

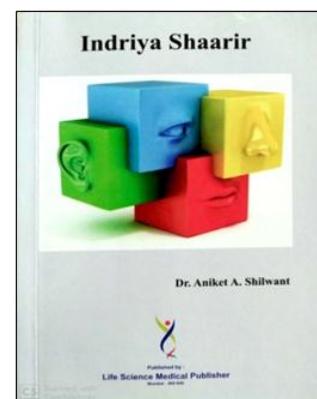
**BOOK REVIEW: *INDRIYA SHARIR*****Dr. Avinash Tiwari\***

Assistant Professor, Department of Kriya Sharir Patanjali Bhartiya Ayurvigyan Evam  
Anusandhan Sansthan, Haridwar(Uttarakhand).

Article Received on  
13 Sept. 2019,  
Revised on 04 Oct. 2019,  
Accepted on 25 Oct. 2019  
DOI: 10.20959/wjpr201912-16159

**\*Corresponding Author****Dr. Avinash Tiwari**

Assistant Professor,  
Department of Kriya Sharir  
Patanjali Bhartiya  
Ayurvigyan Evam  
Anusandhan Sansthan,  
Haridwar (Uttarakhand).

**Price:** 250 Rupees**ISBN:** 978-81- 930587-4-9**Pages:** 116**Year:** 2018**Binding:** Paperback**Publisher:** Life Science Medical Publisher

This is a short book aimed to provide comprehensive understanding regarding concept of *Indriya*. It includes both theoretical and practical aspect of *Indriya* along with modern correlation of same. The Author of the book *Dr Aniket A Shilwant* is well-known academician and researcher in the field of *Kriya Sharir*. He has a total of 26 research

articles to his credit inclusive of 14 peer reviewed research articles. He also co-authored another book name namely “Understanding *Deha prakruti* made easy”. His areas of expertise are *Dosha*, *Prakriti*, *Pramaan* and *Dhatu Sarta*.

This book contains total 16 chapters starting right from ‘Introduction of *Indriya*’ to ‘Physiology of motor organs’. It is embedded with vivid references from various classical text regarding derivation, definition, formation, classification, learning process, *Pariksha* of *Indriya* etc. with contemporary correlation i.e. physiology of sense organs. It also contains color atlas of receptor structure for sense organs.

In chapter ‘Introduction to *Indriya*’ author explained regarding the term that *Indriya* as component meant to achieve desired object and to experience satisfactory feeling about the same. Further he explained how *Indriya* perceive respective object i.e. Ear perceive sound

(*Shabda*). He also added that the controlling of *Indriya* also plays a role in achievement of spiritual health.

In second chapter various references from *Panini Sutra*, *Shabdakalpadruma*, *Charaka Samhita* etc. regarding a detailed lexicographical study comprising of Derivation, Etymology, Synonyms, and *Lakshana* of *Indriyas* are compiled and translated. Chapter three contains definition of the word *Indriya* i.e. it is an Instrument responsible for perception of Knowledge. Subsequently significance of *Indriya* is described by relating it with *Prameya*, its role as *Pratyaksha Pramana*. Chapter ends with references from *Ayurvedic* and philosophical texts regarding formation of *Indriyas*,

Chapter four encloses type and classification of *Indriya*. Total eleven types of *Indriyas* are divided into *Dyanendriya*(05), *Karmendriya*(05) and *Ubhayendriya*(01). *Dyanendriya* are five in number i.e. *Chakshu*(Eyes), *Shrotra*(Ears), *Ghrana*(Nose), *Rasna*(Tongue), *Sparshana*(Skin). *Karmendriyas* are also five i.e. *Vaak*(Speech apparatus), *Paani*(Upper extremity), *Paada*((lower extremity), *Payu*(Defecator instrument) and *Upastha*(Reproductive elements). Here *Mana*(Mind) is considered as *Ubhayendriya*. Author has also classified *Indriya* according to location (External, internal etc.) and according to functioning (Independent and dependant).

In chapter five references from *Charaka Samhita* and *Sushruta Samhita* along with *Dalhana's* opinion on process of nourishment of *Indriya* is stated. Here author acknowledged role of *Bhutagni* in nourishing *Indriya* is explained by *Charakacharya* along with *Acharya Dalhana's* opinion regarding significance of *Tarpaka Kapha* in nourishment of *Indriyas*. Chapter Six deal with details of *Indriya Panchapanchaka* (Five pentads of senses). *Acharya Charaka* have mentioned the intellectual aspect depending on five *Dyanendriya* present inside *Sharir* is also of five types. This is termed as *Indriya Panchapanchaka* i.e. *Indriya*, *Indriya Dravya*, *Adhistan*, *Indriya Artha* and *Indriya Buddhi*. Further in chapter seven, author has depicted the conglomeration of the triad *Indriya-Mana-Atma* which is responsible for perceiving all type of knowledge.

*Aniket* has skillfully detailed each *Dhyandendriya*, *Karmendriya* from the point of *Kriya Sharir* in chapter eight and nine. While detailing *Dyanendriya* he introduced each *Indriya* by its *Bhautik* predominance and their respective attribute and function in their normal state. Further he specified *Kriya Sharir* of each *Indriya* based on characters like *Dosha*, *Dhatu*,

*Upadhatu, Mala, Pramna, Adhithana* etc. subsequently *Karmendriya* are described as organs involved in bodily activities. These *Karmendriyas* work in coordination with *Mana* which interconnects with *Atma* to perceive knowledge. He also states the various objects and function of specific *Indriya* i.e. Object of *Hasta* is *Adana* and functions are grasping, collecting and holding. Control center of *Indriyas* are also told in relation to mythological personalities dominating the *Indriya* e.g. *Paayu* is related with *Surya*.

Concept of *Ubhayendriya* is described in chapter ten. Here *Mana* (Psyche) is described as an *Ubhayendriya* and *Atindriya* as well. Various references regarding etymology, definition, synonym and structure of *Mana* has been quoted. Reason for quoting *Mana* as *Atindriya* has been dealt in detail along with *Sthana* and *Guna* of it. Philosophical consideration regarding *Guna* of *Mana* such as *Samkhya, Parimana, Sanskar* etc. are also added in Chapter. Aniket explained that *Mansika Dosha (Raja and Tama)* vitiate *Dhi, Dhruti* and *Smriti*. Which may be lead to *Pradnyapradha*. This results in improper functioning of *Mana* and respective *Indriya* along with *Indriyarth*. *Lakshana* of *Mana* is added here i.e. to have a sense of perception of knowledge and not to have the same is the *Lakshana* of *Mana*. Various objects of *Mana* such as *Chintyam, Vicharyam Dheyam* etc. are added with detail description of same.

Aniket mentioned functions of *Mana* by *Acharya Charak (Indriya Abhigraha, Uhya* etc.) and dealt in detail regarding each one. He correlated *Indriya Abhhigraha* with sensory functions, *Uhya* with reasoning and *Vichara* with thinking. He summarized that after *Vikalpa, Uhya, Chintana, Dhyana Guna* and *Vivechana* of any object, the *Mana along with the Atma and Buddhi comes to the point to take wholesome or unwholesome decision* and is acted thereafter accordingly.

Author wrote that the different types of *Manasa Bhavas* as like *Kama Krodha, Harsha* etc, are mainly classified in to three types i.e. *Sattva, Raja* and *Tama*. Identification feature according to different *Manopravrutti* is added to from the point of psychological examination of *Swastha* and *Aatura* as well. For e.g. *Satvika* person posses good memory and they are calm, gentle and well mannered. People with *Sattvika Guna* are of seven types. (*Aindriya, Varuna, Yamy* etc.) on other hand People with *Tamasika Guna* are ignorant, Lazy and have poor memory. They are classified into three i.e. *Pashava, Matsya* and *Vanaspatya*. *Manobala* or *Satva pariksha* is also an important aspect of *Rogi Pariksha*. It is said to be of three types

*Pravara, Madhyama and Avara*. Chapter ends with description *Acharya Chakrapani* and *Acharya charaka* explanation of *Manovaha Srotas*.

Chapter eleven contains various references regarding relation of *Indriya* with *Dosha-Dhatu* and *Mala*. e.g. *Sihana* of *Vata Dosha* is *Srotra* and *Sparshnendriya* whereas *Meda Dhatu* is related with *Netra*(*Chakshuendriya*), *Kshya* (lessening) of *Sweda* (*Mala*) Causes symptoms related to *Twacha* (i.e.- *Twak Sphutana*, *Twak Shosha* etc.). Chapter also highlights relation of *Srotomula* and *Indriyas* (*Twacha* is *srotomula* of *Mamsavahasrotas*). Author have also extended the concept of *Indriya* beyond many limits involving its relation with the *Rasa* Sach as *Amla rasa* is responsible for *Mano Bodhan* and *Indriya* *Dradhikarana*.

Chapter twelve emphasized on *Indriyanikaminndriya Adhyay* of *Charak Samhita*. In this section author explained the abnormal and Fatal signs with respect to *Indriya*. e.g.- Hearing of inaudible sounds and those which are audible are not heard.; also inability to hear the internal(astral) sound even after closing ears with fingers are symptoms related to *Srotrendriya* indicative of death of subject.

The title of chapter thirteen is *Indriya Pariksha*, where the title is suggestive of examination of these *indriya* is also possible. Dr Aniket explained that *Dyanendriya* is examined for its functional status as the status of perfection in perception of knowledge of respective object. The *Karmendriya* are examined for their functional status as the status of activity done by them in coordination to commands received by *Dyanendriya*. The *Ubhayendriya* is examined by the coordination of the command and the response with the suitable appropriate perception of knowledge and sense of understanding. Procedure and questionnaire for examining each *Indriya* is compiled in summarized competently referring diverse classical and contemporary texts. For examination of *Karmeendriya Darshana*, *Sparshana* , *Prashna* method is mentioned such as for examination of *Vagindriya* color of tongue(*Shyam*, *Arakta* etc)and structural abnormality should be inspected, Surface for tongue is touched(*Sparshana*) for checking *Snigdhta/Rukshta* etc. and question (*Prashna*) should be asked for saliva secretion(*lalasrava*) etc. Test from moderns medical science books such as Finger's nose test and Rhomberg's test is added for examination neuromuscular coordination by *Paani, Pada*.

*Ayurvedic* description of *Indriya* ends by mentioning demarcation between *Indriya* and *Indriya Adhithana* in chapter fourteen. Author mentioned that *Indriya* and *Indriya Adhithana* are different but having a very thin inseparable demarcation between them and

both work in conjugation to each other. A table is also given to learn differences between them. e.g. *Indriya* are *Sthula* (Gross) and *Indriya Adhithana* are *Sukshma*(Subtle). Contemporary Physiology of sense organs and motor organs are mentioned in last two chapters of the book successively. Author has used flow charts, figures and tables to describe both.

Based on above review it can be opined that the book '*Indriya Sharira*' is an endeavor to explain concept of *Indriya*. He explored that *Indriya* are more than just sense organ. Assessments of *Indriya* are made easy for beginners through this work. Author used plenty of cross references to impart deeper understanding of the concept. Cross references used in the book help its reader to gain both contemporary and *Ayurvedic* knowledge of *Indriya Sharir* in one place. It can be used as a reference book for literary review and generating new idea for researches in *Kriya Sharir* with respect to *Indriya*. It can be concluded that the book *Indriya Sharir* by Dr Aniket is a must read for graduates and postgraduates research scholars of *Ayurveda*.