CONCEPTUAL STUDY OF INDRIYA WITH SPECIAL REFERENCE TO VAGENDRIYA - A REVIEW

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ABSTRACT

Sense organs of human body can be undertaken as essential aspects of human life. Our world is alive with stimuli, all the objects and events that surround us. Sensation and perception are the processes that allow us to detect and understand various stimuli. We do not actually experience these stimuli directly, rather, our senses allow us to get information about aspects of our environment, and we then take that information and form a perception of world. Sensation is the processes of receiving stimulus energies from external environment and transforming those energies into neural energy. Physical energy such as light, sound, heat is detected by physical receptors cells in the sense organs-eyes, ears, skin, nose and tongue. When the receptor cells register a stimulus, the energy is converted to an electrochemical impulse or action potential that relays information about stimulus through the nervous system to brain. An action potential is brief wave of electric charge that sweeps down the axon of a neuron for possible transmission to another neuron. When it reaches the brain, the information travels to the appropriate area of cerebral cortex. The brain gives meaning to sensation through perception. Perception is the process of organizing and interpreting sensory information so that it makes sense. Every species is adapted to sense and perceive stimuli that matter to that species ability to survive in its environment. Ayurved says that Indriyas able to pertain knowledge of Vishayas - Sabda, Sparsa, Rupa, Rasa and Gandha. The production of speech is pertained by the
help of Vagendriya. Acharya Charak said that knowledge is obtained by conjoint action of Aatma, Indriya, Mana and Vishayas.

**Keywords:** Indriyas, Indriyas, Indriyas

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**INTRODUCTION**

Acharya Charak has stated that detailed Knowledge of human body is the very necessary for maintaining the health of body. The Vaidya, who by all aspect’s gains knowledge about complete body, this is only person who understands Ayurved efficiently and can make people happy and well. To make the diagnosis and treatment of various diseases along with physiology, knowledge of Rachana Sharir is important for Vaidya. Acharya Shusruta, Charak and Vagbhath mentioned Shareera Sthana separately in their respective Samhitas; for giving importance to the knowledge of Rachana Sharir. The word Indriya is made up of two terms i.e. ‘In’ and ‘Dravanti’. ‘In’ means Vishayas (Subjects or Objects of Sense) ‘Dravanti’ means flow or move towards. Therefore, Indriya means which moves towards its Vishayas or Objects. “Indriyas” are tools of knowledge for presence of “Aatma”. Acharya Atreya Punarvasu in “Indryanakamiindriyam Vyakhayasayam” has stated simultaneously knowledge of “Indriyas” is essential to know about “Ayu”. Indriyas means sense organs. Indriyas are the tools of knowledge and learning according to Ayurved. Sense organs are the important organs of our system which detect various senses from environment (sense objects), carry them to the mind and intellect for processing the information. Acharya Charak mentions that Pratyaksha Gyana is the knowledge which needs presence of sense organs. In general, to obtain Pratyaksha Gyana, Aatma, Indriya, Mana and Indriyaartha should act together. The knowledge of Indriyas is much beyond the learning of anatomy and physiology of the famous sense organs namely the eye, nose, tongue, ear and skin. The term Indriya explains more than this. All Sharirindriya, Satwa and Atma unanimously hold the life. Vagendriya is also tool for examination according to Ayurveda. That is why it is mentioned in Ashtavidha and Trividha Rogi Pareeksha.

**Evolution & Classification of Indriya**

Ayurved explains Vaikarika and Tejas Ahankaras contribute to the evolution of Indriyas. Ayurved explains Kapha, Rakta and Mamsa Sara involved in the formation of Jihwa. Acharya Charak in ‘Katidhapurushiya Shareeram’ Adhyaya mentioned the five Karamendriyas; Hasta, Pada, Guda, Upastha and Vagendriya. Jihwa is one among those and it is referred as Vagendriya and, Vak is of two types, Satya and Asatya. Satya is Jyoti (light) and Asatya is Tama (darkness). From Vedic-era people were conscious about importance of speech. In Rig-veda four images of Vani/Vak are read. 1. Para, 2. Pasyantii, 3. Madhyamaa, 4. Vaikharii. Three of them are hidden and the last is realized. Vaikharii is located on Jihwa and it is the Sthoolavani. This is real speech. With this, one can communicate with other.

**Function of Indriya**

“Gyana Karma Sadhanamiti”. Indriyas are transport of knowledge and action. “Saindriyachetanam Dravyam Nirindriyam achetanam” According to Charak Acharya objects with Indriya are living beings and without Indriya are non-living. “Aatma Indriya Mana Artha Sannikarshat Pravartate” According to Acharya Charak; Indriya are tools of knowledge. “PratyakshastuKhalu Rogatatwam”. Indriyas are tools for diagnostic purpose of disease. “Asatmyaindriyaarthasamyoga ……” Abnormal activity of Indriya with Artha cause Roga. Also, Charak Acharya said hyperactivity, false activity, no activity of Indriya with Vishayas and Mana cause diseases of mind and body. Also gain knowledge of Arishtalakshana and sign of death.
DISCUSSION
According to Samkhya Darshan and Sushruta Indriya is Ahankari; while Charak, Kashyapa, Vaishashika, Nayaya and Vedanta mentioned Indriya are Bhautika in nature. Acharya Charak, Kasyapa, Vagbhatta, Dalhana mentioned Indriya development in third month of embryo. According to Rishi Vaidhe Janak; Gyanendriya develops initially because they are the site of Buddhi while according to Bhagwan Dhanwantri all the organs develop simultaneously. Indriya can be classified in three types Gyanendriya (Buddhendriya), Karmendriya, and Ubhayendriya. Samkhya Darshan and Acharya Sushruta mentioned Mana is Ubhayatamak. Acharya Charak also mentioned it as a Shadaendriya. It originates from Rajas Guna with the help of Satwika Guna Yukta Ahankara. According to modern science there are specialized sensory nerve endings that respond to stimulus or collect information from internal or external environment of an organism and send them to CNS. Nerve contains afferent Fibers that bring information into the CNS from sensory receptors. The brain and spinal cord communicate with the rest of the body via the cranial and spinal nerves respectively. Nerve contains efferent Fibers that convey instructions from the CNS to peripheral effector organs.

As mentioned in Bhagwat Geeta Supreme Lord reveals Himself in mouth in the form of short and long notes, Accents (such as Udatta, Anudatta and Swarita) and articulate sounds (like the velars, palatals, dentals etc.) This is the grossest speech - form (called Vaikhari) of the Vedas and branches. According to modern science the innervation of tongue helps in the fine, controlled sensory and motor activities of tongue. The speech literature shows extensive change in tongue shape between classes of vowels and consonants. Different letters (Ka, Cha, Tha, A, ou, r, rr) are produced due to articulation of Jihwa with different parts of oral cavity viz the lips, teeth, bony ridge behind the teeth, palate, uvula and pharynx.

CONCLUSION
Indriya represents the sensory system of body in addition to that of motor system. Indriya indicates pertaining to transportation, exchange of impulses of perception from environment at all micro and macro level. IndriyaYukta all objects are living beings and without Indriya non- living. Atma and Mana gain Buddhi (sense of perception) of Indriya (sense) as Indriyartha (sense objects) with the help of Indriyadhishan (sense organs) and Indriyadravya (sense materials). The transport of biological fluids, physiological regulatory factors also known as Indriya panchpanchak. Indriya are specific to the organs in which they transport. The concept of Vagendriya correlate with Broca’s area as Speech Centre in brain and Indriyaadhishan as tongue, laryngopharynx and related structures. Neuro-anatomy and pathophysiology of the system related with speech plays a key role in understanding the concept of Vagendriya facilitates the Vaidya to take decisions accurately with respect to treatment and prognosis of children who are unable to speak.

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