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BUDDHIDHRUK FUNCTION OF PRANAVAYU : A LITERARY REVIEW

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ABSTRACT

In Ayurvedic Compendia, *Prana* has immense importance, the term used for vitality element as well as for type of *Vata Dosha*. According to *Gayadasa* (Critic of *Sushrutsamhita*), *Murdha*, *Kantha* and *Nasika* are the *Sthana* of *Pranavayu*. *Pranavayu* performs many vital functions. *Buddhidhruk* is one of them. *Buddhi* means intellectual power, perception of knowledge and *Buddhidhruk* function means control over *Buddhi*. Literary Review of these concept helps to understand the different opinions regarding the concept of *Buddhi*.

Keywords- *Pranavayu, Buddhi, Buddhidhruk* Function

Introduction-

Pranavayu is located at *Murdha* means Head i.e. Brain inside the cranial cavity. *Prana* means Life ^[1]According to *Gayadasa* (Critic of *Sushrutsamhita*), *Murdha*, *Kantha* and *Nasika* are *sthana* of *Pranavayu*. *Gayadasa* gives Prime importance to *Pranavayu* among the five types of *Vata Dosha*. *Charakacharya* explained in *Sutrashana* that the Controlling centres of *Indriya* (5 *Dnyanendriya*, 5 *Karmendriya* and *mana*) are located in *Murdha* and *Pranavayu* controls the functions of *Indriya*. *Buddhi* means intellect.^[2]

Functions of Pranavayu- Buddhidhruk- Controls and regulates the intellectual functions, decision making ability, recall, memory, **Hridaydhruk-** control on pulse rate, rhythm, blood pressure, **Chittadhruk-** control on *chitta*, *manonigrah*-concentration, **Indriyadhruk-** control the functions of *panchdnyanendriya*, *panchakarmendriya* and *mana*, **Shtivan-** control the process of spitting, **Kshavathu-** control oversneezing, **Udgar-** control over belching, **Nishwas-** control of inspiration, **Annapravesh-** control the process of deglutition.^[3]

Prana Vayu is also called as '*Dehadhrika*^[4] which holds the body by virtue of the functions it performs.

Sushrutacharya explained in *Nidansthana*, that the *Vayu*, that courses in (governs) the cavity of the mouth, is called the *Prana*. Its function is being to force down the food into the cavity of stomach & to assist the different vitalizing principles of the body. In *Ayurveda*, the *Nishwas* function of *Pranavayu* is held responsible for the process of respiration in human body. According to *Chakrapani*, (*DehaTantrayate*) to control the body movements is one of the

functions of *Pranavayu*. *Sushrutacharya* explained in *Nidanasthana*, that vitiation of *Pranavayu* is usually followed by hic-cough (*Hikka*), *Dyspnoea* (*Shwasa*) & other similar diseases.

Buddhi- In *Amarkosha*, *Buddhi* means *Dhi*, *Nirmayanishchayo*. *Acharya Charaka* explained in *Sharirsthana*. That *Dhi* means *Buddhi* (Intellect, decision making power), *Dhriti* means *Dharanashakti* (Retain) and *Smriti* means *Smaranshakti* (Memory). So *Buddhi* means intellectual power and *Buddhidhruk* function means control over *Buddhi*.

In *Ayurvedic* compendia, the word '*Medha*' (power of retention of knowledge) as the faculty of *Buddhi* (intellect) and *Buddhi* (intellect) is the *Guna* (property) of *Atma* (soul).

Frontal area of Brain- The frontal lobes have three separate regions. The **motor cortex** (located in the precentral gyrus) directs fine motor movement; the premotor cortex seems to be involved in planning such movements. The **prefrontal cortex** or lobe is involved with what neuroscientists call **executive functioning**—planning, making decisions, implementing strategies, inhibiting inappropriate behaviours, and using working memory to process information. Damage to certain parts of the prefrontal cortex can also result in marked changes in personality, mood, affect, and the ability to control inappropriate behaviour. **Cognition** means to acquire, store, transform, use and communicate information. The cognitive processes depicted includes –1) Attention- mentally focusing on some stimulus 2) Perception- interpreting sensory information to yield meaningful information 3) Pattern

recognition –memory-the storage facilities.

Need and Rationale of Study:

1. To compile the references and description regarding *Pranavayu* and *Buddhi*.
2. In *Ayurveda*, a system that harmonizes the *Sharir*, *Mana*, *Buddhi* and *Atma*. Perception of knowledge takes place by this system. This review endeavours to explore and dissect the nuances of this vital system, tracing its significance through the annals of time.

Aim – To understand the basic concept of *Pranavayu*, *Buddhi* and *Buddhidhruk* function explained in *Ayurvedic compendia*.

Objectives:

1. To understand the *Buddhidhruk* Function of *Pranavayu* explained in *Ayurvedic compendia*.
2. To compile the references given in *Samhitas* regarding *Pranavayu* and its *Buddhidhruk* Function.

Material and Methods:

1. Literary review for *Pranavayu*, its functions and *Buddhi* from the basic *Samhitas* of *Ayurveda*, *Brihatrayi* and *Laghutrayi*.
2. Supportive text books for guideline.
3. References from searching internet and various journals.

Type of study:

It is a fundamental study, literary review of *Pranavayu*, its functions and *Buddhi* given in *Ayurvedic Compendia*.

Observations and Result:

The *Ayurvedic* literature contains numerous references regarding

importance of *Prana*. According to *Parashar Hrisi*, firstly *Nabhi* is to be developed in foetus. According to *Chakrapani*, *Prana* is nothing but life.

Literary meaning of Prana is Life. It explains the role of *Pranavayu* in maintaining integrity of human body and soul which according to *Ayurveda* is called *Ayu*.

In *Charak Samhita*, word **pradnya** has been used as a synonym for *Buddhi*. *Pradnya* has been described to be of three types *Dhi*, *Dhriti* and *Smriti*.

- 1) **Dhi**– It means *Yatharthanubhava* or perception of true knowledge.
- 2) **Dhriti**- It is the controlling factor which prevents the *manas* from indulging in harmful and non –beneficial objects.
- 3) **Smriti**- It is the ability to recall the things. According to *Dalhana*, recalling the past experiences or regaining of past knowledge is *smriti*.

Discussion:

The lifestyle of every individual depends upon his choices of daily living and habits. The intellect plays a key role in the decision-making of an individual. It differentiates between good things and bad one, beneficial and harmful perceived information. Then only an individual acquires the good and beneficial things for the preservation of health. In an abnormal state of intellect ([prajnaparadha](#)), the person indulges in bad and harmful objects. This disorganization of selection, discrimination and decision process leads to diseases. [Prajnaparadha](#) is one of the fundamental causes of disease. [Cha.Sa. [Sutra Sthana](#) 11/43]

One who is endowed with excellent intellectual faculty, submissive [mind](#), clear understanding of concepts and

knowledge that results in positive speech and actions is not affected by [diseases](#). [Cha. Sa. [Sharira Sthana](#) 2/47] Therefore, the preservation of buddhi is crucial for the preservation of [health](#) and prevention of [diseases](#) and it is controlled by Pranavayu.

Charakacharya explained that Pranavayu travels through Pranavaha Srotas ,If Pranavaha Srotas gets vitiated ,the Pranavayu also gets vitiated and Its function also gets hampered.

Conclusion:

As we conclude this literary exploration, the tapestry of *Buddhidhruk* function *Pranavayu* in *Ayurveda* unfolds as a testament to the holistic brilliance of this ancient system, collective information regarding *Pranavayu* and *Buddhi*. *Buddhidhruk* means control over intellect by means of *Pranavayu*.

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