

**“Physiological understanding of chakshurendriya w.s.r. To chakshushya dravya.”**

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## ABSTRACT

*Ayurveda* is the ancient medical science existing since or before the human creation. *Ayurveda* has main two aims, i.e., prevention and promotion of health and secondary cure from the disease. Eye is one of the sensitive organs permanently exposed to different environmental agent. To take care of our eyes our *Acharya's* describe *Chakshushya Dravya* and other rejuvenating medicines to nourish damage and weakened retinal tissue. The word *Chakshushya* means promotion of Eye health. In present scenario, due to lifestyle modifications eye has become more susceptible to various ocular diseases. Hence prevention and promotion of ocular health plays a major role. The present review has been undertaken to identify the *Aushadh* and *Aahar Dravyas*, which are having *Chakshushya* (wholesome for eyes) property from *samhita and Nighnatu*s. The study reveals references of many *Dravyas* having *Chakshushya* property. Here an attempt is made to analyse the drugs having the *Chakshushya* property from Ayurvedic Classics.

**KEYWORDS:-** Chakshu, Netra Rogas, Indriya, Chakshushya.

## INTRODUCTION

Indra is a synonym of soul (atma). With the help of Jnanendriya (sense organ), soul can perceive knowledge, and hence indriya are those who convey knowledge to soul (Indra or atma).

'इन्द्रो हि शरीरे परमैश्वर्यवान् आत्मा चेतनाधात्वपरपर्यायः, तस्य इदं रूपदर्शने साधनं करणं वा इति' ।<sup>i</sup>

Synonyms: Indriya, Jnanendriya, karana, sadhana.

## Ayurvedic concept of Perception (Concept of jnana-grahan)

According to Ayurveda<sup>ii</sup>, sensory organs receive knowledge, which is conveyed to mind and soul. Soul or atma is the chetana dravya of the body. Soul receives knowledge with the help of mind and sense organs.

'आत्मा मनसा संयुज्यते मन इन्द्रियेण इन्द्रियमर्थेन ततः प्रत्यक्षम्' । (Tarkasangrah, Dipica vyakhya)

Perception depends on the sannikarsha of mind and sense organ with their concerned objects and this type of knowledge is called as 'Pratyaksha buddhi'. Pratyaksha buddhi is related to only preset events.

'आत्मेन्द्रियमनोऽर्थानां सन्निकर्षात् प्रवर्तते । व्यक्ता तदात्वे या बुद्धिः प्रत्यक्षं सा निरुच्यते' ॥ (Cha.Su. 11/20)

### Nourishment of sense organs

'शिरस्थः चक्षुरिन्द्रियतर्पणात् तर्पकः' । (Ash.Hru.Su. 20/)

Tarpaka kapha nourishes sense organs. Sense organs are the site of Panchabhautik agni.<sup>iii</sup>

Role of sense organs in maintenance of health

'समदोषः समाग्निश्च समाधातुमलक्रियः । प्रसन्नात्मेन्द्रियमनः स्वस्थ इत्यभिधीयते' । (Su.Su. 15/45)

Along with balanced doshas, dhatus and malas, energetic state of soul (atma), sense organs and mind plays vital role in maintaining health.<sup>iv</sup> When doshas, dhatus and malas work properly then sense organs also co-ordinate with mind and soul properly. Imbalance of health may come from the external environment Hence sense organs have got great importance in maintaining health.<sup>v</sup> Hence proper care should be taken to maintain health of sense organs. Regular oil massage of skin, putting oil in the ears, cleaning of tongue, nasal instillation and tarpan of eyes, maintains health of sense organs. For nourishment of sense organs, they require food consisting of all five elements as well as six rasas (sweat, salty etc) and proper qualities (heavy, unctuous... etc).

Indriya are the medium through which we can perceive the knowledge. Eye is the knowledge of the soul, a major sense organ involved in Vision.

### Sense organ of Vision: Chakhurendriya

Indriyapanchak

**Adhishthan** (location): Eyes

**Mahabhuta**: Teja

**Artha** (object): Vision

**Buddhi** (perception): Visual perception of an object (chakshusha buddhi).

**Dhamanis**: Two rupavaha dhamanis conduct visual impulse to mind then mind can get visual perception.

'उर्ध्वगाः (धमन्यः) शब्दस्पर्शरूपरसगंध अभिवहन्त्यः शरीरं धारयन्ति' । (Su.Sha. 9/5)

**Role of Alochak Pitta**: 'रूपालोचनतः स्मृतम् दृक्स्थमालोचकम्' (Ash.Hru.Su. 12/4)

Alochak pitta is a type of pitta dosha. Alochak pitta is present in the eyes. This pitta is necessary for normal visual perception. When light rays from an object falls on the eyes, image of object is formed on retina, and then this visual impulse is transmitted to mind. Alochak pitta has got important role in the formation of image of an object in the eyes.<sup>vi</sup>

### Ayurvedic concept of Visual perception

'आत्मा मनसा संयुज्यते मन इन्द्रियेण इन्द्रियमर्थेन ततः प्रत्यक्षम्' । (Tarkasangraha, Deepika Vyakhya)

Atma and mind conjugates with chakshurendriya and eyes can establish contact with its object. Prana vayu facilitates this process of conjugation and impulse of vision is transferred to mind by dhamanis.

### Importance of Chakshurendriya

'चक्षुरक्षयां सर्वकालं मनुष्यैर्यत्नः कर्तव्यो जीविते यावदिच्छ' । (Ash.Hru. Uttartantra. 3/13)

Eyes can perceive both the color and the shape of the object. This is very much useful for knowledge.<sup>vii</sup>

The concept of chakshushya dravya is mentioned by various acharyaa. In the classical books of Ayurveda there is mentioning of Chakshushya dravyas for the healthy maintenance of eyes. 'Chakshu' means Darshanendriya' i.e. organ of sense of vision And Chakshushya' means

which is beneficial for 'Chakshu'. Chakshu is considered as one of the important sense organs in human body, which is composed of Panchamahabhutas and it is the seat of Alochakapitta. In Ashtanga Hridaya, Acharya Vagbhata said that Netra is at risk with chance of afflictions of Kaphadosha.

Dalhana mentions - 'Chakshushe Hitam chakshushy the term chakshushya means whatever hitkar for the eyes.

Chakshushya dravyas can helps to achieve good health of eye, strenghtning the eye. Dravyas having chakshushya properties are known for their ability to improve vision, strengthen the eyes and alleviate various ocular disorders.

According to our *Acharya's Sarvendriyanam Nayanam Pradhanam* which shows the importance of *Chakshurendriya*. According to *Acharya Vagbhatta*, stating the importance of eyes as *Drishti Cha Nashta Vividham Jagat Tamomaya Jayat* that means the loss of vision is nothing but loss of life. So, protecting our visual perception is one of the most important things. The word *Chakshushya* means *Chakshushe Hitam Chakshushyam* beneficial for eyesight or ocular health. Everyone uses the electronic gadgets which has negatively affect the vision of eye. There are an estimated 35 million people visually impaired (2.55%) in India. Refractive error remains the leading cause of visual impairment. Meanwhile, the most prevalent condition in children and adolescents have refractive error. *Dravya* having *Chakshushya* property are known for their ability to improve vision, strengthen the eyes, and alleviate various ocular disorders

### Parts of Eye <sup>viii</sup>

- a) Mandala - Circular areas of eyeball - 5
- b) Sandhies - Junctional areas of the eye ball - 6
- c) Patalas - Coats/Tunic/Layers of the eye ball – 6

Patalas<sup>ix</sup>: Various authors have described and interpreted the concept of patalas in diverse ways, yet no consensus has been established on this subject.

### Understanding the Four Patala in Netra

The Ayurvedic concept of the *patala* in the eye provides a unique framework for understanding ocular anatomy and disease progression, particularly in the context of *Timira*. The classification of four *patalas*—each representing specific anatomical and functional layers—offers insights into the layered structure of the eye and its relationship to vision and pathology.

### Relative Position of the Patala

The sequence of the *patalas* begins with the outermost *Vahya patala* and progresses inward. Acharya Sushruta<sup>x</sup> aligns the progression of *Timira* with the sequential involvement of these layers, highlighting the gradual impact on vision. However, Dalhana's reversal of the positional hierarchy illustrates variability in interpretation among scholars, reflecting the dynamic nature of Ayurvedic thought.

### Functional and Structural Correlations

The descriptions of each *patala* closely align with modern anatomical structures:

- **First Patala** (Cornea and Sclera): Acharya Madhava describes the constitution of the \*Vahya Patala\* based on the \*dhatus\*, similar to other scholars. Acharya Sushruta attributes its composition to the \*panch-bhoutika\* elements. Meanwhile, Acharya Vagbhata states that the black part of the eye is formed by the \*Raktavaha srotasa\* and is of \*Matrija bhava\*, while the white part (\*Shweta Mandala\*) is formed by the

\*Kaphavaha srotasa\* and is of \*Pitrija bhava\*.<sup>xi</sup> Associated with blurred vision and refractive errors, reflecting the role of the outer fibrous layer in light refraction and protection.

- **Second Patala** (Uveal Tract and Retina): second patala is constituted of mamsa giving attachments to kandaras.<sup>xii</sup> Linked to floaters, field defects, and inflammatory responses, mirroring the functions of the uveal tract in nourishment and retinal health.
- **Third Patala** (Lens Cortex): It is constituted by meda dhatu.<sup>xiii</sup> Correlated with cataract formation and progressive vision loss, highlighting the significance of the lens in focusing light.
- **Fourth Patala** (Lens Nucleus): It is constituted by Asthi – hard tissue.<sup>xiv</sup> Associated with advanced cataracts and near-complete vision loss (*linganasha*), signifying the impact of aging and opacification on central vision.<sup>xv</sup>

### Clinical Relevance<sup>xvi</sup>

The progressive involvement of the *patalas* in *Timira* emphasizes the importance of early diagnosis and intervention. The specific symptoms described—such as blurred vision, floaters, and accommodation anomalies—align well with modern ophthalmological conditions like refractive errors, iridocyclitis, and cataracts. This underscores Ayurveda's profound understanding of ocular pathology.

The Ayurvedic concept of the *patalas* integrates structural, functional, and pathological aspects of the eye, offering a holistic view of vision and its disorders. While ancient interpretations differ, the correlations with modern anatomy provide valuable insights for both traditional and contemporary approaches to eye care.

### AIMS AND OBJECTIVES

-To elaborate and discuss the concept of chakshushya dravyas and their mode of action

### MATERIALS AND METHODS

The Published work on journals and web pages are consulted for review of the *Chakshushya Dravya* mentioned in other texts for better understanding. The *Nighantu* has been searched for the term '*Chakshushya*', '*Netra hitam*' and the drugs mentioned to have the said property were listed out.

### OBSERVATIONS AND RESULTS

#### *Dravya* having *Chakshushya* property in Various Ayurvedic Samhita-

Charak Samhita <sup>xvii</sup>		
Drug	English/ Botanical Name	Reference
Madhuka	Honey	Cha. Su. 25/40
Sendhav lavana	Pink Himalayan salt	Cha. Su. 27/299
Sushruta Samhita <sup>xviii</sup>		
Drug	English/ Botanical Name	Reference
Amalaki	<i>Emblia officinalis</i> (Indian Gooseberry)	Su.Su. 38/56-57
Bibhitaki	<i>Terminalia bellirica</i> (Beleric Myrobalan)	Su.Su. 38/56-57, 46/200
Haritaki	<i>Terminalia chebula</i> (Chebulic Myrobalan)	Su.Su. 38/56-57, 46/199

Hastini ksheera	Elephants milk	Su.su. 45/58-59
Stree Dadhi	Human's milk curd	Su.su. 45/73
Ghrita	Clarified butter (Ghee)	Su.su. 45/96-97
Aja ghrita	Goat's ghee (clarified butter from goat milk)	Su.su. 45/98
Manushi ghrita	Human milk ghee	Su.su. 45/103
Taila	medicinal oils	Su.su. 45/113
madhu	honey	Su.su. 45/132
Lohita shali	Red rice ( <i>Oryza sativa</i> - red variety)	Su.su. 46/6
Marich	Black pepper ( <i>Piper nigrum</i> )	Su su. 46/225
Sendhav lavana	Rock salt	Su su. 46/314
Suvarna	Gold ( <i>Aurum</i> )	Su su. 46/326
Ashtang hridaya <sup>xix</sup>		
<b>Drug</b>	<b>English/ Botanical Name</b>	<b>Reference</b>
Ikshu varga	( <i>Saccharum officinarum</i> - Sugarcane)	Ash hri. Su. 5/42
Purana ghrita	Ghee	Ash hri. Su. 5
Madhu	(honey)	Ash hri. Su. 5/51
Tila taila	Sesame oil	Ash hri. Su. 5/55
Mamsa rasa	Meat soup	Ash hri. Su. 6/32
Shatavari	Asparagus racemosa	Ash hri. Su. 6/170
kakoli	Vetivira zizanoides	Ash hri. Su. 6/170
Jivanti	Letpadenia reticulata	Ash hri. Su. 6/86, 170
Jivaka	Malaxis acuminata	Ash hri. Su. 6/170
Arshabhaka	Malaxis muscifera	Ash hri. Su. 6/170
Draksha	<i>Vitis vinifera</i> (Grapes)	Ash hri. Su. 6/115
Ashtang Sangraha <sup>xx</sup>		
<b>Drug</b>	<b>English/ Botanical Name</b>	<b>Reference</b>
Madhuka	honey	Ash san. Su. 6/59, 12/41, 13/2
Taila	oil	Ash san. Su. 6/64
Shatavari	Asparagus racemosus	Ash san. Su. 7/115
Krishna loha	Black iron or iron oxide	Ash san. Su. 12/12
Tuthya	Copper sulfate ( <i>Cupric sulfate</i> )	Ash san. Su. 12/13
Amlaka	<i>Emblica officinalis</i> (Indian Gooseberry)	Ash san. Su. 12/23
Shatavari	Asparagus racemosa	Ash san. Su. 12/34
kakoli	Vetivira zizanoides	Ash san. Su. 12/34
Jivanti	Letpadenia reticulata	Ash san. Su. 12/34
Jivaka	Malaxis acuminata	Ash san. Su. 12/34

Arshabhaka	Malaxis muscifera	Ash san. Su. 12/34
prapaondarika	<i>Nymphaea alba</i> or <i>Nymphaea lotus</i>	Ash san. Su. 12/42
Bhaishajya Ratnavali <sup>xxi</sup>		
Drug	English/ Botanical Name	Reference
Tuthya	Copper sulfate ( <i>Cupric sulfate</i> )	Bhaishajya Ratnavali 2/58
Suvarna	Gold ( <i>Aurum</i> )	Bhaishajya Ratnavali 2/99
Triphala		Bhaishajya Ratnavali 64/88
ghrita	ghee	Bhaishajya Ratnavali 64/88
madhu	Honey	Bhaishajya Ratnavali 64/88
yava	<i>Hordeum vulgare</i> (barley)	Bhaishajya Ratnavali 64/88

**Dravya having Chakshushya property in Various Ayurvedic Samhita/ Nighantu:-**

**Raja Nighantu<sup>xxii</sup>**

- Guduchyadi varga= Mudgaparni, Swarnajivanti, Ashwakshura, Indivara
- Shatawadi Varga= Sweta Kantakari, Shruta Shreni, Bhiringraja
- Parpatadi varga = Kulatha
- Pipalyadi varga= Sweta Jeerak, Krishna Jeerak, Hingu, Saindhav Lavana, Yashtimadhu, Lodhra
- Prabhadhradi Varga= Ajashruni, Karanja, Putrajiva
- Karveeradi varga= Kshudra Champak. Raja Taruni
- Amradi varga= Nimbuk, Katak, Karkat Phala, Bibhitaki
- Chandanadi varga = Kasturi, Lavanga, Prapondrik
- Suvarnadi varga = Suvarna, Kamsya, Kasisa, Nillanjan, Kharpari Tuttha
- Paniyadivarga = Shitakhanda (Mishri), Madhu
- Kshiradivarga = Hastini Kshira, Manushi Kshira, Stri Dadhi, Gavya Navaneet, Bala Aja Navaneet, Ashwa Navaneet, Nari Navaneet, Sadya Navaneet, Mahishi Ghrita, Aja Ghrita, Nari Sarpi, Sarshapa Taila, Dhanyaj taila

**Kaiyadev Nighantu<sup>xxiii</sup>**

- Aushadi Varga= Guduchi, Madhu, Amlaki, Bibhitaki, Vrutaka, Patrashak, Rajika, Jalapippali, Shigru, Nimba, Rodhra, Katak, Jeeraka, Chandana, Lavanga, Prapoundrik, Karavira (rakta, pita)
- Dhatu varga= Suvarna, Loha, Parada, Gairika, Tuthya, Sauviranjana
- Drava Varga= Kwathit jala, Eebha dudha, Hastini dadhi, Navaneet, Ghrita, Naari ghrita, Atasi taila, Kusumbha taila
- Mamsa varga= Ashva, simha, shardul, kukkat, ghrudhra

**Dhanwantari Nighantu<sup>xxiv</sup>**

- Guduchyadi varga= Bibhitaki
- Shatapushpadi varga= sendhava lavana
- Chandanadi varga= Karpura. Lavana, prapoundarika, Makshika, rasanjana, gairika, kataka, rodhra

- Karviradi varga= karvira, Ashvakhura
- Suvarnadi varga= Sarshapa taila, Goghrita, Ajaghrita, Streeghrita, Manushi paya, hastini paya, Ashva dadhi, Stree dadhi, Navneet, Madhu
- Mishrakadi varga= jivan panchmoola

#### **Bhavaprakasha Nighantu purvakhanda Mishraprakaran <sup>xxv</sup>**

- Haritakyadi Varga= Amalaki, Bibhitaki , Haritaki, draksha , jeeraka, Jeevanti, kakamachi , karpura , latakaranja , Lodhra, Mudgaparni, Nimbapatra , Nirgundi, Yashthimadhu , shatavari , punarnava , shigru , Bhringraja , Daruharidra.
- Karpuradi varga= Prapoundarik, Lavanga
- Guduchyadi varga= Shobhanjana
- Dhatvadi Varga= vanga, yashad, loha, swarnamakshika, taramakshika, tutthya, Anjana, gairika, mouktika
- Mamsa varga= kukkat, ashva
- Dudhavarga= hastini dudha, Goghrita, Ajaghrita, Avika ghrita, nari ghrita, hayangviyak ghrita
- Taila varga = tila taila, Atasi
- Madhu

#### **Madanapala Nighantu <sup>xxvi</sup>**

- Abhayadi varga= Lodhra
- Shuntyadi varga= Jeeraka
- Karpuradi varga= Prapoundarik, Lavanga
- Suvarnadi varga = Kansya, jasad, suvarnamakshik, gairika, tuthya, hingula, Souviranjana
- Paniyadi varga= hastini dudha, Dharaoshnadi dugdha, Godadhi, Navneet, ghrita, Atasi taila, kusumbha taila
- Ikshukadi varga = Madhu
- Mamsa varga= Ushtra, kukkat, Kokila, kaak, bhas, sarpamamsa

#### **Laghu Nighantu <sup>xxvii</sup>**

- Lavanga
- kharapara

#### **Dravya Guna Sangraha <sup>xxviii</sup>**

- Dhanya varga= Raktashali
- Lavanadi Varga= Sendhava, maricha
- Phala varga= Amalaki
- Kshira varga= Vadava dadhi, Naari, hastini dadhi, Gavya-mahish-chaag ghrita
- Ikshu vikruti varga= Madhu

#### **Abhidhan Manjari <sup>xxix</sup>**

- Pundra
- Katak
- Meshshrungi
- Gairik
- Samudraphen



**Vangasena Samhita** <sup>xxx</sup>

- Triphala
- Ghruta
- Madhu
- Shatavari
- Mudga
- Yava.

**Yogratnakara** <sup>xxxi</sup>

- Ghruta
- ksheera
- Saindhava
- Madhu
- Jeevanti
- Matsyakshi
- Punarnava
- Masha
- triphala
- Lodhra
- meghanada
- patola
- Godhuma
- Mudga
- shaali
- Sitaa.

**DISCUSSION**

In Ayurveda, Chakshurendriya is used as a broad terminology and is used accordingly in different aspects.

The understanding of eye anatomy in Ayurvedic and modern perspectives reflects the evolution of medical knowledge over centuries. Ayurvedic anatomy offers a holistic view rooted in the functional and energetic aspects of the body, while modern anatomy provides a detailed, structural, and physiological understanding.

Ayurveda identifies 38 *Siras* associated with different doshas (Vata, Pitta, Kapha) and blood (*Rakta*), emphasizing their role in maintaining physiological balance and specific functions like eyelid movements. Modern anatomy, in contrast, focuses on specific blood vessels such as the ophthalmic artery, central retinal artery, and veins like the central retinal vein and vortex veins, which supply and drain blood to and from the eye. This contrast highlights Ayurveda's functional categorization versus the precise vascular mapping in modern science.

Ayurveda describes *Dhamanis* in terms of their functional roles, such as transmitting visual impulses and tear drainage, which aligns with its emphasis on systemic processes. Modern anatomy explains the role of arteries in oxygenating the eye and supporting visual pathways through the optic nerves and associated blood vessels. This comparison illustrates Ayurveda's systemic approach versus the structural specificity of modern anatomy.



Ayurvedic references to *Mandala Peshi* appear to align with the orbicularis oculi muscles, responsible for eyelid movement. Modern anatomy expands on this by detailing six extraocular muscles that control eye movement. This exemplifies the progression from functional descriptions in Ayurveda to a detailed understanding of ocular mechanics in modern anatomy. Ayurveda identifies 30 *Snayus* contributing to eye movement and stability, broadly representing the tendons of extraocular muscles. Modern anatomy describes these tendons as critical to anchoring muscles for precise ocular movements. The alignment between these perspectives underscores Ayurveda's focus on functional support and modern anatomy's emphasis on structural precision.

In Ayurveda, *Kandara* represents ligaments and muscles that stabilize the eye, corresponding to modern structures like suspensory ligaments and fascial supports. Both systems recognize the importance of these structures in maintaining the eye's position and function, though modern anatomy provides a more detailed description.

Both Ayurvedic and modern anatomies identify the same seven bones forming the bony orbit, demonstrating a shared understanding of skeletal structure. This is one of the closest alignments between the two perspectives.

Ayurvedic descriptions of *Sandhis* and *Tarunasthi* in the eyelids resemble modern references to tarsal plates, which provide structural support. This comparison highlights Ayurveda's functional categorization and modern anatomy's structural clarity.

Ayurveda's *Kalkasthi* and *Meda* correspond to the fat cushioning the eyeball and the black pigment layer in the choroid. Both perspectives recognize these elements' roles in protecting and supporting the eye, though modern anatomy offers greater physiological detail.

Ayurvedic anatomy offers an integrative and functional perspective that ties anatomical components to doshas and systemic functions. Modern anatomy provides a detailed structural and physiological understanding based on scientific observations. Together, these perspectives enrich our understanding of the eye, bridging traditional and contemporary approaches to health and medicine.

From the present study it can be concluded that Chakshurendriya is not just a single entity but composed of many structures that can be correlated in modern ophthalmology. The structures which come across visual axis and their functional output in total can be taken as Chakshurendriya. In view of this definition the structures i.e. central part of Cornea, Pupil, Lens, Vitreous, Retina, Visual pathway all come under the broad view of Chakshurendriya along with functional outcome i.e. vision. For treating the diseases related with Chakshurendriya there should be proper knowledge of different terminologies and their practical implementation so that the basic aim of Ayurveda-to maintain the health of healthy person and to cure the unhealthy person can be achieved. In Ayurveda, Chakshurendriya is used as a broad terminology and is used accordingly in different aspects. From the present study it can be concluded that Chakshurendriya is not just a single entity but composed of many structures that can be correlated in modern ophthalmology. In this literary study we collected various data from the deferent Ayurvedic scriptures with the available commentaries, as well as text books of modern medical sciences, various articles for better understanding of the netra sharir and its comparison with contemporary science. Acharyas have explained prakriti also has described the anatomy of eye in relation to their shape, size of various anatomical components. Sushruta has explained seventy-six different kinds of eye diseases and their

treatment in Uttara Tantra. The Netra execute both physiological functions roopagrahana and buddhigrahana as it is the seat of Alochaka Pitta. It is predominant of Tejo Mahabhuta so, there is always dread of Kapha to eye. It is also said that all types of eye diseases originate from the Abhishyandha. Therefore, the wise doctor should first treat the disease Abhishyandha. The eye sees the images with the help of mind not by the eye (itself) and the eye does not (actually) see the images when the mind is perturbed even if it (physically) sees them. It has to be understood what it implies in relation to where the word drishti is being used. As explained above, in context of anatomy it should be referred as pupil, in context of Kanch, Timir, Linganaash (drishtigata rogas) it should be considered as intraocular lens whereas in Pitta Vidagdha drishti, Shleshma Vidagdha drishti etc. drishtigata rogas it must be taken as optic nerve or retina as a whole.

*Chakshushya*, which means strengthening the eyes; (*Chakshu* means Eye and *Ayushya* means *Rasayana*). *Acharya Bhavaprakash* mentioned *Chakshushya Dravya* have *Rasayana* property so, it is literally a *Rasayana* for the eyes. According *Acharya Charaka*, *Chakshu* is the chief site of *Alochaka Pitta* but special protection is required against the *Kapha*, because *Kapha Dosha* is opposite to *Teja Mahabhoot* in reference to their *Guna*. Out of all the above listed *chakshushya dravyas* majority of *Dravya* are of *Sheeta Virya* and *Madhura, Tikta, Katu*, and *Kashaya Rasa* and *Tridosha Shamak* properties. *Sheeta Virya Dravya* which is pacify the *Pittavridhi* & opposite of the *Teja Guna* of *Chakshu* where as *Ushna Virya Dravya* helps in pacify *Kaphavridhi*. So, *Chakshushya Dravya* should be *Kaphashamak* and *Pittavardhak*. Above mention, the *Dravya* have mainly having property of balancing all the three *Dosha* especially keeping the *Pitta Kapha Saamya*. From the present study, It can be said that the drugs having *Madhura, Katu, Tikta, Kashaya Rasa, Sheeta Virya* and *Madhura Vipaka* and *Tridosha Shamakta* play major role for *Chakshushya* property. Above mentioned the *Dravya* have mainly having property of balancing all the three *Dosha* especially keeping the *Pitta Kapha Saamya*. Above mentioned *Chakshushya Dravya* can be used in various therapeutic processes *Kriyakalpa* like *Pindi, Bidalaka, Tarpana, Putapaka*, and *Anjana*.

## CONCLUSION

The *Chakshushya Dravya* described in *Ayurveda* encompass a wide range of functions, including medications with nutritional, medicinal, preventative, and revitalising qualities. These medications can be taken regularly by both healthy people and those with ocular illnesses to avoid further complication. Netra is most important sense organ of human body.

According to *ayurveda* eyes are considered as essential for perception and overall health. eyes are mirror of overall body health.

76 types of diseases of eyes are mentioned by *sushruta acharya*. many of them are *asadhya*. so we need to focus on prevention of eye diseases and to promote the eye health.

*Dravyas* which are *hitkara* for *netra* by its nature, properties are called *chakshushya dravyas*. various formulations of those *dravyas* can helpful for overall eye health, formulations like- *netra tarpana, netra-parishekha, netra-aschyotan* etc.

*Chakshushya dravyas* are *shothahar, tri-doshaghna, rakta-shodhak kandughna, vrana ropak* in nature.

According to modern studies of these drugs having properties like anti-inflammatory, anti-ulcerative, anti-oxidant, anti-allergic which can help to relieve symptoms of diseases and avoidance of some diseases.

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