



Research Article

Critical Analysis of Netra roga nidanas (Causative factors) as per Ayurveda

Dr. Subrat Kumar Nayak ¹, Dr. Kavita Rathore ², Dr. Dinesh Singh Gaur ³
Dr. Ruchi Gaur ⁴, Dr. Nitin Urmaliya ^{*5}

¹ Professor and H.O.D., Department of Shalakyatantra, Government Auto Ashtang Ayurveda College, Indore
Madhya Pradesh, India

² Assistant Professor, Department of Shalakyatantra, Government Auto Ashtang Ayurveda College, Indore
Madhya Pradesh, India

³ Associate Professor, Department of Shalakyatantra, Government Auto Ashtang Ayurveda College, Indore
Madhya Pradesh, India

⁴ CMO Ayurved, Head of AYUSH Deptt, ESIC Medical College & Hospital, Nanda Nagar, Indore
Madhya Pradesh, India

⁵ Associate Professor, Department of Agadatantra, Government Auto Ashtang Ayurveda College, Indore
Madhya Pradesh, India

Corresponding Author: *Dr. Nitin Urmaliya

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Abstract

Freshwater reservoirs play a vital role in sustaining fish biodiversity and supporting local livelihoods. The present study assesses the fish diversity and ecological status of the Majalgaon Reservoir located on the Sindphana River in Maharashtra, India. Seasonal surveys were conducted to document fish species composition, abundance, and distribution using standard sampling techniques and taxonomic identification keys. Physico-chemical parameters of water such as temperature, pH, dissolved oxygen, turbidity, and nutrient levels were analyzed to evaluate the ecological health of the reservoir. The study recorded a diverse assemblage of fish species belonging to different families, indicating moderate to good biodiversity. However, variations in species richness and water quality parameters suggest the influence of anthropogenic activities such as fishing pressure, agricultural runoff, and water level fluctuations. The findings highlight the need for sustainable fishery management practices and regular ecological monitoring to conserve biodiversity and maintain the ecological balance of the reservoir.

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1. INTRODUCTION

The Shalakya Tantra deals with ailments of the supraclavicular region (eye, ear, nose, oropharyngeal cavity and head). The disease of the eye received the most attention among these Shalakya Tantra super specialties in the classics of Ayurveda, including that ophthalmology was the most popular branch practiced by Shalakya Tantra professionals in ancient times.

The modern way of working lifestyle and the study pattern (such as online lectures and assignments) which has effectively increased the strain on eyes muscles resulting the various netra vikars. The deep understanding about the netra roga's nidana is indispensable for effective diagnosis, prognosis and guiding for treatment and preventive care for Eyes.

Various nidanas are explained by Acharyas

Nidanas are explained by Acharya Sushruta

Ushnabhitaptasya jala praveshat: Sudden exposure to cold water when the body is overheated can cause a rapid change in body temperature, which may lead to eye problems. When the body is very hot, blood vessels are dilated and fluid volume is increased. If the temperature drops abruptly, the blood vessels constrict suddenly, potentially damaging the vascular system. This can disturb normal circulation, which may interfere with proper nutrition of tissues and could contribute to the development of eye diseases.

Durekshanat: It refers to the continuous viewing of distant objects, as required in professions such as astronomers, scientists working in observatories, military personnel stationed at borders, railway staff, and navy personnel who monitor signals. Although the eyes can normally see objects up to a certain distance without strain, prolonged gazing at very distant objects can cause eye fatigue and may eventually lead to eye disorders.

Swapnaviparyay: It refers to changes in normal sleep habits. Sleeping during the daytime (Diwaswapna) leads to aggravation of Kapha, while staying awake at night (Ratrijagran) causes aggravation of Vata and Pitta.

Praskta Sanrodhan: It refers to persistent crying, which leads to excessive stimulation of the lacrimal glands. As a result, the glands produce an increased amount of tears, washing away essential nutrients and the bacteriostatic protective factors of the conjunctival sac. This reduces the resistance of the conjunctival sac and the lacrimal apparatus to disease, ultimately leading to dryness (xerosis) and disorders of the lacrimal system.

Kopa (Excessive anger): Excessive or persistent anger leads to aggravation of Pitta, which in turn causes Pitta-related disorders affecting the eyes.

Shoka (grief): By excessive crying vata vitates and causes Vataja Netra Vikara in the eye.

Klesha (stress): Physical and mental exhaustion vitates Sharira and Manas doshas and ultimately leads to eye diseases.

Abhighat (due to traumatic injury): Even minor irritative, contusive, or perforating injuries can cause significant damage to the eye. If proper care is not provided, such injuries may quickly result in blindness.

Atimaithunat: over indulgence in sexual intercourse causes Dhatu kshaya and also eye diseases. Excessive intake of Sour

Food items: Excessive intake of sour food items such as Shukta and Aarnala, leads to eye disorders (Netra Vikaras). These substances are Sandhaana Dravyas with properties opposite to Ojas; their overuse causes depletion of Ojas (Ojokshaya), resulting in eye diseases. Prolonged consumption of substances with Kashaya rasa and Katu vipaka aggravates the doshas and gives rise to Raktaja and Pittaja eye disorders. Similarly, long-term intake of Guru, Madhu, and Snigdha substances leads to Kaphaja disorders affecting the eyes.

Vega Vinigrahata: Suppressing natural bodily urges such as urination or defecation—among the thirteen urges that should not be restrained according to Ayurveda—leads to Udavarta Vyadhi due to aggravation of Vata. This disturbance can cause eye strain and various other eye disorders.

Atisweda: Excessive application of heat or sweat therapy (Swedana) to the eyes is harmful. If needed, only gentle (Mridu) sweating should be performed with utmost care. Overuse can lead to Pittaja and Raktaja disorders of the eyes.

Dhuma nisevanat: Smoking is harmful to the eyes according to both Ayurveda and modern medicine. In Ayurveda, it is believed to aggravate Pitta and Vata by increasing their Tikshna, Ushna, and Ruksha qualities, making it a significant factor in the development of Timira (eye disorders).

Chhardi vighatat: Suppressing the vomiting can cause udavarta vyadhi that cause eye strain and vision problems. Suppression of vomiting may also result in skin disorders (Kustha) and various eye-related issues.

Vaman Atiyogat: Excessive Vamana therapy can lead to complications such as eyeball protrusion and eye hemorrhages.

Vashpa grahat: suppression of tears produces Ashruja udavarta in which doshas gets obstructed in the Ashru vaha strotas and causes eye diseases.

Sukshama nirikshanat observing the minute things regularly causes strain to the ciliary Muscles and hence results in visual problems e.g. pathology technicians, diamond cutter, wrist watch repairers, tailors, ladies doing embroidery works etc. are common victims.

Other points by Yogaratanakara

Ati Drava annapanam: Consuming an excessive amount of a liquid diet can result in hypervitaminosis, which may lead to eye disorders.

Ati Madyapanam: Excessive consumption of alcoholic beverages leads to depletion of Ojas (Ojo kshaya) and can result in visual disturbances.

Other points by Bhavamishra

Rajo dhum nisevanat: Exposure to dust and smoke can create a feeling of a foreign body in the eyes.

Ati shighra yanat: Walking at a fast pace can cause strain and discomfort to both the body and the eyes.

Ritunam cha Viparyey: Consuming hot foods during the Ushna (summer) season aggravates Pitta, while eating cold foods in the Sheeta (winter) season leads to Kapha imbalance.

Other points by Sharangadhara:

Bhasvar vastu vikshanam: The eye exposing to bright things causes Timira and other eye diseases.

Additional points by Dalhana

Avak Shirshasan: Sleeping with the head positioned lower than the body.

Jwara Abhitap: High fever or sunstroke can affect the head, including the eyes, leading to eye disorders.

DISCUSSION

Understanding nidana—the causative factors of a disease—is essential for accurate diagnosis and effective treatment. This discussion aims to examine the netraroga nidanas described by Acharya Sushruta, along with a few additional causes noted by other authors. Gaining insight into these nidanas helps individuals recognize the mistakes they may be making in their daily lifestyle, enabling them to seek medical advice and make necessary changes.

Following these causative factors does not immediately result in disease; rather, they first produce prodromal symptoms before progressing to a full-blown condition. Occasional exposure to these nidanas may not cause illness, but practicing them repeatedly or for a prolonged period can eventually lead to disease. If a person continues the same habits without making modifications, they are likely to develop a disorder related to those practices, and without correction, the condition may recur frequently.

Conclusion: As told by Acharya Vagbhatt, Day and night are similar for a blind person and all the wealth in the world seems to be of no use. Hence to lead a desired life, one should always try to protect the eyes.

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About the Corresponding author

Dr. Nitin Urmaliya is an Associate Professor in the Department of Agadatantra at Government Autonomous Ashtang Ayurveda College, Indore, Madhya Pradesh, India. He is actively involved in teaching, clinical practice, and research in Ayurveda, with a special focus on Agadatantra and toxicology.