

**CONCEPTUAL STUDY OF INDRIYA WITH SPECIAL REFERENCE TO VAGENDRIYA  
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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:** *Indriyadhishtan*, *Sense organs*, *Speech*

## 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. [1] To make the diagnosis and treatment of various diseases along with physiology, knowledge of *Rachana Sharir* is important for *Vaidya*. *Acharya Shusruta*, *Charak* and *Vagbhatt* 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 "Atma". [2] *Acharya Atreya Punarvasu* in "Indryanikamiindriyam 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. [3] *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. [4] *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 *Vaikaarika* and *Tejas Ahankaras* contribute to the evolution of *Indriyas*. [5] *Ayurved* explains *Kapha*, *Rakta* and *Mamsa Sara* involved in the formation of *Jihwa*. [6]

*Acharya Charak* in 'Katidhapurushiyam Shareeram' *Adhyaya* mentioned the five *Karamendriyas*; *Hasta*, *Pada*, *Guda*, *Upastha* and *Vagendriya*. [7] *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). [8] From Vedic-era people were conscious about importance of speech. In *Rig-veda* four images of *Vani/Vak* are read- [9]

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" [10]. *Indriyas* are transport of knowledge and action. "Saindriyachetanam Dravyam Nirindriyam achetanam" [11]. According to *Charak Acharya* objects with *Indriya* are living beings and without *Indriya* are non-living. "Atma Indriya Mana Artha Sannikarshat Pravartarte" [12] According to *Acharya Charak*, *Indriya* are tools of knowledge. "PratyakshastuKhalu Rogatatwam" [13] *Indriyas* are tools for diagnostic purpose of disease. "Asatmyaindriyaarthasamyoga ...." [14]. 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. [15]

## DISCUSSION

According to *Samkhya Darshan* and *Sushruta Indriya* is *Ahankarika*; 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 *Indriyadhishtan* (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 *Indriyaadhishtan* 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 childrens who are unable to speak.

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