



ISSN 2456-3110

Vol 5 · Issue 5

Sept-Oct 2020

Journal of
**Ayurveda and Integrated
Medical Sciences**

www.jaims.in

JAIMS

An International Journal for Researches in Ayurveda and Allied Sciences



Charaka
Publications

Indexed

Study of Vagendriya with its Related Structures - A Review

Dr. Gopal Bansal¹, Dr. Ashok Kumar Dwivedi², Dr. Mini K. V.³

¹Post Graduate Scholar, ²Professor, ³Reader, P.G Department of Rachana Sharir, Vaidya Yagya Dutt Sharma Auyurvedic Mahavidyalaya, Khurja, Uttar Pradesh, INDIA.

ABSTRACT

According to Ayurveda classic texts *Indriyas* are the apparatus to attain knowledge for *Atma*. *Acharya Charaka* described *Indriya* as 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. *Indriyas* are composed of five elements still specific *Mahabhuta* dominates precise *Indriya*. This is the reason behind reception of specific sensation by its respective *Indriya*. Many sensory and motor functions are performed by *Indriyas*. *Indriyas* of human body plays a very vital role in carrying out day to day activities of human body. Modern science also accepts the same concept in the form of sensation and perception that allows the human to detect and understand the various stimuli and collect information from internal or external environment of an organism and send them to CNS. All *Indriyas* work will be meaningless if *Vayu* will not work hand to hand with these *Indriyas*. *Vagendriya* a motor organ which act as a passive partner on receiving command from its higher centre located in *Shira*, which is ultimately a site for location of control center of all motor as well as sense organs and thus it is said to be '*Uttamaang*.' Ayurvedic approach towards speech production is reflected as *Vak Pravrutti*. Speech is multiphase unique phenomenon and is believed to be outcome of combined effort of Acoustic signals, Articulatory signals and Muscle coordination along with Nervous assistance viz. Wernicke's area and Broca's area.

Key words: *Indriya, Vagendriya, Vak Pravrutti, Anatomy of Speech.*

INTRODUCTION

Acharya Atreya Punarvasu in "*Indryanikamiindriyam Vyakhayasayam*" has stated simultaneously knowledge of "*Indriya*" is essential to know about "*Ayu*".^[1] The knowledge of *Indriya* is much beyond the learning of anatomy and physiology of the famous

sense organs namely the eye, nose, tongue, ear and skin. *Indriya* is *Atmagyanpravartaka, Chaitanya Karana, Bahyavastugyankaran* and *Atmagyansadhak*.^[2] All *Sharirindriya, Satwa* and *Atma* unanimously hold the life.^[3]

Acharya Charak in '*Katidhapurushiyam Shareeram*' *Adhyaya* mentioned the five *Karmendriya; Hasta, Pada, Guda, Upastha* and *Vagendriya*. *Jihwa* is one among those and it is also referred as *Vagendriya* (organ of speech) and, *Vak* is of two types, *Satya* and *Asatya*. *Satya* is *Jyoti* (light) and *Asatya* is *Tama* (darkness).^[4]

According to *Gaudapada Tika*, God and Humans chant hymns, verses etc. with *Vagendriya*.^[5]

Letters produced with the help of *Jihwa* - The '*Ka*' *Varga Aksharas* are produced by the union of root of the tongue with upper jaw. The '*Cha*' *Varga Aksharas* are produced by union of dorsum of the tongue with

Address for correspondence:

Dr. Gopal Bansal

Post Graduate Scholar, P.G Department of Rachana Sharir, Vaidya Yagya Dutt Sharma Auyurvedic Mahavidyalaya, Khurja, Uttar Pradesh, INDIA.

E-mail: gkbansal89@gmail.com

Submission Date: 14/09/2020 Accepted Date: 08/10/2020

Access this article online

Quick Response Code



Website: www.jaims.in

Published by Maharshi Charaka Ayurveda Organization, Vijayapur, Karnataka (Regd) under the license CC-by-NC-SA

upper jaw. The 'Tha' Varga Aksharas are produced by union of tip of the tongue with the roots of the teeth. Some Sanskrit letters starting with 'A', 'OU', R, Rr etc. are produced by the vibrations of the structures like tongue, lips etc.

Four Images /gradations of Vani/sound

In *Rigveda* and *Yoga* science, four images of Vani/Vak are read- *Para* which finds manifestation only in *Prana*, *Pashyanti* which finds manifestation in the *Mana* (heart), *Madhyama* which finds manifestation in the *Indriya* (senses) and *Vaikhari* which finds manifestation in articulate expression.^[6] These four are the various gradations of sound. *Brahmans* who are wise to know them believes three are secret, indicate no meaning while men speak the fourth grade of speech.

The higher three forms of *Shabda* are described in the *Rig Veda* as hidden in "*Guha*", or within the self, whereas the fourth is the external manifested speech, known as *Laukika Bhasha*.^[7]

Vak (power of speech) which sprouts in *Para*, gives forth leaves in *Pashyanti*, buds forth in *Madhyama* and blossoms in *Vaikhari*.^[8]

Maharishi Patanjali use the word '*Tridhayad*' for *Shabda*. As it tied in three places as *Ura*, *Kanth* and *Shira*.^[9] Without these efforts one cannot be uttered. From word *Shira*, one can assume a brain-speech center.^[10] *Shabda* being the attribute of *Aakash* element is produced in the vacuum or space which is the expression of this fundamental element.^[11]

According to *Acharya Dalhana*, *Shabda* moves in *Swaravaha Srotas*.^[12] *Avalambaka*, *Bodhaka* and *Tarpaka Kapha* subtypes of *Kapha Dosha* assists in *Vak Pravrutti*. *Avalambaka Kapha* performs the same function as like *Prana Vayu* and *Sadhaka Pitta*. It promotes initiates and provides energy to fulfill your desires. *Bodhaka Kapha* is located on the *Jihwa* and *Kantha Moola* which keeps it moist and helps in *Vak Pravrutti*.

According to *Grammatologist Pannini*, the *Vak Pravrutti* involves the stimulation of *Agni* inside *Sharira*.^[13] This is another concept regarding the

speech production. The decisive power of *Buddhi* along with the soul initiates the process whether to and what to talk. This moreover stimulates mind and which further stimulates *Kayagni*. The *Kayagni* then stimulates *Vayu* to proceeds through the thorax, lungs and throat and into mouth to pronounce the sound.^[14]

According to modern, anatomy and physiology of Speech require following steps;

- Respiration (Breathing)
- Phonation (Voicing)
- Resonance (Influencing Voice)
- Articulation (Speech Sounds)

Amplification and modification of the sound occur in the supralaryngeal vocal tract, Narrow at the larynx and broadening out proximally as it passes through the pharynx, oral and nasal cavities.

Speech requires a brain that can "reiterate" freely reorder a finite set of motor gestures to form a potentially infinite number of words and sentences. The major areas involved in speech are, *Wernicke's area* - area of understanding of words or ideas developed and send it to next area *Broca's area* - which is the major of all speech area.^[15] It is motor area indeed but regulates the movements of peripheral structures as like tongue, lips, larynx and vocal cords.

MATERIALS AND METHODS

It is a literary review to explore the understanding of *Vagendriya* with the help of data collected from classical and contemporary Ayurvedic texts and published research articles.

DISCUSSION

Vagendriya

Adhithana of *Vagendriya* is *Jihwa* (tongue and its related structure) inside *Sharira* which is embedded with dominance of *Udana Vayu* and is responsible for acquisition of its special attribute - *Vak* (speech). *Vak* is again broadly classified in *Satya* and *Asatya*. *Satya* is *Jyoti* (light) and *Asatya* is *Tama* (darkness).

Swaravaha Srotas related to *Vagendriya* are responsible for production of *Swara*^[16] and this is accompanied by *Prana Vayu*. Further the speech process carries on where *Swaravaha Srotas* connects *Mana* which is synchronous with *Atma*.^[17] This is a state where brains "reiterates" freely reorder a finite set of motor gestures to form a potentially infinite number of words and sentences. It is necessary for normal process of speech.

CONCLUSION

Understanding concept of *Vagendriya* is important step in learning of *Rachna Sharir*. It enables scholars of *Ayurveda* to learn normal anatomy and physiology of speech to diagnose any illness related to it. Present study is focused to review regarding *Vagendriya*. This can also be correlated to speech pathway in contemporary science. It can be opined that *Ayurveda* concept related to *Vagendriya* needs to be explored through research to provide evidence based information related to *Vagendriya*.

REFERENCES

1. Charak Samhita Ayurveda Dipika Commentary of Charaka Samhita Chakrapanidatta. Edited by Vaidya Jadavaji Trikamji Acarya;Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2001. Indriyasthan 4/3.
2. Charak Samhita Ayurveda Dipika Commentary of Charaka Samhita Chakrapanidatta. Edited by Vaidya Jadavaji Trikamji Acarya;Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2001.Sharirasthan 1/54.
3. Charak Samhita Ayurveda Dipika Commentary of Charaka Samhita Chakrapanidatta. Edited by Vaidya Jadavaji Trikamji Acarya;Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2001.Sutrasthan 1/42.
4. Charak Samhita Ayurveda Dipika Commentary of Charaka Samhita Chakrapanidatta. Edited by Vaidya Jadavaji Trikamji Acarya;Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2001.Sharirasthan 1/26.
5. Gaudapadtika
6. RigVeda Samhita Commentary of Syanacharya, published by Vaidika Samsodhana, Mandala, Pune. 1.164.45
7. Yogkundalini 3.18-19
8. RigVeda Samhita Commentary of Syanacharya, published by Vaidika Samsodhana, Mandala, Pune 2/28
9. Madhava Nidana Madhukosa commentary of Sri Vijayarakshita and Srikanthadatta. Chaukhamba Sanskrit Sansthana. Thirtyth Edition, 2000.
10. Madhava Nidana Madhukosa commentary of Sri Vijayarakshita and Srikanthadatta. Chaukhamba Sanskrit Sansthana. Thirtyth Edition, 2000.
11. Karikavali
12. Madhava Nidana Madhukosa commentary of Sri Vijayarakshita and Srikanthadatta. Chaukhamba Sanskrit Sansthana. Thirtyth Edition, 2000.
13. Panniniya shiksha
14. Panniniya shiksha
15. Gray's Anatomy by Susan Stanring, 14th Edition
16. Madhava Nidana Madhukosa commentary of Sri Vijayarakshita and Srikanthadatta. Chaukhamba Sanskrit Sansthana. Thirtyth Edition, 2000.
17. Charak Samhita Ayurveda Dipika Commentary of Charaka Samhita Chakrapanidatta. Edited by Vaidya Jadavaji Trikamji Acarya;Chaukhamba Sanskrit Sansthana Varanasi; Fifth Edition, 2001.

How to cite this article: Dr. Gopal Bansal, Dr. Ashok Kumar Dwivedi, Dr. Mini K. V. Study of Vagendriya with its Related Structures - A Review. J Ayurveda Integr Med Sci 2020;5:276-278.

Source of Support: Nil, **Conflict of Interest:** None declared.
