

A REVIEW ON – SARVE INDRIYANAM NAYANAM PRADHANAM

Khushal Kumar^{1*}, Abhilasha², Manoj Gautam³ and Preeti Gavali⁴^{1,3}PG Scholar, Department of Rog Nidan, National Institute of Ayurveda, Jaipur.²PG Scholar, Department of Shalakya Tantra, Uttarakhand Ayurveda University, Gurukul Campus, Haridwar.⁴Assistant Professor, Department of Rog Nidan, National Institute of Ayurveda, Jaipur.Article Received on
19 Aug. 2021,Revised on 08 Sept. 2021,
Accepted on 29 Sept. 2021

DOI: 10.20959/wjpr202112-21919

Corresponding Author*Khushal Kumar**PG Scholar, Department of
Rog Nidan, National Institute
of Ayurveda, Jaipur.**ABSTRACT**

Eye is the most highly developed sense organ. The lord of the universe is named as *Trayambakam* means having the three eyes. It is well known that *Moksha* which is the ultimate goal of the soul can only be achieved after opening of the third eye. Eagle Eye is used to represent one of the good qualities of the doctor. These facts describe the importance of the eye over the other senses. It is necessary for all human beings. For the unskilled vision is important for acquiring the skills. For the skilled vision is important for maintaining the optimal performance. For the young eye sight is the principle sensory pathway for learning. For the elderly sight is the primary means of

communication within the environment. This article describes different aspects to establish the fact *Sarve indriyanam Nayanam Pradhanam* i.e eyes are dominant among the all five senses.

KEYWORDS: Eye, Sense, *Indriya*.**INTRODUCTION**

Eyes are the “windows of our soul”. It is well known that eyes receive maximum knowledge as compared to other senses. Without *Divya Chakshu* Arjuna could not have been able to see Krishna as the God and did not have received Geeta Gayana. Without *Divya Chakshu* Sanjaya could not have seen the *Mahabharata*. Our ancient literatures also include the facts related to the eyes. Sun is considered as the God of the eyes.^[1] Sun is considered as the source of the energy for all animals, plants etc and its connection with the eyes as its God in some way establishes the dominance of the eye sense. The name of the Upanishad as

Chakshushya Upanishad shows the importance of eyes as no other sense has Upanishad by its name. The quote “*Sarveidriyanam Nayanam Pradhanam*” has been said by Chanakya who was a very great philosopher in Chanakya Nitti Chapter 13 as “**Sarvoshadthheenaamamrutaa pradhaanaa. Sarveshu Saukhyeshvashanam pradhaanam. Sarvendriyaanaam nayanam pradhaanam. Sarveshu Gaateshu Shirah Pradhanam**” which shows their awareness regarding the importance of the eyes. Acharya Sushruta who is the “Father of Surgery” has only given the detailed anatomical aspects of the eye among other senses in *Sushruta Samhita*.

According to Ayurveda the evolution of all sense organs begins in the 3rd month of embryo and completes at about 7th month.^[2] According to Acharya Vaideha eye is the first organ to develop in the foetus which is the *Adhithana* of *Buddhi*.^[3] According to the modern embryology, the eye begins to develop as the pair of out – pocketing that will become the optic vesicles on each side of the forebrain at the end of the fourth week of development hence the eyes are in the direct contact with the human brain and brain(*shira*) is considered as the *Uttamanga* among all the other *Anga* of *Sharira* and is the seat of life of living beings due to the presence of the *Indriyas*.^[4] Eyes are made up of all the 5 elements of which the whole universe is made up of.^[5]

Anatomically the eyes are very beautiful with black, brown, green, blue colors, no other sense has color. Acharya Sushruta^[6] as used the word *Nayana Budbuda*, *Suvratam*, *Gostanakra* to explain the shape of the eyeball which means that eye is like a bubble floating on the water and is round in shape with soft consistency, further he has also made its wonderful comparison with the teat of the cow to define its shape. Thickness of the antero – posterior diameter of the eye is two *Angula*, a thumbs width and 2 1/2 *Angula* in circumference, the distance between two eyes is two *Angula* as explained by Acharya Sushruta.^[7] These dimensions explains that how nicely the eyeballs get fitted in to the *Netra Guha* (orbital cavity) present in the Skull. Further to understand the anatomical aspects of eye in more easy way our Ancient Acharya Sushruta has divided it into the 5 *Mandala*(layers), 6 *Sandhi*(joints), 6 *patala*(segments).^[8] All these structure combinedly carries out the function of the protection, nourishment and vision. Eyes are very sensitive structure as well even a small dust particle evokes high sensation in the eyes.

Our eyes have all the seven *Dhatus* present in it which are the base of the body.^[9] *Rasa*(eyelids, cornea, tears, Aqueous humour), *Rakta*(vascular coat of eye), *Mamsa*(intra and extra ocular muscles), *Meda*(lens, vitreous humour, fat in the orbital cavity), *Asthi*(bones of orbital cavity, parts of Naso lacrimal duct, nervous coat), *Majja*(eyelashes, eyebrows, excreta of eye). Eyes has its own *Sira*, *dhamani*, *peshi*, *snayu*, *asthi*, *sandhi*, *marma* which makes the eye unique and complete in itself as compared to the other organs.

Vata, *pitta* and *kapha* are the basis of the *Sharir kriya* in the body. Out of the 15 types of these dosha 8 are present only in the eye itself. If we see the types of *vata* present in the eye then these are *Prana*(*dharana*), *Udana*(*bala*, *smriti*), *Vyana*(*unmesha*, *nimesha*).^[10] The types of *pitta dosha* present in the eye are *Ranjaka*(chromatophores of iris responsible for making it coloured, pigmented layers of retina), *bhrajaka*(lids, cornea, lens) and *Alochaka*(rods and cones of retina).^[11] The types of *Kapha* present in the eye are *Tarpaka*(aqueous and vitreous humour, tears) and *Sleshmaka*(between the six sandhis in the eyes).^[12] The other sense organs are dependent on vision and its previous memory to fulfill their functions. The visual system of eye comprises the sensory organ i.e eye and the parts of the central nervous system and is responsible for carrying out a no. of tasks which includes reception of light, color perception, stereopsis, assessment of the distance to and between the objects, motion perception, pattern recognition, motor coordination etc. which makes its physiology more unique as compared to the other senses.

Eyes are not just the “windows of soul”, they are also the “windows of health” as well. Eyes has the maximum diseases as compared to the other senses. *Acharya Sushruta* has described 76 Netra roga and *Acharya Vagbhatta* has given 96 Netra Rogas. There are many systemic diseases which can be diagnosed only from the eyes. *Chakshuakulattavam*^[13] (tiredness in the eyes), *Ashruagman*^[14] (watering), *Nayanparushattha*^[15] (lusterless eyes) are the prodromal symptoms presents in the Jawara(fever). *Shunaakshi kuta* (sweeling around eyes) is a feature of the *Pandu* (Anaemia).^[16] *Haridra Netra* (yellowishness in the eyes) is a feature of the *Kamla*(jaundice).^[17] *Akshishwetaabhashta* (whitish discoloration of the eyes) is the prodromal symptom of the *Rajyaakshma*(tuberculosis).^[18] Bitot's spots are seen in the Vitamin A deficiency. Blue sclera is seen in the osteogenesis imperfecta. Xanthelasma are seen in the Hyperlipdiemia.

In Ayurveda there are many methods of Pariksha(examinations). Acharyas has mentioned three ways of Roga Gyana i.e. *Darshana*, *Soarshana*, *Prashana*.^[19] *Darshana Pariksha*

(examination with the eyes) has played very important role. It is important for *mutra pariksha*, *mala pariksha*, Anorectal examinations, x-rays, fundoscopy, OCT, ERG, FFA ultrasound, histology and other biomicroscopic examinations. Inspection of the patient for any disease is not possible without the eyes.

Ocular Pharmacology/Ocular therapeutics/*Kriyakalpa* is of in the variety of forms than the other sense. The ophthalmic drugs has all the properties of the *Aushadi* which are *Bhaulata*(abundance), *Yogatavam*(applicability), *Anekvidhakalpna*(utility in various forms), *Sampat*(wholesome).^[20] These can be in the form of single drugs (*chakshushaya dravaya*), *varti*, *gutika*, *Kashya*, *Ghrita*, *Taila*, *vati*, eyedrops, eye ointments, gels, ocuserts soft contact lenses, periocular injections, intraocular injections, implants, s etc. The other forms of the therapeutics are the *Netra kriyakalpas* which are the local procedures to the eye. These includes *Tarpana*, *Putpaka*, *Seka*, *Aschyotana*, *Anjana*.^[21] These treatments used in the eye disease are very special and effective via these the medicine is dispersed instantly to the affected eyes.

The treatment of the eye includes different surgical such as *Chedana*, *Vedhana*, *lekhana*, *bhedana* and parasurgical procedures such as *Raktamokshana*, *Agni karma* etc depending on the site and the stage of the disease.

Without the eye sense the development of one profession is not possible. Law includes “Eye Witness” as the most important evidence. It is needed by doctors to make the diagnosis and treatment of the patient. Infact *Bhu drashta karmatava*^[22] (extensive practice experience) which is the quality of the *Vaidya* will only be fulfilled by having the eye sense. Engineers needs eyes for planning and reconstructing. Drivers needs eye to drive safely. These are needed by investigators to get clues and evidences against criminals. Without eyes our soldiers cannot protect the country from enemies. Without eye sense a person cannot keep pace with the present era where everything used in daily life is also digitalized e.g cell phones, t.v, laptops etc.

Our ancient masters were so aware of the importance of the eyes that they have even explained the preventive measures to protect them from diseases by doing some procedures in daily routine which they have defined as the *Dincharya*. They have told about the use of the *Soovera anjana* which should be used daily, *Rasanjanam* has to be used on the 5th or the 8th day to protect these from the *Kapha* and maintaing the *pitta* dominance in the eyes as the

eyes are *pitta pradhana*.^[23] These are needed becoz eyes are more exposed to the external environment. *Pada abhyanga, Shiro Abhayanga, Chatra dharana, Padatara dharana* also makes the eye sense prasana(healthy).^[24] Acharya Vagbhata has stated that two vessels from the feet reaches the eyes in various forms hence *Pada Abhayanga* is very necessary to maintain the healthy state of the eyes.^[25] This explains that the eye sense is connected to the lower parts of the body inspite of being situated in the upper part, which makes further establishes its supremacy over the other senses.

Eyes are the only sense which describes the emotions of the person. It is well said by Adam Anderson, a professor of Human development at Cornell University's college of Human Ecology that when looking at the face, the eyes dominate the emotional communication. Eyes are well known for expressing sadness, disgust, anger, joy, fear and surprise.

India was the first nation to start "National programme to control Blindness" in the year 1976. Understanding the importance of vision Louis Braille invented the "Brailey Script" in 1824 for the welfare of the blind people. Nature has given a beautiful gift to human being that after death of a person, eyes remain alive for 4-6 hrs. and can be removed during this period to provide vision to the another alive but the blind person. Eyes should be properly take care of, without eyes this world becomes dark (*Tamomaya*) as said by Acharya Vagbhata.^[26]

CONCLUSION

Eye is most beautiful morphologically, sensitive and dominant functionally over the other sense organs. Eye is a diagnostic tool for many diseases. It can be treated by many ways. One vision gives thousand words of expressions. For all, vision is a vital tool for functioning in the daily activities, for perceiving beauty and for achieving personal fulfillment. *Sarvatantra Sammatatava* (universal acceptance by all sciences) and *Sarva Loka Adhara bhuta*(universal dependence) makes the eye supreme in all senses.

REFERENCES

1. Sushruta Samhita Sharira Sathana 1/10 by Kviraj Ambikadutta Shastri, Chaukhamba Sanskrit Sansthana, Varanasi.
2. Ch. Sha. Sa 4/23 Charaka Samhita Vidyotini Hindi Tika by Pt. Kashinath Pandey and Dr. Gorakha Nath Chaturvedi, Chaukhamba Bhharati Academy, Varanasi.
3. Ch. Sha. Sa 6/21 Charaka Samhita Vidyotini Hindi Tika by Pt. Kashinath Pandey and Dr. Gorakha Nath Chaturvedi, Chaukhamba Bhharati Academy, Varanasi.

4. Ch. Su. Sa 17/12 Charaka Samhita Vidyotini Hindi Tika by Pt. Kashinath Pandey and Dr. Gorakha Nath Chaturvedi, Chaukhamba Bhharati Academy, Varanasi.
5. Sushruta Samhita Uttar tantra 1/11 by Kviraj Ambikadutta Shastri, Chaukhamba Sanskrit Sansthana, Varanasi.
6. Sushruta Samhita Uttar tantra 1/10 by Kviraj Ambikadutta Shastri, Chaukhamba Sanskrit Sansthana, Varanasi.
7. Sushruta Samhita Uttar tantra 1/10 by Kviraj Ambikadutta Shastri, Chaukhamba Sanskrit Sansthana, Varanasi.
8. Sushruta Samhita Uttar tantra 1/14 by Kviraj Ambikadutta Shastri, Chaukhamba Sanskrit Sansthana, Varanasi.
9. Sushruta Samhita Sutra Sathana 15/3 by Kviraj Ambikadutta Shastri, Chaukhamba Sanskrit Sansthana, Varanasi.
10. Sushruta Samhita Nidana Sathana 1/13, 14, 15 by Kviraj Ambikadutta Shastri, Chaukhamba Sanskrit Sansthana, Varanasi.
11. Ashtanga Haridya Sutra Sathana 12/12, 13, 14 Shrimadvagbhatta Rachitam, by Kavi Raj Atridev Gupta, Chaukhamba Prakshan.
12. Ashtanga Haridya Sutra Sathana 12/17 Shrimadvagbhatta Rachitam, by Kavi Raj Atridev Gupta, Chaukhamba Prakshan.
13. Ch. Ni. Sa 1/33 Charaka Samhita Vidyotini Hindi Tika by Pt. Kashinath Pandey and Dr. Gorakha Nath Chaturvedi, Chaukhamba Bhharati Academy, Varanasi.
14. Ch. Ni. Sa 1/33 Charaka Samhita Vidyotini Hindi Tika by Pt. Kashinath Pandey and Dr. Gorakha Nath Chaturvedi, Chaukhamba Bhharati Academy, Varanasi.
15. Ch. Ni. Sa 1/21 Charaka Samhita Vidyotini Hindi Tika by Pt. Kashinath Pandey and Dr. Gorakha Nath Chaturvedi, Chaukhamba Bhharati Academy, Varanasi.
16. Ashtanga Haridya Nidana Sathana 13/6 Shrimadvagbhatta Rachitam, by Kavi Raj Atridev Gupta, Chaukhamba Prakshan.
17. Ashtanga Haridya Nidana Sathana 13/16 Shrimadvagbhatta Rachitam, by Kavi Raj Atridev Gupta, Chaukhamba Prakshan.
18. Ch. Ni. Sa 6/13 Charaka Samhita Vidyotini Hindi Tika by Pt. Kashinath Pandey and Dr. Gorakha Nath Chaturvedi, Chaukhamba Bhharati Academy, Varanasi.
19. Ashtanga Haridya Sutra Sathana 1/22 Shrimadvagbhatta Rachitam, by Kavi Raj Atridev Gupta, Chaukhamba Prakshan.
20. Ch. Su. Sa 9/7 Charaka Samhita Vidyotini Hindi Tika by Pt. Kashinath Pandey and Dr. Gorakha Nath Chaturvedi, Chaukhamba Bhharati Academy, Varanasi.

21. Sushruta Samhita Uttar tantra 18/4 by Kviraj Ambikadutta Shastri, Chaukhamba Sanskrit Sansthana, Varanasi.
22. Ch. Su. Sa 9/6 Charaka Samhita Vidyotini Hindi Tika by Pt. Kashinath Pandey and Dr. Gorakha Nath Chaturvedi, Chaukhamba Bhharati Academy, Varanasi.
23. Ch. Su. Sa 5/15 Charaka Samhita Vidyotini Hindi Tika by Pt. Kashinath Pandey and Dr. Gorakha Nath Chaturvedi, Chaukhamba Bhharati Academy, Varanasi.
24. Ch. Su. Sa 5/91,100 Charaka Samhita Vidyotini Hindi Tika by Pt. Kashinath Pandey and Dr. Gorakha Nath Chaturvedi, Chaukhamba Bhharati Academy, Varanasi.
25. Ashtanga Haridya Uttartantra 16/66 Shrimadvagbhatta Rachitam, by Kavi Raj Atridev Gupta, Chaukhamba Prakshan.
26. Ashtanga Haridya Sutra Sathana 24/22 Shrimadvagbhatta Rachitam, by Kavi Raj Atridev Gupta, Chaukhamba Prakshan.