

**CONCEPT OF INDRIYA VIDNYAN IN RELATION WITH  
DNYANENINDRIYANI AND THEIR ADHISHTHANAS IN  
KRIYASHARIR**

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**ABSTRACT:**

Reactions of organisms to external stimuli is one of the important function in Physiology for which the role of sense organs is more important. The events which occurs at the time of reaction to a stimulus and the conduction of anelectrical signal to the CNS have been extensively studied by Ayurvedic scholars like Charak, Sushrut, Vagbhata under the broad heading of 'Indriya Panchpanchak', wherein relation between Indriya, Indriyartha and Indriyadhishthan is nicely explained. Yet much remains to be understood by present day Ayurvedic scholars to make them convenient to understand the process in between Sukshama Indriya and Sthool Indriyadhishthan and to understand Indriyarthas in more objective way.

**Keywords:** Indriya Panchpanchak, Dnyanendriya, Indriyadhishthan, Dosha, Dhatu, Mala

**INTRODUCTION:**

Ayu may be in the state of 'Sukhayu' (happy and comfortable life) and Dukkhayu (unhappy and unpleasant life). To understand these feelings by body and mind, the role of Indriya (sense organs) and different sensations like touch (Sparsh), Vision (Druk), Smell (Gandh) etc. have always been given importance to discuss about sensory apparatuses.

To flight out the environment general sensations are essential but not enough. Because the offending agent actually falls on the body, general sensation will fail to give any information to the organism. Hence special information service is needed, by which the existence of an object may be identify from a distance, out of this necessity Dnyanendriya (special senses) evolved.

### **Reseach Design:**

Literature Study, Thorough study from CharakSamhita, SushrutSamhita, AshtangHriday-Sangrah, BhelSamhita, SharangdharSamhita, their commentators and Tarkasangraha

### **Discussion:**

While defining Indriya the originalterm Indra is represented by Atma.

Indriya is the sign of Indra or Atma and Indra is Ishwara or one who regain the world. Thus Indra or Atma is Chetana. Only in the presense of Indraallsensory organs can be active.

For getting proper knowledge(Gyan) three essentials are required.They are-

- Karta(Atma)
- Karan(Indriya)And
- Karma(Action by karmendriya)

All the sensory nerves have direct communication with brain where different centres are located(Indriyani), which are connected to their respective sense organs (Indriyadhishtan). They are-

1. Shravanendriya-Karna (Ear)
2. Chakshurendriya- Netra(Eye)
3. Sparshanendriya- Twak (Skin)
4. Rasanendriya- Jivha(Tongue)
5. Ghranendriya- Nasa (Nose)

They are individually preserved and interpret their objectives respectively.

1. Shabda (Sound)
2. Roopa (Image)

3. Sparsha (Touch)
4. Rasa (Taste)
5. Gandha (Smell)

All these are termed as ‘PanchTanmatra’. In all Dnyanendriyas Chetana is predominantly present, thus they have their supremacy performed by Karmendriya. That’s why Dnyanendriyas have been described as ‘Sarvendriyani’.

### **IndriyavidnyanSharir**

In relation to Sharir, Sushruta has been described in Sharirasthan about different paths or channels which carry sensory impulses in the body.

(Ref.SushrutSharir 9.4)

Out of these ten afferent nerves or channels which are found in pairs carries Shabda, Roopa, Rasa, Gandha. It is difficult to find out all nerves according to Pratyaksha Sharir but Dr. Bhaskar Govind Ghanekar, one of the famous compendiar from B.H.U. tried to nominate them as below-

1. Shbdavaha Dhamani – Internal auditory artery  
Acoustic nerve
2. Roopvaha Dhamani – Central retinal artery  
Optic nerve
3. Rasavaha Dhamani – Lingual artery,  
Branch from glossopharyngeal and lingual nerve
4. Gandhvaha Dhamani – Sphenopalatine branch of internal maxillary artery  
Olfactory nerve
5. Sparshan is distributed all over body via peripheral nerves in the skin and their respective peripheral blood vessels  
Here the term Dhamani used by Sushrutis for Poshan of Dnyanendriyani with their respective arteries.

(Ref.SushrutSharir 9.9)

## **Indriya- Indriyasthan- Dosha- Dhatu- Malatva**

DodhaDhatu Mala circulate very freely throughout the living body and act in all systems. All the three Doshas are interdependent, synergetic in action and unable to work without each other.

**Vata-** Vata induces all organs of sense and reciprocation. Vata perceives sensory signals conveyed through all sense organs.

(Ref.CharakSutrasthan 12.8)

Expert commentator of Charak Acharya Chakrapani explained that all types of Indriyas are coordinated (Abhirodha ) with their respected functions (Indriyarth). The skin (Twak) means Sparshanendriya which covers all the body perform to correlate with all Indriyas-Dnyanendriya and Karmendriya.

Out of five types of VataDosha, Prana, Vyana and Udana directly help Dnyanendriyas as follows-

**Prana Vayu** lies in the head ( Murdhag) and carry out functions for intellectual facilities and emotional aspects.

(Ref.AshtangHriday Sutra.12.4)

**Udana Vayu** produces speech, creates different sounds such as singing, shouting etc. (Ref.SushrutNidan 1.14)

**Vyan Vayu** occupies entire body, relaxation, contraction, eyelid reflexes etc.

(Ref.CharakChikitsa 28.9)

## **Pitta Dosha-**

**Sadhak Pitta-** It locate in the heart. It accomplishes intellectual levels like grasping and memorizing knowledge. This intelligence is used to overcome any confusion and to make proper decision, this phenomenon is called as ‘Buddhi’ while any specific intelligence is called as ‘Medha’.

(Ref. AshtangHriday Sutra.12.13/14)

### **Alochak Pitta-**

It is responsible for sight and located in eyes. In below shloka the word ‘Drushtistha’ represents Sookshmendriya.

(Ref. AshtangHriday Sutra.12.14)

(Ref. SharangdharPoorva 5.31)

Here ‘NetraYugul’ represents eyeballs means Indriyadhishtan which help to accept response from sources-‘Roopdarshanam’.

In BhelSamhita He described two types of Alochak Pitta. One is related to Indriyarthanamed as ‘Buddhivaisheshika Pitta’ and other is related with Indriyadhishtannamed as ‘Chakshurvaisheshika’.

(Ref. BhelSamhitaSharir 4.3)

Further he explained that exact location of Buddhivaisheshika Pitta is in brain along with special function of AlaukikDnyan which can be achieved by different Yogic Kriya and spiritual activities.

(Ref. BhelSamhitaSharir 4.5)

### **Kapha Dosha-**

‘Ghran’ (Nasal region) is one of the common sight of KaphaDosha and ‘Shir’, ‘Jivhamool’ and ‘Kanthasandhi’ are related with Indriya and Indriyadhishtan respectively.

(Ref. SushrutSamhitaSutrasthan 21.7)

(Ref. AshtangHridaySutrasthan 12.3)

**Tarpak Kapha-** It is located in ‘Shir’ and refreshes eyes and all sense organs.

(Ref. AshtangHridaySutrasthan20)

### **Dhatu-Upadhatu-**

Generally all saptadhatvas are concerned with Indriya and Indriyadhishthan, but specifically some are represented as follows-

**Maansdhatu** – It is responsible to construct all Indriyadhishthanas. ‘SaptaTwak’ is one of the ‘Upadhatu’ of ‘MaansDhatu’ which is concerned as ‘Sparshanendriya’.

(Ref. CharakChikitsa 15.17)

**MedaDhatu** - It directly takes part to construct and protect the brain.

(Ref. AshtangSangrahSharir 5.49)

**MajjaDhatu** – It is also responsible to construct and carried out different functions of brain and eyeballs.

**Mala-**

‘**Khamala**’ represent mala of ‘Majjadhatu’ which is oily sticky substance secreted from eyes and skin which protects these organs.

(Ref. CharakViman 15.19)

In ‘TarkaSangrah’ the relation between Indriya and Indriyadhishthan is explained nicely.

i) Mainly the sense of taste is found at the tip of tongue.

(Ref. TarkaSangrah Sutra 11)

ii) The sense of odour is found in the extreme part of nasal passage.

(Ref. TarkaSangrah Sutra 17)

Pleasant and unpleasant odour is distinguished due to predominance of ‘PrithviMahabhoota’. (Ref. TarkaSangrah Sutra 21)

iii) The sense of vision is found at eyes where seven colours of light can be identified with predominance of ‘Prithvi, Jal and TejMahabhootas’.

(Ref. TarkaSangrah Sutra 19)

### Conclusion-

From above discussion we come to conclusion that the functions and mechanisms of sense organs and brain are correlated with Doshadhatu Mala and application minute principles of Kriyasharir and RachanaSharir.

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