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The concept of *Indriya Pradoshaja Vikara*

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ABSTRACT

Prana Laxanas are seen through the *Indriyas*. These are also responsible for *Budhi Pravartana*. The *Pancha Gnyanendriyas* are the *Sadhana* for the perception of *Bahyagnyana*. When the *Dushita Doshas* reach the *Adhishtana* of *Indriyas* it leads to partial or total loss of function i.e. *Upatapa* and *Upaghata* type of *Indriya Pradoshajavikara* respectively. Any functional derangement can lead to temporary or permanent disability. Hence if a physician is well versed with this concept, one can diagnose early, know the prognosis, adopt preventive measures, and give precise treatment.

Key words: *Indriya Pradoshaja Vikara, Pancha Gnyanendriya, Upatapa, Upaghata.*

INTRODUCTION

Health exists when there is equilibrium of the *Tridoshas*.^[1] These are the root cause of all the functions of the body. When there is *Gunataha* and *Karmataha* and *Dravyataha Vridhi* they leave their respective *Sthana* and take *Ashraya* in other *Srotas*, leading to *Srotodushti*. It may be *Atipravrutti, Sanga, Vimargagamana* and *Siragranthi* type, ultimately causes many diseases.

Indriya Pradoshaja Vikara is such a topic, its detailed description is not available in the *Samhitas*. So interpretation of the possible effects of these diseases is much necessary. The word *Indriyas* are the *Prasada Amsha* of *Saptadhatu*s and their *Poshana* is by *Ahara Rasa*.^[2] Amongst the 11 *Indriyas*, *Indriya Pradoshaja Vikaras* explains the *Pancha Gnyanendriya Pradoshaja Vikara*.

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Understanding the *Nidana, Samprapti* of the diseases is very important in order to plan the line of treatment, as *Nidana Parivarjana* and *Samprapti Vighatana* itself is the treatment of the disease.

Definition of Indriya

Indra means *Prana*.^[3] Signs of life are observed in them. These are the *Sadhana* for the perception of *Bahya Gnyana*.^[4] *Shabda, Sparsha, Rupa, Rasa* and *Gandha* are perceived by the *Indriyas*, hence they are also called as *Budhindriyas*.^[5,6] In every *Indriya* particular *Panchamahabhuta* is predominant. The *Indriya Vishaya* perception is according to the *Mahabhuta* predominance in the *Indriya*. For e.g in *Shravanendriya Akashamahabhuta* is predominant. The *Akasha Mahabhuta Vishaya* is *Shabda*, hence *Shravanendriya* is responsible for perception of *Shabda*.^[7]

Vikara

Vyadhi, Amaya, Gada, Atanka, Yakshma, Jwara are the synonyms of *Vikara*.^[8] *Vikara* is the changes which are seen in the body and mind due to the disease.^[9] *Vikara* manifests when there is *Dosha Dushya Samurchana*. *Vyadhi* is one which produces various kinds of discomfort and unhappiness.^[10]

Indriya Pradoshaja Vikara

The *Indriya Sthita Dosha* gets *Dushita* due to *Nidana Sevana* and cause *Indriya Pradoshaja Vikaras*. These are observed in the *Indriya Adhishtana*.^[11]

Indriya Pancha Panchaka^[12]

Indriya	Drav ya	Adhishth ana	Artha	Budhi
Shravanendriya	Akasha	Karna	Shabda	Srotendriyabudhi
Sparshanendriya	Vayu	Tvacha	Sparsaha	Sparshanendriyabudhi
Chakshuren-driya	Agni	Netra	Rupa	Chakshuren-driyabudhi
Rasanendriya	Jala	Jivha	Rasa	Rasanendriyabudhi
Ghranendriya	Pruthvi	Nasa	Gandha	Ghranendriyabudhi

Types of Indriya Pradoshaja Vikara

There are 2 types: *Upatapa* and *Upaghata*.

Upaghata is total loss of function, may be temporary or permanent. *Upatapa* is partial loss of functions or altered functions.^[13]

Shravanendriya

Badhriya is an example of *Upaghata* type. Due to *Nidana Sevana*, *Vayu Dushti* occurs; it causes *Avarodha* in *Shabdavaha Srotas* leading to hearing loss.^[14]

In contemporary science deafness can be taken as an example. Hearing loss refers to impairment of hearing. Deafness involves little or no hearing at all. Deafness can be defined as those in whom the sense of hearing is non-functional for ordinary purpose of life. It includes hearing loss > 90dB, may be single or both the ears.^[15]

Karna Nada is an example of *Upatapa* type. Due to *Nidana Sevana*, there is *Vayu Dushti* in the *Shabdavaha Srotas*, due to which one hears various sounds like *Bhera*, *Mrudanga* etc.^[16]

Tinnitus is defined as perception of sound in head or ears. This can be subjective or objective. Sound like ringing or whistling is heard by the patient without

the presence of such sound. It is not a disease in itself, may be a reflection of an underlying disease.^[17]

Sparshanendriya

Kapala Kushta is an example of *Upatapa* type. One experiences *Suptata* in the affected part.^[18]

The chronic stage of *Kushta* is an example of *Upaghata* type. *Acharya Chakrapani* explains that due to *Nidana Sevana* in the *Roga Avastha* there is *Punaha Dosha Dushti*, causes *Bhakhshana* of *Twacha*, *Nasa* and ultimately leading to loss of sensation in the affected part.^[19]

In contemporary science diabetic neuropathy can be taken as an example, it frequently presents with the distal sensory loss. It presents with loss of sensation in the foot. Symptoms may include, sensation of numbness, tingling sensation, burning sensation in the feet.^[20]

Chakshuren-driya

Nakulandhyata is an example of *Upatapa* type. Due to *Pitta Dushti* one's vision is intact in the day time, whereas one cannot visualize in the night time.^[21]

In contemporary science following can be taken as the examples. Night blindness - Night vision is the function of rods. The condition in which functioning of these nerve endings is deranged leads to loss of vision in the night time.

Day blindness - This condition is due to deficiency of the cones. Here patient is able to see better in the dim light as compared to bright light.

Colour blindness - In this condition there is confusion between the colours. This happens due to deficiency of mechanism to perceive colours. This is also called as *Dyschromatopsia*.^[22]

Andhyatva is an example of *Upaghata* type. There is loss of vision.

In contemporary science childhood blindness, acquired blindness can be taken as examples. This may be due to vitamin A deficiency, Measles, Ophthalmia, congenital cataract etc. These are the preventable causes.^[23]

Rasanendriya

Kaphaja Mukha Roga is an example of *Upaghata* type. There is *Jadhyata* of the *Jivha* leading to *Rasagnyana Nasha*.^[24]

In contemporary science following can be taken as examples. Ageusia - total absence of gustatory function or inability to detect qualities of salt, sweet, bitter, sour.

Partial ageusia is ability to detect some but not all the gustatory sensations.

Specific ageusia is an inability to detect taste quality of certain substances.

Hypogeusia is reduced sensitivity to all tastes.

Dysgeusia/Phantogeusia is distortion in the perception of taste. Like confusion between sour and bitter etc^[25].

Ghranendriya

Putinasya is an example of *Upatapa* type. Due to *Kahpa Sanchaya* in *Gala*, *Talumula* and *Vayu Dushti* there is discharge from the nose causing *Durgandha* and bad breathe.^[26]

Partial anosmia is the ability to perceive some smell.

Dysosmia is distorted or perverted smell perception to odour. This is also called as *Parosmia* or *Cacosmia*

Phantosmia is dysosmic sensations perceived in the absence of an odour stimulus.^[27]

Apeenasa is an example of *Upaghata* type. Due to *Kapha* and *Vayu Dushti* there is *Gandha* and *Rasa Gnyana Nasha*.^[28]

In the contemporary science, *Anosmia* is an inability to detect olfactory sensations.^[27]

DISCUSSION

Indriya Pradoshaja Vikaras mainly explains the *Gnyanendriya Pradoshaja Vikaras*. As *Karmendriyajanya Vikaras* and diseases of *Manas* have been explained under *Dhatu Pradoshaja Vikaras*

and *Manasika Vikaras* respectively. Hence one has to consider the *Gnyanendriyas* in this context.

All the *Indriya Vyadhi's* cannot be classified categorized as *Upaghata* and *Upatapa*, as some conditions may involve anatomical derangement only and may not affect the functioning of the *Indriya*. For eg. in the *Netra Vyadhis*, *Arjuna* is a condition in which there is sub conjunctival bleeding. This is a disorder which doesn't affect the vision in any way. Hence this cannot be an *Indriya Pradoshaja Vikara*. Similarly there are many such *Vyadhis* which cannot be considered as *Indriya Pradoshaja Vikaras*. Some of the diseases which can be categorized are listed in the table below.

<i>Indriya</i>	<i>Upatapa</i>	<i>Upaghata</i>
<i>Shravanendriya</i>	<i>Karna nada, karnakshveda, karnasrava, karnagutha, krimikarna, karnavidradhi, karnaarsha.</i>	<i>Badhriya, Karnapaka.</i>
<i>Chakshurendriya</i>	<i>Arma, Timira, Savranashukra, Avranashukra, Dhumadarshi, Nakulandhyata, Hrisvajadhyata, Pitta and Kaphavidagdhadri shti.</i>	<i>Pothaki, Hathadhiman tha, Adhimantha, Anilaparyaya, Linganasha.</i>
<i>Rasanendriya</i>	<i>Abhighatajajivhas hotha.</i>	<i>Vatajajivhaka ntaka.</i>
<i>Ghranendriya</i>	<i>Putinasya, Kshavatu, Bhramshatu, Nasa naha, Nasashosha, Pratishyaya, Nasarbuda.</i>	<i>Apeenasa.</i>

CONCLUSION

Indriyas are *Gnyanopayas* and any functional derangement leads to temporary or permanent disability. Due to which the person is unable to do the day today activities. As the old proverb says prevention is better than cure, one should focus not just on treating the diseased but also on preventing the avoidable disability. For eg. Glaucoma, Cataract are the leading causes of blindness. Vision 2020 is a National programme for control of blindness and visual impairment (NPCB&VI) the global initiative for elimination of avoidable blindness, joint programme of World Health Organization and International Agency for Prevention of Blindness is being conducted.^[29] Similar programmes should be conducted to create awareness amongst the people to eliminate the avoidable disabilities. Hence it is essential to get the depth knowledge of *Indriya Pradoshaja Vikara* for prevention, to know the extent of pathology, to know the prognosis and to plan the precise line of treatment.

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