

AYURVEDA CONCEPT OF PANCHENDRIYA AND MODERN CONSIDERATION OF  
SENSE ORGANS: A REVIEWDr. Prahlad Raghu\*<sup>1</sup> and Dr. Prince Raghu<sup>2</sup><sup>1</sup>Associate Professor and Head of Department Sharir Rachana, Kalawati Ayurvedic Medical College, Hospital and Research Centre, Gorha, Kasganj, Uttarpradesh, India.<sup>2</sup>B.A.M.S., Dr. Sarvepalli Radhakrishnan Rajasthan Ayurved University, Jodhpur, India.**\*Corresponding Author: Dr. Prahlad Raghu**

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**ABSTRACT**

Ayurveda defines Indriyas as sense organs which attain knowledge for the Atma, as per Acharya Charaka Indriyas are instrument which differentiates living from non-living matters. The five elements (Mahabhuta) contributed as compositional elements of Indriyas therefore different sense organs acts differently. Indriyas present within their Indriya adhishtanas (anatomical organs) in minute form and perform function to perceiving senses and communicate sense perception to the brain or body organs for further stimulation. As per modern science eye, ear, nose, tongue and skin are sense organs which perceives sense of vision, sound, smell, taste and touch. The Doshic predominance and Mahabhuta present in Indriyas attributed to their specific physiological actions, similarly the vitiation of associated Doshas can alters functioning of Indriyas. The Ayurveda concept of Indriya needs to be explored to provide literature based information related to Indriya Sharira.

**KEYWORDS:** Indriya Sharira, Sense organs, Perception, Mahabhuta.**INTRODUCTION**

*Indriyas* means sense organ which performs function of sense perception and their anticipatory response. These are considered as tools for obtaining sensory or motor knowledge. *Indriyas* analyzed sense perception after receiving from external stimuli and react accordingly.

Ayurveda described *Indriya* as *Panchabhautika* that formed by *Trividha Ahamkara* (*Satvik, Rajasik* and *Tamasik*).<sup>[1-4]</sup> The sense organs are five types and defined as *Panchendriya* in Ayurveda classics as depicted in **Figure 1**.

**Figure 1: Panchendriya as per Ayurveda.**

1. *Chakshu Indriya* associated with visual perception and perceiving different objects with their sizes, shapes and colors. The functional organ is eye.
2. *Shrotra Indriya* perceives sense of sound and helps in sound hearing process. The functional organ is ear.
3. *Ghraana Indriya* perceives sense of smell. The functional organ is nose.
4. *Rasana Indriya* perceives sense of tastes. The functional organ is tongue.
5. *Sparshana Indriya* perceives sense of touch and functional organ is skin.

**Adhishtaanas of Indriyas**

1. Akshi or Netra is Adhishtaanas of Chakshu Indriya.
2. Karna is Adhishtaanas of Shrotra Indriya.
3. Nasa is Adhishtaanas of Ghraana Indriya.
4. Jihwa is Adhishtaanas of Rasana Indriya.
5. Twak is Adhishtaanas of Sparsha Indriya.

**Pancha Indriya Arthaas**

Indriya Arthaas means objects which perceived by different Indriyaas and particular Indriyaas receives sense of specific Indriya Arthaas as follows

- Shabda is considered Indriyaartha of Shrotra Indriya
- Sparsha is considered Indriyaartha of Sparshana Indriya
- Roopa is considered Indriyaartha of Chakshu Indriya
- Rasa is considered as Indriyaartha of Rasa Indriya
- Gandha is considered as Indriyaartha of Ghraana Indriya

**Pancha Indriya Buddhis**

Indriya Buddhis means basic inherent knowledge of Indriyaas which helps them to perceive knowledge of their Indriyaartha. Indriya Buddhis helps to acquire information related to the Kshanika Indriya Gnaana and Nishchayatmika Indriya Gnaana. Here Kshanika Indriya Gnaana means momentary knowledge of objects, which acquire as object comes in contact with sense organs and short lived while Nishchayatmika Indriya Gnaana means decisive knowledge which acquire after a certain time period of contact between object and sense organs. Indriya Buddhi possesses analytical property thus analyze and understand knowledge about the object through which it comes in contact.<sup>[4-7]</sup> The different Indriya Buddhis are as follows

**1. Chakshu Indriya Buddhi**

This acquires knowledge of Rupa (appearance) embedded in Chakshu Indriya.

**2. Shrotra Indriya Buddhi**

This acquires information of Shabda (sound) in the Shrotra Indriya.

**3. Ghraana Indriya Buddhi**

This acquires knowledge about Gandha (smell) present in Ghraana Indriya.

**4. Rasana Indriya Buddhi**

This acquires knowledge about the Rasa (taste) in Rasana Indriya.

**5. Sparshana Indriya Buddhi**

This possess information of Sparsha (touch) embedded in Sparsha Indriya.

**These five sense organs also associated with five basic elements as follows:**

- Akasha Mahabhuta enclosing, omnipresence (Ear)
- Agni Mahabhuta; metabolism (Eye)
- Prithvi Mahabhuta; structure and solidity (Nose)
- Jala Mahabhuta; flow and liquidity (Tongue)
- Vatu Mahabhuta; movement and nourishment (Skin)

**Doshas and Sense Organs**

Vata is head of sensory perception; Vata enables sense organs to perceive different sense objects, which after information passed to mind, analyzed and experienced. Vata controls sensory and mortal coordination of mind with sense organs. The function related to the sense organs such as; perception, processing, storage and reproduction of information, etc. are controlled by Vata.<sup>[8,9]</sup>

Alochaka Pitta is located in eye and considered responsible for functions of eye, Drishti visheshaka alochaka pitta involved in perception of vision. Similarly types of Vata; Prana Vata facilitate opening and closing of eyes. Tarpaka Kapha a present in head helps to nourish and protects eyes by inducing production of tears. Tarpaka Kapha protects eye from excessive dryness and inflammation.

The ear is considered as one of the chief sites of Vata dosha, therefore Vata controls sound perception, while Tarpaka Kapha nourishes and lubricates ears.

The nose (organ of smell perception) is considered as chief sites of Kapha dosha, which controls smell sensations. Kapha protect nose and respiratory passage by forming mucus sheath in nose which acts as filter. Tarpaka kapha of head region helps to nourish and lubricates nose.

Kapha also resides in tongue which is organ of taste perception. Bodhaka Kapha (subtypes of Kapha) seated in tongue and helps in taste perception. It moistening food particles keeps mouth and tongue moist and maintains quality of voice.<sup>[9-11]</sup>

**CONCLUSION**

Indriyas are intellectual entity of sense organs which also differentiates living from non-living matters. The five basic elements (Mahabhutas) also associated with five Indriyas therefore different sense organs performs different functions. The anatomical location of Indriyas is Indriya adhishtanas (anatomical sense organs) which helps to perceives senses. As per modern science eye, ear, nose, tongue and skin are sense organs which perceives sense of vision, sound, smell, taste and touch. Ayurveda described five Indriyas as; Chakshu Indriya, Shrotra Indriya, Ghraana Indriya, Rasana Indriya and Sparshana Indriya. The Pancha Indriya Arthaas and Pancha Indriya Buddhis support Indriyas to perform their intellectual work.

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