

## INDRIYA SHARIR W.S.R. TO RACHANA SHARIR – A LITERARY REVIEW

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### ABSTRACT

Indriya Sharir is a fundamental concept in Ayurveda that explains the anatomical and functional aspects of sensory and motor organs. Rachana Sharir, dealing with structural anatomy, provides the physical basis for Indriyas. The proper understanding of Indriya Sharir in relation to Rachana Sharir is essential for comprehending perception, cognition, and interaction of the body with the external environment. Classical Ayurvedic texts describe Indriyas as subtle yet structurally supported entities associated with specific Adhishthana (sites), Dravya, and Panchabhautika composition. This literary review aims to analyze and correlate the concept of Indriya Sharir with Rachana Sharir based on classical Ayurvedic literature. The study highlights anatomical correlations of Dnanendriya and Karmendriya, their structural foundations, and relevance in understanding health and disease.

**KEYWORDS:** Indriya Sharir, Rachana Sharir, Jnanendriya, Karmendriya, Ayurveda Anatomy

## INTRODUCTION

Ayurveda emphasizes a holistic understanding of the human body, where structure (Rachana Sharir) and function (Kriya Sharir) are inseparably linked. Indriya Sharir forms an important bridge between anatomical structure and physiological function. The term *Indriya* is derived from the root “*Indra*”, implying supremacy or control, as Indriyas govern perception and action.

Rachana Sharir describes the physical organization of the body including organs, tissues, and systems. Although Indriyas are considered Sukshma (subtle), their manifestation and function are dependent on gross anatomical structures. Classical texts such as *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya* provide detailed descriptions of Indriyas, their Adhisthana, and Panchabhautika composition, which can be correlated with anatomical entities described in Rachana Sharir.

This review attempts to critically analyze Indriya Sharir with special reference to its structural basis as explained in Rachana Sharir.

## MATERIALS AND METHODS

This study is a **literary review** conducted using classical Ayurvedic texts and their commentaries.

### Materials

- Charaka Samhita (Sharira Sthana & Indriya Sthana)
- Sushruta Samhita (Sharira Sthana)
- Ashtanga Hridaya & Ashtanga Sangraha
- Commentaries of Chakrapani, Dalhana, and Arundatta
- Relevant modern textbooks for anatomical correlation

### METHODOLOGY

- Collection of references related to Indriya Sharir and Rachana Sharir
- Conceptual analysis of Dnanendriya and Karmendriya
- Correlation of Indriya Adhisthana with anatomical structures

## RESULTS

### Concept of Indriya Sharir

According to Ayurveda, Indriyas are instruments of knowledge and action. They are classified into.

- Dnanendriya (Sensory organs)** – Shrotra, Tvak, Chakshu, Rasan, Ghrana
- Karmendriya (Motor organs)** – Vak, Pani, Pada, Payu, Upastha

Each Indriya is constituted by specific Mahabhuta dominance and has a definite anatomical seat (*Adhisthana*).

### Indriya and Their Rachanatmaka Adhisthana

#### Dnanendriya

Indriya	Adhisthana (Site)	Rachanatmaka Correlation
Shrotrendriya	Karna	External, middle & inner ear
Tvagindriya	Twacha	Skin with nerve endings
Chakshurindriya	Netra	Eyeball, retina, optic nerve
Rasanendriya	Jihva	Tongue with taste buds
Ghranendriya	Nasa	Nasal cavity, olfactory epithelium

#### Karmendriya

Indriya	Adhisthana	Structural Correlation
Vak	Kantha, Jihva	Larynx, vocal cords
Pani	Hasta	Upper limb anatomy
Pada	Padas	Lower limb anatomy
Payu	Guda	Anal canal
Upastha	Medhra/Yoni	Reproductive organs

### Panchabhautika Composition and Structural Basis

Each Indriya is predominantly formed by specific Mahabhutas.

- Shrotra – Akasha
- Tvak – Vayu
- Chakshu – Teja
- Rasan – Jala
- Ghrana – Prithvi

These Mahabhutas manifest structurally through Rachana Sharir, providing physical support for sensory perception.

## DISCUSSION

Although Indriyas are described as subtle entities, their function cannot exist independently of anatomical structures. Rachana Sharir provides the tangible framework for Indriya Sharir.

Damage to structural components such as nerves, sense organs, or associated pathways leads to impairment of Indriya function, which supports the Ayurvedic concept of Adhisthana.

The Ayurvedic view of Indriya also integrates mind (*Manas*) and soul (*Atma*), making perception a multidimensional process. Modern anatomy explains sensory and motor functions through receptors, nerves, and brain centers, which aligns with Ayurvedic descriptions of Indriya-Mana-Buddhi coordination.

Understanding Indriya Sharir in relation to Rachana Sharir is clinically significant in diagnosing sensory and motor disorders and planning therapeutic interventions.

## CONCLUSION

Indriya Sharir is deeply rooted in the structural framework provided by Rachana Sharir. Though Indriyas are subtle in nature, their anatomical seats, Panchabhautika composition, and organ-specific structures establish a clear relationship with physical anatomy. A comprehensive understanding of this relationship enhances the anatomical and physiological interpretation of Ayurveda and aids in clinical application. This literary review reaffirms that Rachana Sharir serves as the foundation upon which Indriya Sharir operates.

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