*-type conjunctivitis) and *adhimantha* (glaucoma) benefit from *virechana* followed by *basti* to ensure comprehensive *dosha* clearance.

➤ Clinical Relevance

This procedure aligns with *panchakarma* protocols for *urdhvajatrugata rogas*, performed post-*snehana* and *swedana* to optimize *pitta* pacification and prevent recurrence in *pitta*-dominant *netrarogas*. Proper execution monitors *samyaka*, *ayoga*, and *atiyoga* *lakshanas* for safety.

Roga Adhithana	Virechana Indications
Karna roga	Sneha Virechana with Erand taila in Karna shola, Karna nada, Karna shweda & Badhriya.
Nasa roga	Pittajaprathishaya, Raktaja, Sannipatajanasa roga, urhwagata raktapitta.
Mukha roga	Pittajamukpaka, Pittaja & Kaphaja Sarvasaramukhroga.
Shiro and kapalgataroga	Suryavrat, Ardhavabhedaka, Anantvata, Indralupta, Khalitya & Palitya

BASTI^[21] - serves as the primary therapy for *vataja* disorders, administering *sneha* (medicated oils), *ksheera* (milk), *kashaya* (decoctions), or similar substances into the rectum or colon via the anus.

It encompasses types such as *anuvashana*, *niruha*, *yoga*, *kala*, and *matra basti*.

➤ Mechanism of Action

Upon reaching the *pakvashaya* (colon), *basti dravya* disperses through micro- and macro-channels (*srotas*),

exerting *tridoshashamaka* effects to balance all *doshas*. This enema-based approach nourishes deeper tissues, particularly in *vata*-dominant *urdhvajatrugata rogas* like *adhimantha* following *virechana*.

➤ Clinical Utility

As a key *panchakarma pradhan karma*, *basti* follows *poorvakarma* (*snehana* and *swedana*), demanding vigilant monitoring of *samyaka*, *ayoga*, and *atiyoga lakshanas* for optimal efficacy in ophthalmic and ENT conditions.

Roga Adhithnaa	Basti Indications
Netra roga	Abhisyananda, Adhimantha, Timir
Shiro roga	Vataja, Pittaja, Kaphaja shiroroga, Ardhavabhedaka, Anantvaat, Suryavrat

NASYA^[22] - involves administering *sneha* (such as *taila* or *ghrita*), *swarasa*, *kashaya*, *churna*, or *dhooma* via the nasal route, allowing the drug to access *shringataka marma* and disseminate to *murdha* (brain), *netra* (eyes), *shrotra* (ears), and *kantha* (throat), thereby scraping out morbid *doshas* from the supraclavicular region. The olfactory mucosa's direct connection to the central nervous system facilitates drug absorption through paracellular spaces into the lamina propria, followed by perineural transport to the subarachnoid space and brain tissue.

➤ Therapeutic Mechanism

This pathway ensures complete elimination of vitiated *doshas* lodged in the *shirah* (head), making *nasya* highly

suitable for individuals aged 7 to 80 years and positioning it as the premier therapy for *urdhvajatrugata vikaras* (supraclavicular disorders).

➤ Clinical Indications

As a core *panchakarma pradhan karma*, *nasya* follows *poorvakarma* (*snehana* and *swedana*) and complements other *shodhana* procedures like *vamana*, *virechana*, and *basti*, with careful observation of *samyaka*, *ayoga*, and *atiyoga lakshanas* to optimize outcomes in ophthalmic and ENT conditions.

Roga Adhithana	Nasya indications
Netra roga	Sushakshipaka, Avranashukra, Sashofa & Ashofa akshipaka, Timira, Balasgrathith etc
Karna roga	Karnashola, Karnasrava, Putikarna, Krimikarna
Nasa roga	Apeenasa, Putinasa, Nasanaha, Nasa sosha, Prathishaya, Urdhwagataraktapitta
Mukha roga	Galashundika, Danta veshtha, Talu shosha, Sheetada, Pittja jihvakantak, Upkusha, Upjihivika
Kantha roga	Vataja & Kaphajarahini, Kaphajagalanda
Shiro roga	All types of shiroroga, Khalitya and Palitiya

RAKTAMOKSHANA^[23] - ranks as *ardhachikitsa* (half-treatment) in *Shalakya tantra*, performed via *siravyadhana*—puncturing veins at the frontal region, outer/inner canthus, or near the pathology to release vitiated *rakta* - or *jaloukavacharana*, where leeches suck out impure blood and toxins from the affected site.^[24]

➤ Therapeutic Actions

This procedure enhances capillary circulation, stabilizes blood pressure, modulates immunity, reduces

inflammation, and purifies blood by eliminating aggravated *rakta dhatu* and *pitta dosha*.

➤ Clinical Guidelines

Suitable for individuals aged 16 to 70 years, *raktamokshana* complements *panchakarma* in *urdhvajatrugata rogas*, requiring vigilant monitoring akin to other *shodhana karmas* for optimal safety and efficacy.

Roga Adhithana	Raktamokshana Indication
Eye disorders	<i>Puyalasa, Savrna shukla, Pittaj & kaphaj timir, Abhishyanda and Adhimantha, Pilla roga.</i>
ENT disorders	<i>Badhriya (siravedhana done near the ear), Rohini, Ekavrinda, Kantha shaluka, Vataj and Kaphaj & Medoja Galaganda, Krimidanta, Soushira, Sheetada, Dantaveshta, Upajihwa, Anantavatta, Suryavarta, Ardhavabhedaka, Pittaja Shiroroga.</i>

Raktamokshana carries **contraindications**^[25] for very young or elderly individuals, those who are emaciated, exhausted, anemic, lactating mothers, or pregnant women.

Shamana Chikitsa

Shamana chikitsa employs oral herbal, herbo-mineral formulations, and *rasaushadhis* such as *Abhrak bhasma*, *Saptamrita lauha*, *Yashada bhasma*, *Chandraprabha vati*, *Vatachintamani rasa*, *Praval panchamrita*, *Rasraj rasa*, and *Kharvapishhti* to manage ophthalmic and ENT disorders including cataract, glaucoma, macular degeneration, sinusitis, allergic rhinitis, hearing loss, chronic suppurative otitis media (CSOM), and epistaxis.

These preparations pacify *doshas*, strengthen *dhatu*s, and provide targeted symptomatic relief in *urdhvajatrugata rogas*.

➤ **Therapeutic Role**

As a palliative approach complementing *shodhana* therapies like *panchakarma*, *shamana chikitsa* sustains long-term ocular and ENT health while avoiding procedural risks in contraindicated cases.

DISCUSSION

Kriyakalpas and other *Ayurvedic* therapeutic procedures for ENT disorders aim to pacify aggravated *doshas*, remove toxins from the supraclavicular region, and nourish the head along with its resident *gyanendriyas*.

➤ **Core Objectives**

These interventions achieve their goals through optimized drug concentrations, extended tissue contact time for enhanced absorption, targeted delivery of molecules into minute *srotas* of the sense organs, and thorough expulsion of toxins, thereby alleviating symptoms of *urdhvajatrugata vikaras*.

➤ **Therapeutic Rationale**

By addressing *doshic* imbalances at the root, such protocols restore function to vital structures like eyes, ears, nose, and throat, promoting sustained health in *Shalakyata* practice.

CONCLUSION

Shalakyata addresses disorders in the *urdhvajatrugata* region, encompassing all *gyanendriyas* except *tvak* (skin), which are essential for perceiving the environment and fostering harmonious interactions.

➤ **Pathophysiology and Impact**

Dosha vitiation and *srotas avrodha* (channel obstruction) precipitate ophthalmic and ENT conditions, impairing vision, olfaction, gustation, audition, and vestibular functions, thereby diminishing quality of life.

➤ **Vital Structures**

Key *marmas* in the head—such as *vidhura* (post-auricular), *phana* (intranasal), *avarta* (supraorbital), *apanga* (lateral canthus), *shankha* (temporal), *utkshepa* (supratemporal), *sthanani* (glabellar), *seemanta* (cranial sutures), *shringataka* (deep nasal), and *adhipati* (occipital protuberance)—render the region vulnerable; injury induces profound neurological, motor, sensory deficits, or fatality.^[26]

➤ **Preventive Strategies**

Preserving *gyanendriyas* and *marmas* demands adherence to *swasthavritta* (*dinacharya* and *ritucharya* for *netra*, *karna*, *nasa*, *mukha*), *pathya-apathya* (dietary and lifestyle regimens) to sustain *dosha-dhatu* equilibrium, facilitate toxin drainage, and avert ailments.

➤ **Therapeutic Precision**

Drug selection hinges on *veerya*, *doshahar*, and *ropana* attributes, matched to predominant *doshas* in specific disorders, with procedures tailored by clinicians considering patient *dosha*, *kala*, *bala*, lesion site, and pathology type.

➤ **Holistic Outcomes**

These ocular and ENT interventions deliver localized relief alongside targeted drug absorption to root causes, conferring *balya* (immunity-enhancing), *rasayana* (rejuvenative), and *medhya* (cognitropic) effects, embodying *Ayurveda's* dictum: “*Swasthasya swasthya rakshanam, aturasya vikara prashamanam*”^[27] (preservation of health in the healthy; alleviation of suffering in the afflicted)

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