Abstract
Soul gives consciousness to mind but has no control on it. Mind is a unique organ which controls to itself through its component Dhriti. Indriya Buddhi is situated in the head (brain) where it judges the final perception of the concerned sense. Mind analyzes an object through its processes of Chintya (thought), Vichāryam (analysis), Uhyam (reasoning), Dhyeyam (concentration) and Sankalpam (determination). Thus analyzed object is transferred to Buddhi which goes through various possible actions or responses available and determines which one action is more justifiable. Memory (Smriti) plays a vital role in reaching the final decision and patience (Dhriti) restrains the mind from taking hasty or undesired action which may lead to harmful situation. Dhee, Dhriti and Smriti are the part of Pranjā.

The Buddha decides the course of the action and conveys its decision to motor organs for performing the required action as well as to autonomous nervous system to assist the motor organs for providing necessary energy, mental strength, physical power and tactics to deal with the problem successfully.

Keywords: Functions of Manas (mind), Buddhi (intelligence), Decision making

Introduction:
Ancient sages of India gave deep thought to understand the nature and its relation with various aspects of human life. In the process they debated logically on the various points and came to certain definite conclusions in the form of Siddhānta (laws). However soul (Ātma) was the subject on which no consensus was reached leading to emergent in two schools of Indian philosophy viz. Āstika i.e. who believe in rebirth and Nāstika i.e. who do not believe in rebirth. This further resulted in emerging of many views, counterviews, theories and laws. All the laws and principles of Ayurveda though depend upon the Indian philosophy, it is selective in adopting only those views and laws which are practical and applicable in understanding the human sufferings and help in their cure. According to Ayurveda both soul and mind are matter (Dravya) as they possess the properties as well as perform the actions; thus fulfill the criteria for being a matter.

Soul is conscious but requires an instrument (Karana) to perform actions. On the other hand Manas is basically devoid of conscious but is capable of performing actions. The soul provides consciousness to Manas which in turn performs the actions on behalf of the soul. But the problem is that though Soul makes mind conscious, has no control over mind. It is a unique situation where mind controls itself with the help of its component- Dhriti (patience). The other important instrument of the Soul is Buddhi (judgment) but it is a quality and not the matter.

In Pancha-Panchaka i.e. five of fivefold, five senses are mentioned with its five components. Each sense has one object (Vishaya) and one matter (Dravya) both must have the same Mahābhuta; for example matter of hearing sense is Akasha, therefore its object is Shabda (sound) i.e. it can perceive only sound. Fourth point is adhisthāna i.e. external site of sense for example eyes is site of vision and ears of hearing and skin of tactile sense. Fifth point is Indriya-Buddhi i.e. final judgment of the sense perception but its site is not clearly mentioned. Thus the sites of four points are clear e.g. the specific Mahābhuta lies in respective object and sense and eye, ear etc are the external abodes of the respective senses but for the site of Indriya Buddhi no direct reference is available.

Indriya Buddhi is situated in Shira
Chakrapāni mentions that there are two eyes for sense of vision, two ears for hearing sense and two nostrils for smell, even than the respective
sense is one. Now the question arises where this sense is situated which is responsible for judging the final perception. In this regard the lead comes from Charka Sutra 17th chapter where it is mentioned that in head all the senses are situated, which indicates toward Indriya Buddhi because all the other four components of a particular sense are clearly defined. Further in ninth chapter of Siddhi-sthāna, Charaka clarifies that Indriya and channels carrying the sensory and vital impulses are situated in head as rays of the sun.

The chapter 17th of Sutra Sthāna inherits the views of preceptor Ātreya, his disciple Agnivesha and Charaka and the ninth chapter of Siddhi-sthāna is of Dridbala, and all these observations were corroborated by the later commentators, therefore, Ayurveda scholars should accept these observations which confirm that the centers of senses where perception is finally judged as well as the components of Mnaas which have power to think, to consider, to discuss etc leading to the capacity of arriving to final decision of whether to act or refrain etc are situated in the head. Modern physiology also supports these views.

**Faculties of Manas**

Mind has many inherent cognitive or perceptual powers and with their help comes to a logical knowledge regarding the sensory perceived object. Main functions of Manas are to control over senses, self-restraint, reasoning and analyzing. The objects of the mind are subjects of thought (Chintya), analysis (Vichāryam), reasoning (Uhyam), concentration (Dhyeyam) and determination (Sankalpam) as well as perception of its own objects of happiness or sorrow etc. Each is being discussed here with special reference to their role in decision making process of the Mnaas.

**Chintana (Thinking):** The concerned sense percepts an object as such for example just as positive image (photo) of an object in case of vision and then it is handed over to mind for further analysis. Mind first recognizes whether the input/problem is worth for consideration. For this purpose it takes help of the Smriti (memory). It is ignored if a well known situation but if new than taken up for further analysis.

For example if one is going through the same route than the entire visual or hearing inputs are well known and one goes on ignoring those inputs. But if there is some problem like disruption on the road then in that case new situation has arisen where mind has to think to come over the new situation. Various options are recalled from the memory for the help.

**Vichārya (Analysis):** The critical analysis of the perceived matter about its rightness or otherwise is known as Vichāra. Here options are considered e.g. if this will be done than it may be beneficial and if that is done may not be beneficial.

**Uhya (Reasoning):** It involves conjecture or hypothesis. Here competing explanations are identified for the problem and the drivers behind those interpretations are evaluated.

**Dhyeya (Concentration):** It is a process of fixing the mind on the object under consideration which is necessary before arriving at any conclusion.

**Sankalpa (Extrapolations/Determination):**

After considering merits and demerits of the perceived matter a rational decision is taken which is known as Sankalpa. Here an inference about the future or about some hypothetical situation based on known facts and observation is reached.

In this way mind gathers full knowledge regarding the perceived object by considering, analyzing and reasoning. In this process mind also takes the help of memory at all the levels. This knowledge is transferred to Buddhi (object) to decide and order to Karmendriya (motor organs) for further course of action on the object.

**Buddhi (Instrument of Judgement)**

Budhi is the next most important instrument of the soul which is independent of mind and its synonym is Dhee. It also differs from the Indriya-Buddhi or Mano-Buddhi which is concerned with perception of senses and mind respectively at their level.

Mind forwards the perceived object along with its full knowledge to Buddhi which take-ups it
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to make a final decision regarding further course of action. Buddhi goes through various possible actions or responses available and determines which one is more justifiable. Memory (Smriti) plays a vital role in reaching the final decision and patience (Dhriti) restrains the mind from taking hasty or undesired action which may lead to harmful situation. Basics of both of these components are also requires consideration.

Smriti (Memory)
Memory is a power to retain whatever is experienced (Artha Dhārana Shakti) and recalling of the past experience of an object whenever it is necessitated. Thus Smriti connotes the knowledge about the objects and experience of the past (‘Atita-Artha-Vishaya Jnānam’ Ch. Chi. 9:3 Chakra). Smriti faculty of psyche contains everything which is memorizing-able. The normal memory memorizes its objects as such and also recalls it as such. In all the above mentioned processes of mind and Buddhi recalling of past experience stored in memory (Smriti) plays a leading role.

Dhriti (Patience)
As mentioned earlier Soul has no control on mind and one of the functions of mind is to control itself. As most of the time, mind is in touch with the objects of the senses and habituated to enjoy their enjoyable objects, therefore it is very difficult to take away it from enjoying the objects particularly from undesirable ones. Dhriti (patience) is a power which can control the mind from indulging in undesirable objects.

Prajnā (Wisdom/Intelligence)
In Ayurveda the words Prjnā, Medhā, Dhee/Buddhi are mentioned at one place indicating that Prajnā is different from Buddhi. Dhee, Dhriti and Smriti have been mentioned as a part of Prajnā. Above mentioned faculties of mind are not similar in all the human-beings as some are faster in perception while others are slow. Similarly decision making and patience capacity also differs from person to person and one Prakriti to other. Thus Prajnā indicates over all capacity of a person in respect to perception, memory and decision making and sticking to decision. Medhā is synonym of Prajnā and generally translated as intelligence but wisdom seems to be more appropriate.

Let us understand the process from an object in form of a person with gun. It is perceived by vision as such i.e. a person with his characteristics, cloths, position along with whatever he is carrying. This information is handed over to the mind where with the help of memory it is considered (chintana) whether person is known or unknown and on the basis of the stored previous experience his behavior such as friendly, enigmatic, enemy like etc. Then this information is analyzed (vichāryam) about his intention for example if he is enemy then it may be harming or if a friend, it may be his routine way of carrying the gun and motives and it is put to reasoning (uhyam) where pros and cons of the problems is considered with full concentration (dhyeyam) of the mind and then last final conclusion is arrived and the problem is fully determined (Sankalpam).
The inference thus arrived is handed over to Buddhi for final judgment and decide the course of the action such as if enemy switch to defense or offence or if the person is friend then welcome him. Buddhi also conveys the decision to motor organs for performing the required action as well as to autonomous nervous system to assist the motor organs for providing necessary energy, mental strength, physical power and tactics to deal with the problem successfully. It is obvious from the foregoing that decision making process of mind is well documented in Ayurveda as all the above description is based on the textual references available in Ayurveda classics or the commentaries thereon.

References
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