



**ORIGINAL RESEARCH PAPER**

**Ayurveda**

**CONCEPT OF INDRIYA IN DARSHANAS**

**KEY WORDS:** darshana, indriya, senses

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**ABSTRACT**

Indian philosophy in the form of *darshanas* has a very rich source of knowledge regarding various subjects concerning humans. It tries to solve questions regarding evolution of the universe, aim of human life and many such more questions that needs to be unravelled. It can be seen that *indriyas* are well described in the *darshanas* and the influence of these is seen in Ayurvedic classics. Both *astika* as well as *nastika darshanas* have their own views regarding *darshanas*. This article tries to find the treasures of knowledge in *darshanas* regarding *indriyas*.

**INTRODUCTION**

*Indriyas* form an important component of the body. It has a very important role to play in deciding the health and diseased states of individuals. Due to its importance, it has been included rightly among the definition of *ayu* by *Charakacharya* that the conglomeration of *sarira, indriya, satwa* and *atma* forms life. It combines with *manas* and *atma* to receive knowledge and produce actions according to will. It is an instrument of the self and works as a receptor of the sense objects. Though they are a part of the body, they are considered separately because of their importance. The knowledge is acquired by the sense and the actions are decided and performed accordingly.

Ayurveda has a rich description about *indriyas*, its involvement in the process of perception, causes of *heena, mithya* and *ati yoga* of *indriyas*. *Indriyapradoshaja vyadhis* are also seen described in Ayurvedic classics. But the *darshanas* has a different view on *indriyas* that helps in attaining absolute salvation.

The term *indriya* is derived from the root '*indra*' which represents *atma*. *Atma* cannot perceive the knowledge without the help of *indriyas*. Hence *indriyas* are the aids to *atma* or the ones that is related to *atma*.

**MATERIALS AND METHODS**

Literary review of textbooks on various *darshanas*

**Discussion and results**

**Evolution of indriyas**

*Samkhya darshana* is prominent among the *darshanas* which discusses about the evolution and it is widely accepted and followed by the later scholars. According to this, *indriyas* evolved from the *prakrti* which then evolves into *mahattatwa*, then with the union of *satwika* and *rajasa ahamkara* the aggregate of 11 *indriyas* is formed.

According to *nyayadarshana*, *indriyas* are derived from *panchamahabhutas*. This seems similar to the Ayurvedic evolution of *indriyas* described by *Charakacharya*.

According to *vaisheshika darshana*, *sarira* as well as *indriyas* are made of *mahabhutas*. It is also mentioned that, *indriyas* are formed from *dravyadi padarthas* except *visesha* and *samavaya*.

**Classification of indriyas:**

According to *Samkhya darshana*, *indriyas* or the sense organs are classified into three types as *budhindriyas, karmendriyas* and *ubhayendriya*. *Jnanendriyas* or the sense faculties have been grouped into five as *chakshu, shrotra, ghrana, rasana* and *twak*. *Karmendriyas* are also classified into five as *vak, pani, pada, payu* and *upastha*. Mind is the *ubhayendriya*. Here mind

partakes the nature of both the sets of *indriyas*, it intends the functioning of both and is therefore considered as an *indriya* like both *jnanendriyas* and *karmendriyas*.

*Vaisheshikas* classify *indriyas* into *bahyendriyas (srotra, twak, ghrana, rasana* and *jihwa)* and *antakarana* the mind. Mind is called *antakarana* as it perceives *jnana, sukha* etc which cannot be perceived by the other senses. Mind can also perceive objects even by *smriti*, without the help of *bahyendriyas*.

According to *Nyaya darshana*, *indriyas* are only five - *ghrana, rasana, chakshu, twak* and *shrotra*

**Objects of jnanendriyas**

*Jnanendriyas* perceives their respective objects viz *roopa* by *chakshu, rasa* by *rasana, gandha* by *ghrana, sparshana* by *twak* and *shabda* by *ambara*. This is seen alike in *Samkhya karika, Nyaya sutra* and *Vaisheshika sootra*.

**Functions of karmendriyas**

The functions of *karmendriyas* as described in *Nyaya sutra* and *Vaisheshika sutra* are *vachana* by *vak, dana* by *pani, viharana* by *pada, utsarga* by *payu* and *adana* by *upastha*. *Samkhya karika* describes that - in respect of sound etc ie sound, touch, forms, smell and taste, the functions of the five organs of cognition is a mere indeterminate awareness called *alocana*. According to *Vacaspati, alocana* is defined as - sensations caused by external objects are mere vibrations to which the *buddhi* afterwards assigns values and hence it is recognized

**Indriyadhishtana and mahabhuta**

*Nyaya darshana* says that, the body is the substratum of sense organs and the sense organs are the part of the body. *Vaisheshika darshana* describes the *adhishtana* as well as *adhishtanabhuta* of *indriyas*.

Table showing *indriyas, adhishtanabhutas* and *adhishtana* according to *Vaisheshika sutra*

<b>Indriya</b>	<b>Adhishtanabhuta</b>	<b>Adhishtana</b>
Ghrana	prithvi	Nasagra
Rasana	Jala	Jihwagra
Chaksu	Tejas	Krishnataragra
Twak	Vayu	Sarvasarira
Shrotra	Akasham	Shrotra

**Process of perception;**

According to *samkhya* system, the self comes to have knowledge through *karanas* of *sense organs, manas, budhi* and *ahankara*. These are called as *trayodashakaranas*. They are classified as *bahyakaranas (jnanendriyas* and *karmendriyas)* and *antakaranas (mana, budhi* and *ahamkara)*.

The complex formed of *mahat, ahamkara* and *manas* are the

base of sensation or perception. The *indriyas* are able to perform their activities only when in contact with *manas*. Thus, when the *indriyas* are in contact with the mind and *ahamkara*, senses perceives knowledge and then finally is recognized with the help the *buddhi*.

*Nayadarshana* has a detailed view about the process of perception. A per this, perception is that knowledge which arises from the contact of a sense with its object and which is determinative, not nameable and non erratic.

According to *Nyaysutrabhashya*, sense objects perceived by the senses are perceived where senses are in combination with the mind and the mind with the self or *atma*.

*Vaishika darshana* mentions that in all *padarthas* or substances, perception occurs by the union of *atma*, *mana*, *indriya* and the objects of mind.

*Poorvamimasa* mentions that cognition of man which proceeds upon the contact of the sense organs with existing objects. This is sense perception and this apprehends only in objects persisting at the moment.

### Panchapanchaka

According to *Nyaya darshana*, the senses possess a five fold character corresponding to the characters of *budhilakshana* (knowledge), *adhishtana* (sites), *gati* (processes), *akriti* (forms) and *jati* (materials).

- Characters of knowledge - there are five senses corresponding to the five characters of knowledge viz - visual, auditory, olfactory, gustatory and tactile.
- Sites - the senses are five on account of the various sites they occupy. The visual sense rests on the eyeball, the auditory sense on the earhole, olfactory sense on the nose, the gustatory sense on the tongue, while the tactile sense occupies the whole body.
- Process - the five senses involve different processes. Eg: the visual sense apprehends a color by approaching it through the ocular way while the tactile sense apprehends in the association with the body and so on.
- Forms- the senses are of different forms eg. The eye partakes the nature of a ball and ear is not different from srotra etc.
- Materials:- the senses are made-up of different materials, the eye is *agneya*, the ear is from *akashiya*, the nose is *parthiva*, the tongue is *apya* and the skin is *vayavya*.

### Indriyabadhakara bhava

According to *Samkhya karika*, the non perception of a thing which really exists may arise due to extreme distance, extreme proximity to the eye, injury to the sense organs, inattentiveness of mind, extreme subtlety to an object, object to be observed being veiled or suppressed, object being mixed up with similar things.

### Indriya in yoga darshana

Unlike other Indian *darshanas*, *yoga darshana* has given importance for restraint of sense organs for attainment of *moksha*. It is described as the fifth limb among *ashtangas* of *yoga* as *pratyahara*. Mastery over senses can be obtained through the practice of *yoga*. It is also mentioned that the external world is the nature of intelligence, activity, inertia elements and senses for pleasure and *moksha*. *Tapas* destroys impurities, perfects the body and controls the sense organs.

### Indriya in Baudha darshana

Lord Buddha emphasizes that *pancha indriyas* or the five spiritual faculties are those that help attain enlightenment. The *panchendriyas* according to Buddhists are *saddha* (faith), *virya* (energy), *sati* (mindfulness), *Samadhi* (concentration) and *panna* (wisdom).

### Indriyas in jaina darshana

Jain literatures classifies the *trasa* (mobile objects) on the

basis of *indriyas* into *dvindriya jiva*, *trayendriya jiva*, *caturindriya jiva* and *panchendriya jiva*. Among *panchendriya jivas*, those possessing mind are classified as *sangni pancendriya* and those without mind into *asangni panchendriya jiva*. *Indriyas* in Jainism are included under *pariyapti* (special power through which *jiva* enters the substances). Six *indriyas* according to Jain literatures are *sparshanendriya*, *rasanendriya*, *ghranendriya*, *chakshurindriya*, *shravanendriya* and *mano bala*.

### CONCLUSION

The ancient Indian Sages had a clear and distinctive apprehension about *indriyas* which is reflected in the age old *darshanas*. It is seen that *indriyas* are a topic of discussion in many of the Indian *darshanas*. The knowledge about external world in the form of stimuli are perceived by the *indriyas* with the help of *buddhi* and *atma*. The ancient *darshanas* not only named and classified the senses, but also tried to explain the physiology behind them. They tried to explain the senses with respect to the ultimate aim of *moksha* by associating it with *atma*.

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