

**GENERAL APPROACHES OF NETRA KRIYA SHARIRA AS PER ANCIENT  
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**ABSTRACT**

Shalaky Tantra is one among eight parts of Ayurveda. It is made out of two words-Shalaky and Tantra. Shalaka is essential instrument in surgery and Tantra is all around grouped arrangement of ayurved clinical information. This stream manages urdhvajatrugata district implies organ situated above Griva Mulam like Netra, karna, Nasa, mukha, Danta, Talu, Shira, and so forth. Shalaky tantra contains different chikitsa like Netra Chikitsa, karna Chikitsa, Nasa Chikitsa, mukha Chikitsa, Danta Chikitsa, Talu Chikitsa, Shira Chikitsa and so forth,. As per present day shalaky tantra manages major ophthalmic issue Timira (refractive mistake), linganasha(catract) assessment, Abhishyand (Conjunctivitis), Adhimantha (Glaucoma), ENT illnesses, Oro-Dental issues. Different careful, para-careful and drug based treatment portrayed under the title of Shalaky Tantra. Present article portrayed general methodologies of netra kriya sharira according to antiquated ayurveda

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

Shalaky Tantra resembles as profound sea it totally makes sense of no number of verses.<sup>[1]</sup> With any remaining tactile resources, strength, wonderful appearance and so forth,. In any case, without Drashti, he

will be basically as pointless as an insect<sup>[2]</sup>, Netra is prtyanga of the head.<sup>[3]</sup> Fifty six auxiliary parts in an alternate technique for grouping Akshi Vartma, Akshi Kaninika, Bhru, Akshi Kuta are name as Pratyanga.<sup>[4]</sup>

**Pancha bhautikatwa<sup>[1]</sup>**

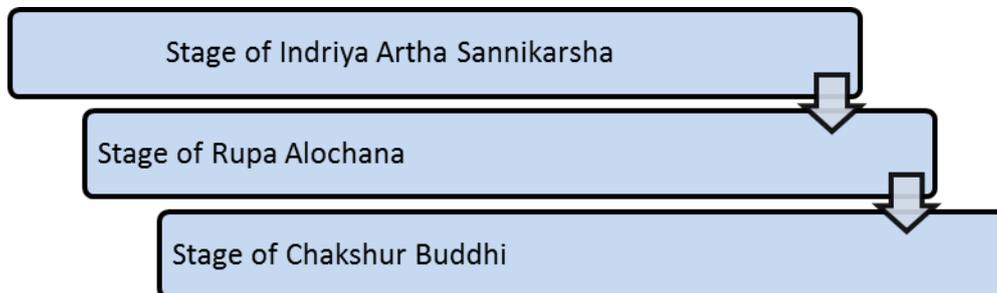
Mahabhuta	Netra bhaga	Part of the eye
Prithwi	Palam	Muscular parts
Agni	Rakta	Vascular parts and blood
Vayu	Krishna	Black portion
Jala	Swetam	White portion
Akasha	Ashru marga	Lacrimal structure

**Parts of the eye**

Mandala <sup>[2]</sup>	Sandhi <sup>[3]</sup>	Patala <sup>[4]</sup>
Drishti Mandala	Pakshma-Vartmagata	Tejo-jalashrita
Krishna Mandala	Vartma-Shuklagata	Pishitashirita
Shukla Mandala	Shukla- Krishnagata	Medashrita

<b>Vartma Mandala</b>	Krishna-Drashtigata	Asthiashrita
<b>Pakshma Mandala</b>	Kaninika	Urdwa vartma
	Apanga	Adho vartma

### Netra Kriya Shaririam



#### 1. Indriya Artha Sannikarsha

This cycle goes under pratyaksha (prati+akshya=towards receptor) implies contact among eye and article. The picture Rupa goes in the media of light toward Akshi here Rupa is Indriya Artha, light is Indriya Dravya and Akshi is indriya Adhithana. This impression of Indriya Artha by Indriya happens in complex components like: conduction of light beams reflected by the item toward the eye, refraction inside the eye and union into Drishti. Vata Dosha is the working in this

stage, in presence of typical phase of the Pitta Dosha and Kaph Dosha.

#### 2. Stage of Rupa Alochana

This is the phase of the getting and dissecting the pictures. Alochaka Pitta one of the Pitta Dosha is done Rupa Grahana. As per Astanga Sangraha Aalochaka Pitta arranged in Antaha Taraka is competent to Rupa Grahavat. Chakshu Vaisheshika and Buddhi Vaisheshika complete this capability with assistance of Alochaka Pitta.

<b>Function of the Chakshu Vaisheshika<sup>[5]</sup></b>	<b>Function of the Buddhi Vaisheshika<sup>[6]</sup></b>
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 happens in two stage Kshanika and Nischayatmaka. The passing information is acquired by Kshanika Chakshura Buddhi which will be affirmed by Nischayatmaka Chakshura Buddhi.

stream moving to join ocean. The closeness is liable for this fascination as comparative things generally go together. There are two justification for such thing one is Swabhava(nature) second is Vibhutwa (Dominance of Mahabhuta).

#### According to Acharya Shushruta<sup>[7]</sup>

This cycle done by two hypothesis 1. Hypothesis of Tulya Yoni 2. Hypothesis of Pancha Panchaka Hypothesis of Tulya Yoni: Common structures the premise of tactile insight. As per Dalhan, water in the

Hypothesis of Pancha Panchaka: the light which enlightens the articles and the eye get it, the two techniques done by Teja Mahabhuta. The eye gets just Rupa and that's it.

#### Pancha Panchaka

<b>Pancha Panchaka</b>	<b>In general</b>
<b>Chakshu</b>	Indriya
<b>Jyoti</b>	Indriya Dravya
<b>Akshi</b>	Indriya Adhithana
<b>Rupa</b>	Indriya Artha
<b>Chakshur Buddhi</b>	Indriya Buddhi

#### Role of Mind

Mind spurs the tangible resources to see their particular items. Vision, is a course of mental translation. The

image which the brain see, isn't the impact on the retina, yet mental capture attempt of it. Vision relies upon the psyche's creative mind. At the point when the creative

mind is great, sight is great redirection of psyche is one among the inhibitory element of vision.

### Pratyaksha Anuplabdhi<sup>[8]</sup>

#### 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 legitimate information on fundamental kriya shariram of netra hard to get appropriate information about netra roga. vitiated dosha collected the eye and produce the 76 sorts of netra roga.

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