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Physiological Concept Of *Chakshuindriya* W.S.R Visual Pathway

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ABSTRACT: -

Ayurveda is an ancient health system of world which has been in practice since thousands of years. Its main aim is not only cure disease but also alleviate the humanity from all physical, mental, intellectual, or spiritual sorrow. According to *Ayurveda* soul which is born in a physical body in this world, Assume the world through the *Indriya*. *Indriyas* are the *sadhana* of *Aatma*. These are the tools of *Aatma* to gain or perceive knowledge. The *Ayurveda* recognizes 11 (*ekadash*) *Indriyas*, *chakshurindriya* is one of the most important *Indriya* as has been said “*Chakshupradhanmsarveshamindriyanam vidurvurdhah*” and *Acharya Charak* also firstly start with *Chakshuindriya* in *Sutra sthana*. The word *Chakshu* means which illuminates or radiates the object and enlightens the mind about its details. These *chakshurindriya* are seated in two eye balls. Eyes are the windows to the mind. *Chakshuindriya* play a key function in our each day lives and are likely the maximum precious present we have. This global is seen to us due to the fact we're blessed with *Chakshuindriya*.

KEYWORDS: - *Ayurveda, Indriya, Chakshuindriya, Roop Gyan*



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INTRODUCTION

Ayurveda is a thousand years old Indian medical system. The word *Ayurveda* made of two words *AYU* and *veda*. *Ayu* means life span and *veda* means true knowledge. It has approached all aspect of life^[1]. In *Ayurveda* *indriya* plays a vital role for a human life^[2]. The actual wealth of an individual person is decided who have overcome and controlled own *Indriya* (senses)^[3]. The word *indriya* literally means organ, sense, force, vigor. According to *Shabdakalpadruma* *Indriya* is defined as *Atma or Ishwar* (Creator). *Ayurveda* believes that the senses originated from a specialist physical organization marked as - *panchbhautik Utapatti*. The cognition and other activities are performed by the *Indriyas* only where *Atma* is considered as *Indra*. It is believed that the *indriyas* are perceived with the help of *pratyaksha pramana* (direct observation) knowledge, but they cannot be comprehended by *pratyakshapramana*. According to acharya *Bagbhatt*, the most dominant *indriya* is *Chakshuindriya*. Acharya *Sushruta* has given a detailed description of the *Chakshuindriya* in *Uttar tantr*^[4].

Concept Of *Indriya*: -According to *Ayurveda*, *Indriyas* are the tools to receive the knowledge for *Atma*. Acharya *Charak* mentioned *Indriya* as an elemental instrument in differentiating the living and non-living subject^[5]. *Indriya* is an ingredient that can be studied and learned, which is why they are called *Prameya*. Located in appropriate places, *Indriya* continues to function continuously with its usual functions, unless it is prone to deviations due to exacerbation or decrease in etiological factors. There are total eleven *Indriya* are mentioned in *Ayurveda*^[6]. These are divided in three-parts i.e *Gyanendriya*, *Karmendriya* and *Ubhayindriya*.

Gyanendriya also divide in five types these are *Shrotrendriya*, *Sparshanendriya*, *Chakshurendriya*, *Rasanendriya*, *Ghranendriya*^[7]. *Karmendriya* also divide in five types *Vaagendriya*, *Paani*, *Paada*, *Paayu* and *Upastha*^[8]. while behavior that resembles both and exhibits a functionally dual nature is *Ubhayendriya (Mana)*^[9]. *Ayurveda* believes that the senses created from a special physical organization marked as - *panchbhautik Utapatti*. Consequently, they participate only in the perception and perception of the corresponding *Artha* (object), the composition of which is the same. This is due to *Samantuli Yonitva Indriya* and the corresponding *Indriya Artha*. For example, *Chakshurendriya* (Eyeball and Visuals) can *Rupa* perceive only knowledge (sight) and not smell, taste, hearing or touch.

Concept Of *Chakshuindriya*: -

Chakshuindriya is a type of *Gyanendriya*. *Ayurveda* is deeply rooted in the process of learning or cognition, which mainly depends on the *Indriyarthasannikarshi*. The *Chakshu Indriya*, for a sense of objective knowledge, is shown here with many receptors for its functionality. The concept of *Chakshuindriya* and the learning process goes beyond the existing concept of receptors and neurochemistry. The specificity of receptors within the body with different morphologies and functions can be classified to understand the intellectual concepts of the *Chakshu Indriya* from rudimentary to subtle, such as *Sukshma*, *Sukshmatara* and *Sukshmatama*. It should be noted that *Ayurveda* considers a group of five ingredients very broadly, each of which has an independent meaning. This is built on the concept - *Indriyapanchapanchak*. As the name suggests, these are five sense organs, which include:

Indriya (five sense objects), *Indriya Dravya* (five sense substances), *Indriyaadhishtana* (five sense

organs), *Indriyaartha* (five sense objects) and *Indriya buddhi* (five senses perception)^[10].

Indriyapanchapanchak for Chakshuindriya: -

<i>Indriya</i>	<i>Indriyadravya</i>	<i>Indriyaadhishtana</i>	<i>Indriyaartha</i>	<i>Indriya Buddhi</i>
<i>Chakshu</i>	<i>Agni</i>	<i>Netra</i> (Eye)	<i>Roop</i> (Vision)	<i>Roopa buddhi</i> (Visual centers brain)

Ayurveda trust all *Indriyaas* made from particular bodily constitutional make up– *Panchabhautik*. The *Akshigolak* also originates from

the *Panchamahabhuta*. these are following ^[11]:-

Originate <i>Mahabhuta</i>	Part of <i>Akshigolak</i>
<i>Prithvi</i>	<i>Mansal part</i>
<i>Jal</i>	<i>Shwet part</i>
<i>Agni</i>	<i>Rakt part</i>
<i>Vayu</i>	<i>Krishan part</i>
<i>Akash</i>	<i>Ashrumarg</i>

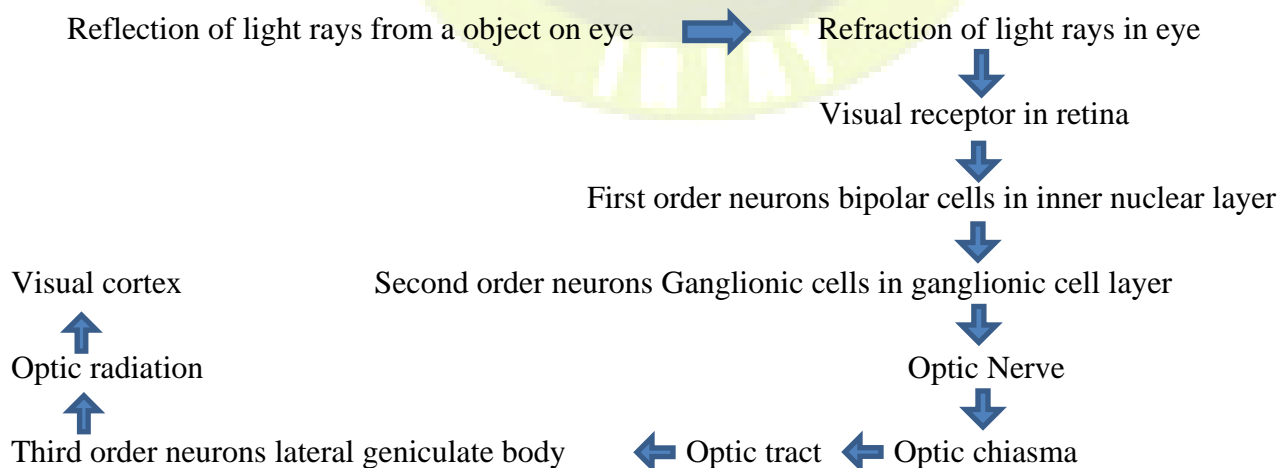
Process Of *Roopalabdhi*: -

As the sun rays are connected with sun, in the same manner *Chakshuindriya* connected with their *srotas indriyabuddhi* also present in *sira*. *Indriya* has become important because of its specificity, since each *indriya* is able to receive and communicate only with its corresponding object, such as: *Chakshurendriya* with *Rupa*, *Sparshanendriya* only with *Sparsha*, etc. This specificity is accompanied by a similarity in the elemental composition of the cause. how to compare *Indriya* and effects (*Artha and Indriya* system). Along with this, the influence of two other factors arises, according to the archives of *Ayurveda*, namely: *svabhavat* means one's own prakriti, *indriya prakriti* has a relationship with the corresponding *indriyaartha*. the body, and is always in contact with *Mana*, is more than

connected with the *Atma* to perceive or experience knowledge through the perception of objects in the external environment. Along with *Chakshuindriya*, *mana* is an important key factor in gaining or acquiring knowledge. There are certain criteria according to which even the presence or presence of an object or stimulus does not allow direct perception of knowledge. The criterion for the presumption of knowledge is the *Sannikarsha* (affirmation or association of a sense object) between the *Atmaindriya-mana-artha* ^[12]. Perception of *rupa* implies a point of contact between the *Chakshuindriyas* (senses) and their respective *Arthas* (objects). However, the ancient philosophical origins of India refer to six types of contact between the objects of the senses, namely: *Samyoga* (association), *Samyukta Samavaya* (connection with what one was in contact with), *Samyukta Samaveta*

Samavaya (connection with what one was in contact with), *Samavaya* (internal), *Samaveta Samavaya* (attached to what is) and *Visheshana Visheshyabhaava* (linking an attribute with a noun) ^[13]. The *Sannikarsha* here offers a point of contact between the recipients and their respective stimuli, this is related from *Chakshuindriya* to the five senses, but this also requires approval and *sannikarsha* stimulus transmitted in the form of an impulse to this area. The corresponding integrated area is located in the brain that provides cognitive satisfaction. The complex process of perception, followed by perception, includes all of the following stages.

- The point of contact of *Chakshuindriya* and his *Artha*.
 - Parallel union of *Chakshuindriya* with *Mana* for further connection with *Atma*.
 - Suppose the conclusions drawn from the integration and analysis of the stimulus are perceived as impulses with *mana*, taking into account its pros and cons on a psychological level.
 - At the same time, the above-mentioned subtle and complex process takes place in parallel with
- (?) **Conduction of impulse:** -



the participation of another solid side to bring the whole process of thinking and contemplation to completion, using Buddhism, to a higher intellectual level. Moreover, it leads to the perception of the same perception. So, buddhism is affirmed by a phrase like - Nishayatmaka.

- This cognitive component of Buddhism then concludes that it must act accordingly, using the message received from the above process. He is responsible for initiating complex and sequential actions through complete motor control over him.
- The whole process described above is a vicious circle that continues continuously until the point of contact of the stimulus and *Chakshuindriya* remains intact.

Visual pathway of eye ^[14]: - The retinal impulses are carried to visual center in cerebral cortex by the nervous pathway called visual pathway.

Its process has following step.

- (?) Conduction of impulse. (2) Confirmation of impulse into sense

(२) Confirmation of impulse into sense: -

Impulse receives in brain i.e visual cortex. Visual cortex converts this impulse into sense. Visual cortex has three area related it. These are following: -

- (a) primary visual area = area 17
- (b) Visual association area = Area 18
- (c) Occipital eye field = Area 19

Function of area-

Area 17- Perception of visual impulse

Area 18- Interpretation of visual impulse

Area 19- Concerned with movements of eye

DISCUSSION

Ayurveda has deep roots within the system of mastering which in particular relies upon on the *Indriyarthasannikarsha*. *Indriya*, for the experience of goal understanding, right here are justified with style of receptors in phrases in their useful capacities. Specificity of receptors in the frame with numerous morphological and useful obligations may be graded to recognize the highbrow standards of *Indriya* from gross to diffused level, such as- *Sukshma*, *Sukshmatara* and *Sukshmatama*. According to Acharya *Bhel*, the Pitta found in *Chakshuindriya* imparts knowledge of form in two ways. These names are *chakshuvaisheshik pitta* and *budhdivaisheshik pitta*^[15]. Further acharya *bhel* elaborate process of *Roopgyan* in blind person and foolish person according these pitta. He said that loss of *Alochak Pitt* in a blind person does not lead to the achievement of the form so he cannot see but in a foolish person appearance is not achieved due to loss of *Budhdiveshsik pitta*.

CONCLUSION

The concept of *Indriya* and enlightenment learning process is much more beyond the

present concept of receptors and neural biochemistry. Understanding concept of *indriya* is an important step of learning of *kriya sharir*. It enables scholars to learn normal physiology of *Ayurveda* to diagnosis any illness related to it. *Ayurveda* have without a doubt highlighted the significance the *Indriya* in its diverse Ayurvedic scripture from time to time. Cognition and notion of information are very tightly associated phrases however fluctuate via way of means of the real system taking place to reap the same. the system of obtaining information through idea system, reports, on the whole via way of means of edition toward sensory and motor events, while the notion of information comes through the translation and evaluation of impulses feed to mind within the shape of sensory enter and can additionally uproot from the reports saved within the shape of reminiscence at unconscious stage of mind. This is suitable and authentic in feel of know-how associated with many current streams like – biology, physics, chemistry at preliminary state; later can also be understood in phrases like– Neurochemistry, Neurobiology, Neuroendocrinology and lots of more.

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