

IMPORTANCE OF DOSHAS FOR REGULATION OF INDRIYA FOR MAINTAINING HEALTH: A CRITICAL REVIEW

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ABSTRACT

'Human Physiology', or the study of functional aspects of the human body, is designated by the term '*Sharira Vicaya*' in *Ayurvedic* literature. The word '*Vicaya*' means special or detailed knowledge. Detailed knowledge of the normal human body i.e., '*Śarīra*', is considered helpful in understanding the factors influencing health. Though most of the basic concepts of human physiology explained in *Ayurveda* are strikingly similar to the concepts of modern physiology, some concepts like '*Ātmā*', '*Manas*' and '*Prakriti*' are unique to *Ayurveda*. *Acharya Charaka* described *Indriya* as a basic instrument in differentiating the living and non-living matters. Whereas in contemporary science *Indriyas* are dealt only with structure i.e., sense organ where the actual transduction process takes place. According to *Ayurveda* classic texts, *Indriyas* (Sense organ) are the apparatus to attain knowledge for *Atma*. These are the tools for obtaining knowledge. It is considered in our classical texts that *Indriyas* are *Panchabautika*. *Indriya* are described as *Gyanendriya*, *Karmendriya* and *Ubhayaindriya*. The *Gyanendriya* (sensory faculties) present inside the body conjoins with the *Mana* (mind) which is united with *Atma* and thereafter knowledge is perceived. Lastly, the *Buddhi* (Intellect) aspect of the respective *Indriya* knowledge is gained. Each *Gyanendriya* dominates one *Mahabhuta* and particular *Indriya* receives only *Guna* of that *Mahabhuta* in the form of stimulus. This is the reason behind the reception of specific sensations by its respective *Indriya* e.g., *Agni Mahabhuta* dominates *Chakshu-indriya* and receives knowledge of *Roopa*. Considering the above said, the present paper focuses upon a critical analysis of physiological aspects of *Gyanendriya*. Understanding the concept of *Gyanendriya* is an important

step in learning *Kriya Sharir*. It enables the scholars of *Ayurveda* to learn the normal physiology of *Indriya* (senses) to diagnose illness related to it.

Keywords: *Sharir, Atma, Mana, Prakriti*, knowledge, *Mahabhuta, Indriya, Gyanendriya*, etc.

INTRODUCTION

According to *Ayurveda* *Indriyas* (sense organs) are the apparatus to attain knowledge for *Atma*. These are the tools for obtaining knowledge. In other words, we can say that knowledge (sensory or motor) which is perceived, analysed, given or received by *Atma* and the tool which is helpful in the reception of the same is termed as *Indriya*¹. Furthermore, control over the *Indriya* is the principle to be followed and practised for achieving spiritual health. *Acharya Chakrapani* has given here *Indriya* means *Prana*, so *Indriya* is organs that exhibit the sign of life or sign of vitality. It has

been described in *Charak Samhita, Indriya Sthana* in *Arista Lakshana* chapter over their different characteristic sign and symptoms related to the *Indriya* which arrived the person to near to death and called as *Arista Lakshana*. So, the description, present above the *indriya* that *indriya* are sign of organ which exhibits the sign of life or vitality.

Total Number of Indriyas²

Gyanendriya - 5

Karmendriya - 5

Ubhayaindriya. - 1

Table 1: Pancha-Gyanendriya and their Classical Specification

S.NO.	Indriya	Adhithana	Mahabhuta	Specific guna	knowledge
1	Shrotra	Karna-Ear	Akasha	Shabda	Shravana, hearing
2	Sparsha	Tvak- Skin	Vayu	Sparsha	Sparshana Touch
3	Chakshu	Netra- Eyes	Teja	Rupa	Drushti Vision
4	Rasana	Jihva- Tongue	Jala	Rasa	Rasagrahan Taste
5	Ghrana	Nasa- Nose	Prithvi	Gandha	Gandhan Smell

Table 2: Pancha-Karmendriya and their Classical Specification

S. No	Indriya	Adhithan	Mahabhuta	Artha	Karma
1	Vaka	Jihva-Tongue	Akasha	Vani	Speech
2	Pani	Hasta-Hands	Vayu	Aadana	To Grasp Collect Hand
3	Pada	Paad-Legs	Teja	Viharana	To Walk
4	Payu	Guda-Rectum&Anal Canal	Prithvi	Visarga	To Expel Excrete
5	Upastha	Jananendriya-Genitals	Jala	Aanand	To Enjoy

AIM AND OBJECTIVES

- To understand the physiology of *Indriya*
- To study function regulation of *Indriya* by *Tridosha*
- To understand the role of *Indriya* in homeostasis and health

Materials and Methods

This study is carried out mainly by literature research. Various *Ayurvedic* texts such as *Charaka Samhita*, *Sushruta Samhita*, *Ashtang Hridayam* etc. as well as

modern references regarding homeostasis and pathogenesis were studied. Further, an effort has been attempted to understand the relationship between *Shatkriyakala* with that of homeostasis and pathogenesis. Also, the importance of early and proper intervention with special reference to preventive aspects and prognosis of any disease is depicted with the help of

CLASSIFICATION OF INDRIYA

According to Situation:

External – *Panch-Gyanendriya, Panch-Karmendriya*

Internal – *Mana, Buddhi, Ahamkara*

According to Period: Present. – External (*Panch-Gyanendriya, Panch-Karmendriya*) all-time present - Internal (*Mana, Buddhi, Ahamkar*)

According to Function: -

Independent – Internal (*Mana, Buddhi, Ahamkar*) Dependent – External (*Panch-Gyanendriya, Panch-Karmendriya*) *Shrontynen* - Responsible for the perception of Sound, *Jighratynen* - Responsible for the perception of Smell, *Rasyatyaananati Rasanaam* - Responsible for the perception of Taste *Sprashyatnenati Sprashnaam* - Responsible for the perception of Touch *Chasteroopum Prakeshyati Buddhiyatnenativa Chakshu* - Responsible for the perception of Vision. Most Important Indriya out of all the of vision *Gyanendriya* is the one which is responsible for the perception of vision.

ORIGIN OF INDRIYA

The *Indriyas* are originated by *Sara* part of *Strotasa* of *Kapha* and *Rakta* because of their *Mahabhutagni*.

According to *Acharya Vagbhatta*, the *Indriyas* has a single *Mahabhuta* dominant in it. Thus, the *Gyanendriyas* further conjoins with the objects having synchronicity with it. According to *Samkhya Darshan*, the *Indriyas* have originated from *Trividha Ahamkara*. *Ahamkara* which is emerged from *Avyakta, Mahat* and *Buddhi* in a sequential manner which are *Sattvika Ahamkara (Vaikarik), Rajasik Ahamkara (Tejas), Tamasic Ahamkara*. According to *Nyaya* and *Vaisheshika Darshan, Charak Samhita, Sushruta Samhita Panchendriya* are originated at the time of fetal life of the third month after fertilization.

NUTRITION OF INDRIYA

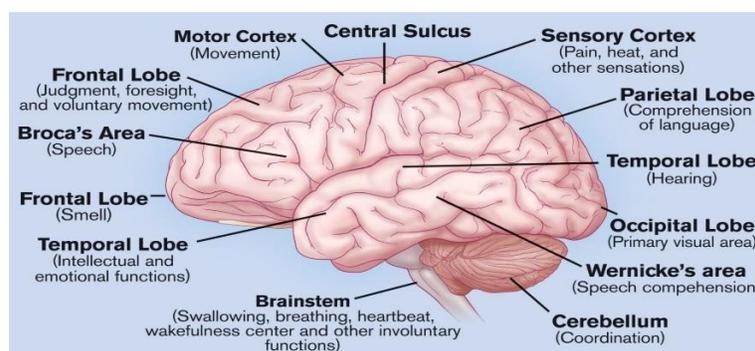
Our *Sharir* is made up of *Panch-Mahabhutas* which derives its nutrition and gets nourished by the essential

components consumed from the external world into our internal environment. These elements are altogether broadly included under *Ahara*. The *Ahara* after ingestion is then worked upon by *Jatharagni, Panchbhautika-Dhatwagni* in a sequential pattern which lastly transforms into partially digested semisolid material which called *Ahara Rasa*. The *Panchabhautikagni* has played a role in that it works on the respective elements present in the ingested *Ahara* and thereby extract its fine nutritive elemental form which is again absorbed by *Sharir* and supplied to the respective *Indriya* having synchronicity with the *Panch-Mahabhuta*. It means that *Bhutagni* brings out the proper nourishment and development of an elemental form of *Mahabhut* present inside *Sharir* and ultimately nourishes *Indriya* which is synchronous with *Bhutagni* and that particular *Mahabhut*.

CENTRE OF SENSE ORGANS

All *Indriyas* are present in *Sharir* and their *Mulasthan* in *Mastishka* (Brain) and which is also called *Utamanga*⁴. Here *Acharya Charak* is given relation of sunrise and brain (*Pranvahasrotus*). Sun rays are connected with the sun in the same manner, the organ is connected with *Pranvahasrotus*. It is the same as all the rays that emerged from the sun are directly or indirectly connected with the master centre viz. Sun. The vitality factor present inside *Sharir* is only because of *Indriya*. The *Prana-Vayu* accomplishes *Dharana* function of all *Indriyas* and helps to prolong the life span period⁴.

For proper functioning of *Indriya* without abnormality, it is necessary that the master centre of all *Indriya* viz. *Utamanga*, must also be well-nourished developed.



DHAMANI (BLOOD VESSELS) RELATED TO INDRIYA

In *Sushruta Samhita*, *Sharir sthana* has been mentioned that blood vessel related with *Indriya* function which is three kinds of *Dhamni* that is *Urdhvag Dhamni*, *Adhoga* and *Triyag Dhamni*. *Acharya Sushruta* has described the *Dhamni* that is blood vessels in the *Dhamni Vyakarana* chapter and also described three kinds of *Dhamni* which are *Urdhvag*, *Adah* and *Triyag Dhamni* or the bases of their location and relation to *Nabhi* and present the direction flow of the blood.

Urdhag Dhamni - Here the related to the perception of five sensory stimulation. i.e., *Shabda*, *Sparsh*, *Roopa*, *Rasa*, *Gandha* of special senses.⁵

Triyag Dhamni – Touch through skin i.e., perception of general sensation. So, *Tiryag Dhamni* is related to the perception through the skin and general sensation.⁶ Here also described as the *triyag dhamni* all over the body, in the same manner, the *manovah srotas* they also present all over the body and they received the state of *sukkah* and *dukkha* the state of health, and state of pleasure or state of pain they help in expression state of pleasure, pain also is description blood vessels are a related function of *indriya* and the *manovah srotas*.

PROCESS OF PERCEPTION OF STIMULUS

- There are lots of theories regarding the process of perception of knowledge or rather the process of learning according to *Ayurveda*.
- But altogether it is said that the triad of *Indriya*, *Mana*, *Atma* are solely responsible for perceiving distinct and indistinct types of knowledge.
- The objects are perceived by *Indriya* jointly with *Mana* which is further imparted to *Atma* for experiencing the same.
- This perception is purely mental in the beginning while the practical advantages or disadvantages are ascertained thereafter.
- The ultimate intellectual property produce by the grasping of the object impels the same individual to speak or act accordingly.
- Thus, these five different *indriya* serve as agents for the manifestation of the intellect of the respective objects.⁷

REGULATION AND FUNCTION OF INDRIYA

Early description all *Indriyas* they are being regulated by *Mana* as it is one of the functions of *manas* that *Indriya Vighrah* it is a function of *Manas*, *Vata Dosh*. So, two are main things *Manas* itself regulate the function of *Indriya* and *Vata* so different kinds of *Vata Dosh*. They are playing a role in the functions of *Indriya* among that it *vata dosha* is very important the words from *Charak Samhita* '**Vayustantrayantra-dhara** - *Vata-Dosha* regulate the whole body. '**Praver-takasyachestanam** - It is the initiator of a different kind of function either physical and mental activity '**Niyanatapraneta cha manasa** - It regulated all kinds of *Indriya* functions either sensory or motor but itself *Mana* regulated *Vata Dosh*.

DISCUSSION

In the Classical Texts, analysis of *Vata*, *Pitta* and *Kapha* balance. The *Indriya* (senses) is given, as well as the role of *Asatameyindriyarth* in disorders. With the guidance of *Indriya*, it will learn that how to maintain health and balance in the study.

Role of Vata Dosh in Regulation of Indriya

Prana Vayu. - It is related to the brain which regulates the function of *Buddhi*, *Indriya*, *Mana*.

Udan Vayu. - Speech produced by *Jihva* which *Adhistan* is two *Indriya* one is an act of the sensory organ and as motor organ also and we take *Rasanindriya* sensory organ is responsible to taste sensation and *Vaga-indriya* motor organ its responsible to speech production

Vyan vata – Its related to both component sensory (*Rasanindriya*) and motor (*Karmendriya*) *Annasvadanam* its sensory function so *Vyan vata* is related with the taste sensation also.

Role of Pitta Dosh in Regulation of Indriya

Sadhaka pitta - It helps in archiving the desire function.

Alochaka pitta - It helps in *Chakshurendriya* it is responsible for vision

Bhrajaka pitta - Help in touch sensation skin

Role of Kapha Dosha in Regulation of Indriya

Trapaka Kapha - Provide nutrition to the part of indriya in sharia(brain)

Bodhak kapha. - Rasanindriya (tongue) taste sensation

Sleshaka kapha. - Locomotion movement of joints

Here describe how the tridosha are responsible for the regulated different indriya function

ROLE OF INDRIYA IN HOMEOSTASIS AND HEALTH

Indriya's balanced functioning state is a key factor of health and disease. Health is a dynamic state that is determined by the function state of the body, such as *Dosha, Dhātu, Mala, Indriya,* and *Atma,* as defined by *Acharya Sushruta*⁸. *Sampraman* is *Dosha, Aghni,* and *Dhātu* (in balanced function state). *Mala Kriya,* the processes of excretion of various western products through the body are normal and aberrant *Indriya, Mala* pleasant state That state is known as health. *Indriya* is a vitally essential determinant of health.

What is related to the disorder is its function state of *Indriya* and its imbalance state in conjunction with other body constituents such as *Dosh, Dhātu* and *Mala* than its cause state of sickness or disruption homeostasis's body among several causes of disease. *Acharya Charak* described the "*Asatameyaindriyarthshayoga.* It canted of various stimuli with their respective sensory organs, either excessive or very little, or contact that should not be present if, it has in the case of *Shrotra Indriya.* There are different capacities of sense organs to hear the same dB of sound, and if it is very low or very high, it can cause deafness. We also know that every specific sense organ has a physiological range and a working physiological range, and if that contact stimulus is not proper, it can cause disease.

CONCLUSION

Indriya and the *Mana* play an important role in determining health, and the importance of *Indriya* and *Mana* has been described in the pathogenesis of various disorders. There are three main habits that cause all types of disorders: *Asatmyendriyarth, Pragyapradha,* and *Parinaam.* The first is *Asatmyendriyarth Samyoga* which is the most important cause of all the

diseases. Sensory organ when we are induced in excess (*atiyoga*) with some sensory stimulus and when there is complete absence (*Ayoga*) of some sensory stimulus so that is cause for imbalance in the physiological state.

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