

GENERAL APPROACHES OF NETRA KRIYA SHARIRA AS PER ANCIENT AYURVEDA

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ABSTRACT

Shalaky Tantra is one among eight branches of Ayurveda. It is composed of two words- Shalaky and Tantra. Shalaka is primary instrument in surgical procedure and Tantra is well classified system of ayurved medical knowledge. This stream deals with urdhvajatrugata region means organ located above Griva Mulam like Netra, karna, Nasa, mukha, Danta, Talu, Shira, etc. Shalaky tantra contains various chikitsa like Netra Chikitsa, karna Chikitsa, Nasa Chikitsa, mukha Chikitsa, Danta Chikitsa, Talu Chikitsa, Shira Chikitsa and etc., According to modern shalaky tantra deals with major ophthalmic problem Timira (refractive error), linganasha(cataract) evaluation, Abhishyand (Conjunctivitis), Adhimantha (Glaucoma), ENT diseases,

Oro-Dental issues. Various surgical, para- surgical and drug based treatment described under the title of Shalaky Tantra. Present article described general approaches of netra kriya sharira as per ancient ayurveda

KEYWORDS: Shalaky Tantra, Ayurveda, Urdhvajatrugata, Netra Kriya.

INTRODUCTION

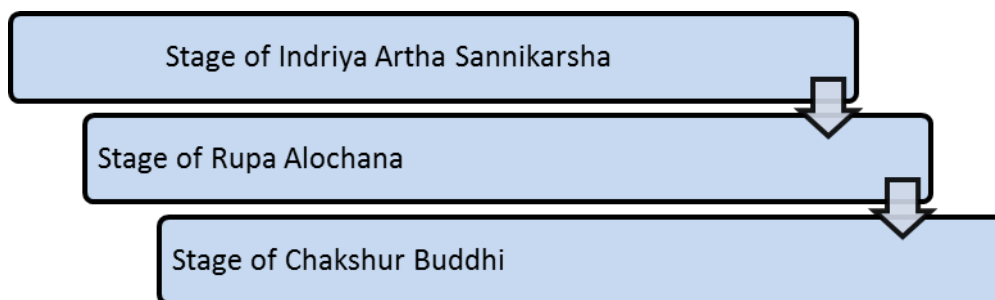
Shalaky Tantra is like as deep ocean it doesn't completely explain any number of verses.^[1] With all other sensory faculties, strength, beautiful appearance etc., But without Drashti, he will be as useless as an insect^[2], Netra is prtyanga of the head.^[3] Fifty six subsidiary parts in a different method of classification Akshi Vartma, Akshi Kaninika, Bhru, Akshi Kuta are name as Pratyanga.^[4]

Pancha bhautikatwa^[5]

Mahabhuta	Netra bhaga	Part of the eye
Prithwi	Palam	Muscular parts
Agni	Rakta	Vascular parts and blood
Vayu	Krishna	Black portion
Jala	Swetam	White portion
Akasha	Ashru marga	Lacrimonal structure

Parts of the eye

Mandala^[6]	Sandhi^[7]	Patala^[8]
Drishti Mandala	Pakshma-Vartmagata	Tejo-jalashrita
Krishna Mandala	Vartma-Shuklagata	Pishitashrita
Shukla Mandala	Shukla- Krishnagata	Medashrita
Vartma Mandala	Krishna-Drashtigata	Asthiashrita
Pakshma Mandala	Kaninika	Urdwa vartma
	Apanga	Adho vartma

Netra Kriya Shaririam**1. Indriya Artha Sannikarsha**

This process comes under pratyaksha (prati+akshya= towards sense organ) means contact between eye and object. The image- Rupa travels in the media of light toward Akshi here Rupa is Indriya Artha, light is Indriya Dravya and Akshi is indriya Adhisthana. This perception of Indriya Artha by Indriya takes place in complex mechanisms like: conduction of light rays reflected by the object toward the eye, refraction inside the eye and convergence into Drishti. Vata Dosha is the functioning in this stage, in presence of normal stage of the Pitta Dosha and Kaph Dosha.

2. Stage of Rupa Alochana

This is the stage of the receiving and analysing the images. Alochaka Pitta one of the Pitta Dosha is done Rupa Grahana.^[9] According to Astanga Sangraha Aalochaka Pitta situated in Antaha Taraka is capable to Rupa Grahana.^[10] Chakshu Vaisheshika and Buddhi Vaisheshika carry out this function with help of Alochaka Pitta.^[11]

Function of the Chakshu Vaisheshika ^[12]	Function of the Budhhi Vaisheshika ^[13]
Gnana Udirana (Stimulation)	perceive minute details by Gnana
Bringing this to Chitta (Mind)	provide complete visual perception
Informing about Lakshana, Samsthana, Rupa, Vrana and Swara	records visual images and remembers these images for long time
Pranipata Gnana (Analysing the images)	recall and recollects, when necessary
Vaisheshika Gnana (Special awareness of minute detailing)	helps to force the future things

Chakshurbudhi takes place in two phase Kshanika and Nischayatmaka. The momentary knowledge is obtained by Kshanika Chakshura Budhhi which will be confirmed by Nischayatmaka Chakshura Budhhi.^[14]

According to Acharya Shushruta^[15]

This process done by two theory 1. Theory of Tulya Yoni 2. Theory of Pancha Panchaka
Theory of Tulya Yoni: Common forms the basis of sensory perception. According to Dalhan, water in the river moving to join sea. The similarity is responsible for this attraction as similar things always go together. There are two reason for such thing one is Swabhava(nature) second is Vibhutwa (Dominance of Mahabhuta).^[16]

Theory of Pancha Panchaka: the light which illuminates the objects and the eye receive it, both procedures done by Teja Mahabhuta. The eye receives only Rupa and nothing else.

Pancha Panchaka^[17]

Pancha Panchaka	In general
Chakshu	Indriya
Jyoti	Indriya Dravya
Akshi	Indriya Adhithana
Rupa	Indriya Artha
Chakshur Buddhi	Indriya Buddhi

Role of Mind

Mind motivates the sensory faculties to perceive their respective objects.^[18] Vision, is a process of mental interpretation. The picture which the mind see, is not the impression on the retina, but mental interception of it. Vision depends on the mind's imagination. When the imagination is perfect, sight is good diversion of mind is one among the inhibitory factor of vision.

Pratyaksha Anuplabdhi^[19]

Improper visual perception

Improper visual perception	Cause
Ati Sannikarsha	Its over proximity to the eye
Ati Viprakarsha	Is not visual to the long distance
Avarana	Can not be seen due to Avarana
Karandaurbalaya	Do not perceive proper knowledge due to defect in the eye
Mano Anavasthana	Diverted mind unable to perceive proper knowledge
Abhi Bhava	Objects hide under another perception
Ati Shukshma	Very small to perception

CONCLUSION

Without proper knowledge of basic kriya shariram of netra difficult to get proper knowledge about netra roga. vitiated dosha accumulated the eye and produce the 76 types of netra roaga.

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