

CONCEPT OF BHUDDHI IN AYURVED - A REVIEW***¹Bhagyashree H. Yadav and ²Sampada S. Sant**¹PG scholar, Dept. of Kriya Sharir, Government Ayurved College, Nanded.²Professor and HOD, Dept. of Kriya Sharir, Government Ayurved College, Nanded.Article Received on
19 March 2019,Revised on 09 April 2019,
Accepted on 29 April 2019,

DOI: 10.20959/wjpr20196-14908

Corresponding Author*Dr. Bhagyashree Yadav**

PG Scholar, Government

Ayurved College Nanded

Maharashtra India 431601.

ABSTRACT

Acharya Charaka opines Buddhi as a primary function (prakruti not vikruti) of shrustiutpatti (evolution). Buddhi (intellect) is the first reflection of awyakt,^[1] it is also known as mahat tatva. Purush and Prakruti togetherly manifest mahat or Buddhi (intellect) element. Sushrut quotes that Buddhi originates from Avyakta tatva, Ahmkara originates from Buddhi and panchamahabhuta from Ahamkara.^[2] Buddhi is one of the trividha antakaranas that is Mana, Buddhi and Ahamkaras. Buddhi is the higher aspect of mind, the door-way to inner wisdom. Buddhi is derived from the vedic Sanskrit root Budh which

literally means to wake, to awake, to observe, to attend, to learn, become aware of, to know, and be conscious again. Therefore Buddhi refers to inner wisdom and the power of mind to understand, analyse, differentiate, Discriminate and decide. The term Buddhi extensively appears in Rigveda and Ayurvedic literatures. Buddhi is one of the Guna of Atma. According to Acharya Dalhana, Defination of Buddhi is “Nischyatmika Buddhi” that means the function of decision making. Buddhi has capacity to decide, judge, and make cognitive discriminations and differentiations. Acording to Ayurveda Mana, Atma, and Buddhi are very important factors for process of memory and cognition. All the description will be discussed in Article with the help of classical text.

KEYWORDS: Buddhi, Mana, Atma.**INTRODUCTION**

“Doshadhatumalamulamhi shariram” As we know according to Ayurveda our body is made up of Dosha, Dhatus and Mala. So these are so important things to our life. but as compare to these things the study of Buddhi is also very important. In Ayurveda it is included in Trividha Antakaranas. Here Antakarans means “Dwari” that means the main thing or the

“gate keeper”. Buddhi is more important than the external sense organs because, when the sensory stimuli is sent by these organs to Buddhi, Buddhi interprets the stimuli first and then after only the action is done by the sense organs. Buddhi is not only important than sense organs but also the mana, And Ahamkaras. So, the study of Buddhi is much more important.

AIM: To study the concept of Buddhi in Ayurveda.

OBJECTIVES: To study the fundamental concept of Buddhi in Ayurveda.

MATERIAL AND METHOD

For this study Ayurvedic Literature collected from classical text of Ayurveda.

Review of Literature

Acharya Charaka quoted the concept of Buddhi in very short and perfect words that is Decisive power. The thinking of merits and demerits of the perceived or received knowledge further leads to the process of interpretations, interrelations and differentiation then what decision arises called as “Buddhi”.

The ability of human being to Grahana that is Grasping and Dharana that is retaining the perceived knowledge with alertness and use this retained knowledge at the right time and place is the key for easy life in every path of life. Buddhi helps to make the right choice as it is the inner wisdom. Buddhi is one of the four functions of Mind that is Buddhi, Manas, Chitta, and Ahamkaras. The four functions of mind are like spokes on a wheel. The wheel engages the world, while the center remains still.

1. Manas- sensory, processing mind
2. Citta – storage of impression
3. Ahamkara – i-maker or Ego maker.
4. Buddhi – Knows, decides, Judges, and discriminates.

In the description of Atmajbhas (factors associated with soul), Acharya Charaka clearly mentioned Dharanam (retention), Dhriti (resolution), Buddhi (intellect), Smriti (memory).

In the process of Dnyanottapti Atma, Mana Buddhi plays an important role, here the word Buddhi means Indriya Buddhi.

Indriya-Buddhi

The Buddhi related to each of Panchendriyas are classified into five types.

1. Srotra Buddhi (sound perception)
2. Sparshan Buddhi (tactile perception)
3. Rupa Buddhi (visvual perception)
4. Rasan Buddhi (taste perception)
5. Grahan Buddhi (smell perception)

Each indriya Buddhi has its own importance in instant knowledge of concerned Indriya Gyana or sensual information. The indriya Buddhi are described in indriya panchapanchak by Acharya Charaka. Every person has individual capacity to make logical resoning for every perception and knowledge so, it is termed as “vivek Buddhi”. And analysis is done with two steps.

*primary vivechana at the site of mana.

*And final vivechana and Decision of Buddhi.

Charak also Mentioned the Mind as a “Shad indriya” (sixth senses) Retension of cognition takes places under the area of medha (power of retensionof knowledge/ storage device). Whenever there are any stimuli the previously stored experiences come in mind and recollection happens with the help of smriti (mempry or recall) In modern Science The memory and the process is still undefined.

Types of Buddhi

According to Tarkasangrha, Buddhi has two types Smirti (memory) and Anubhava (knowledge).

1. Smriti
2. Anubhava.

Buddhi is constituted by trigunatmaka prakruti that is satwa, rajas, and tamas. Shrimad Bhagvad Gita decribes three types of Buddi that is satva buddhi, rajas buddhi, tamasa buddhi.

In Charak Smhita word prajan has been used for Buddhi as a synonym. Prajan has been decribed to be of three types dhi, dhriti and smrti.

1. Dhi- Yatharthanubhava or perception of true knowledge is Dhi.

2. Dhrti-Dhriti is the controlling factor which prevents the manas from indulging in harmful and non-beneficial objects. Buddhi is one of the four functions of Mind that is Buddhi, Manas, Chitta, and Ahamkaras. According to Dalhana dhrti is the control over mind is possible only on the basis of retained experiences whether that objects is useful or not.

3. Smruti- Smriti is the ability to recall the things. According to Dalhana, recalling the past experiences or regaining of past knowledge is Smriti.

In Charak Vimansthana is is Described that the examined by recollection of objects of manas that is smruti smaranena.

Then, the other types are, the Pitta Buddhi and Kapha Buddhi.

1. Pitta Buddhi with its potential to Discriminates, understand and appreciate within a strong remote and recent memory.

2. Kapha Buddhi is on the other hand slow and dull has a very lowlimited ability to understand and store information.

Also, 1. short term memory: this memory holds the short amount of information (typically around seven items or even less) in mind in an active, readily available state for short period of time. (typically from 10 to 15 seconds or sometimes upto a minute).

2. Long term Memory: long term memory is intended for storage of information over a long period of time.

3. Sensory Memory: It is the shortest term element of memory. It is ability to retain impression of sensory information after the original stimuli have ended.

Prakruti and Buddhi: In different Prakruti there are diferent types of Buddhi.

1. In Vata Prakruti Buddhi ia “Smrtgrahi and Alpasmruti” = it is due to the chala, laghu and shuksma guna of vata. Due to these gunas that person has grasping power is very high but retension power is very low.

2. In pitta Prakruti Buddhi is “Medhavi” = It is due to the tikshna Guna of Pitta ,these person having high power of imagination and retension power is also very high.

3. In Kaphaj prakruti Buddhi is “chirgrathi and dhrtimana” = is is due to the sthira, picchil, and stemitya guna of kapha. Due to these gunas these person have very stable mind and have very high retension power.

Buddhimedhavardhak Gana

Acharya Sushruta Described the buddhimedha vardhak Gana. In these gana there is no any type of medicine or drug is given. It is decribed as Follows,

1. Satatadhyayana: It means to Study constently, continuously.
2. Vada: It means Group discussion.
3. Paratantravlokana: It means to study the other tantras that is Nyaya, Vyakarana, and other medical fields. etc.
4. Acharyaseva: It means follow the orders of our respected Guru (teachers).

DISSCUSSION

Almost similar process of memory is conducted by human brain for the cognition sense objects conjoins with senses and manas (mind). Buddhivyapar (discrimination) follow just after it. Buddhi (intellect) works on it by resoning and logical and reacts accordingly no action to be taken then it gains knowledge and gets stored for further use.

CONCLUSION

As there is increasing incidences of psychosomatic diseases in modern world due to stress and disturb emotion etc. where dheer, dhruti, and Buddhi of person is affected which required non pharmacological treatment. So consider Buddhi and its faculties in understanding and management of disease is must for Ayurvedic Physician. Considering the pathogenesis of the of different disease, treatments and Nidanpanchak, All the Acharyas are Unique in considering the spiritual aspects of Buddhi, Mana, and even Atma too. Means all the three are too important things for human being.

REFERENCES

1. Charak, Charak Samhita, Vol 1 edited by Acharya Vidhyadhar Shukla, Chaukhamba Sanskrit Pratisthan, Reprint 2007, page no.687, Sharir 1/66.
2. Sushrut, Sushrut Samhita, Vol 2 edited by Dr. Ambikadattashastri, Chaukhamba Sanskrit Pratisthan, Reprint 2014, page no.1, Sharir 1/4.
3. Sushrut, Sushrut Samhita, Vol 2, commiented by Dalhan translation by Dr. Keval Thakal, Chaukhamba orientalia, Varanasi, Reprint 2017, Sharir 1/17.
4. Charak, Charak Samhita, Vol 1 edited by Acharya Vidhyadhar Shukla,Chlaukhamba Sanskrit Pratisthan, Reprint 2007, page no.139, Sutra 8/12.
5. Tarkasangraha, Dipika Indumati vyakhyaadvopet, Chaukhamba sanskrut siries office, Varanasi, page no 15.

6. Charak, Charak Samhita, Vol 1 edited by Acharya Vidhyadhar Shukla, Chaukhamba Sanskrit Pratisthan, Reprint 2007, page no, 643-44, Viman 8 /96-98.
7. Charak, Charak Samhita, Vol 1 edited by Acharya Vidhyadhar Shukla, Chaukhamba Sanskrit Pratisthan, Reprint 2007, page no.646-67, Viman 103, 110.
Sushrut, Sushrut Samhita, Vol 1 edited by Dr. Ambikadattashastri, Chaukhamba Sanskrit Pratisthan, Reprint 2014, page no. 157 chikitsa 28/27.