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Significance of *Buddhi* in *Ayurveda* as well as Modern Aspects

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ABSTRACT

In *Ayurveda*, the concept of *Buddha* covers a wide range. It is actually considered the ultimate knowledge. In the beginning, proper perception of knowledge takes place by *Indriyas* later it is processed with *Mana*, and after *Manovyapara* the *Buddhi* was formed. Human intelligence is the ability to acquire and apply knowledge and skills. Language, memory and speech are essential for acquiring and applying knowledge, hence considered as higher intellectual functions. In *Ayurveda*, till date, there aren't enough studies available on the concept of *Buddhi*. Here the detailed description of the concept of *Buddhi* and its significance from an *Ayurvedic* perspective have been underexplored. Certain *Buddhi Gunas* is explained in *Mahabharata*. It can be correlated with different intellectual functions. On the basis of different sensory perception, *Buddhi* has two types' *Panchendriya Buddhi* and *Manobuddhi*. Anatomically the *Panchendriya Buddhi* considered as different sensory cortices and their association cortices because the functions are same. Physiologically the *Buddhi* is considered as *Manobuddhi* which it can be functionally correlated with the process of cognition.

Key words: *Ayurveda*, *Buddhi*, *Panchendriya Buddhi*, *Manobuddhi*

INTRODUCTION

Buddhi is considered the ultimate outcome of *Manovyapara*. It is a separate entity which works in association with *Indriyas* and *Manas*. According to *Ayurvedic* concepts, *Buddhi* is the knowledge which is gained after the perception of objects through *Indriyas* along with *Manas*.^[1] Cognition and its retention take place under the area of *Medha*. In *Ayurvedic* classics, the word '*Medha*' (power of retention of knowledge)

as the faculty of *Buddhi* (intellect) and *Buddhi* (intellect) is the *Guna* (property) of *Atma* (soul). It manifests with the combination of *Atma* (soul) and *Manas* (mind). *Medha* (power of retention of knowledge) can be said to be an inherent ability. In each individual, production of knowledge starts with the perception of the objects. *Indriya* (senses) perceives the objects and carry the information from the environment to the *Manas* (mind). The received information is given a certain form as it passes through the *Chintana* (things requiring thought), *Vichara* (consideration), *Uha* (hypothesis) etc and is then sent to *Atma* (soul). After that knowledge is known by *Atma* (soul). It is stored in *Medha* (power of retention of knowledge)^[2]

So, with the above conceptual aspects in mind, there is some question over how the *Buddhi* actually originated in our minds and what areas are actually responsible for this. This is an article to gain a deeper knowledge of the relevance of *Buddhi* Considering *Buddhi* as a physiological and anatomical entity with the assistance of current research and literature.

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Etymology and Derivation

The Sanskrit word *Buddhi* is derived root *Budh* meaning to know.^[3]

The synonyms of *Buddhi* are

The synonyms of *Buddhi* are *Maneesha*, *Dhishana*, *Dhee*, *Prajna*, *Shemushi*, *Mati*, *Preksha*, *Upalabdhi*, *Chit*, *Samvit*, *Prajapat*, *Jnapti*, *Chetana*, *Samjna*, *Aaman*, *Pradhana* and *Prajnana*.^[4]

Buddhi as the Ultimate Knowledge

According to *Sushruta*, *Buddhi* is the first manifestation of *Avyakta Prakruti*, i.e., *Buddhi* is generated from *Avyakta Prakruti Mahat*.^[5] *Ahamkaras* and all other *Indriyas* are produced later from this *Mahat Buddhi*. It is the logic and reasoning capacity. *Buddhi* is derived from the root *Budh Grahane*, which denotes an occurrence that provides wisdom. *Buddhi*, according to *Tarka Sangraha*, is the intellect that fosters all living beings' behaviours and actions. It was seen as an act to have determined. *Acharya Charaka* asserts Objects are perceived with the assistance of sense organs and the mind. This perspective is first solely conceptual; the practical advantages and disadvantages are determined afterwards. The intellect is responsible for determining certain features of items that compel an individual to speak or act intellectually. According to *Dalhana*, "*Buddhi*" is developed after weighing the merits and negatives of an object.^[6]

Types

On The Basis of Sensual Perception

Panchendriya Buddhi - *Charaka* defines "*Indriya Pancha Panchaka*" (five pentads of senses) as a collection of 25 components associated to each *Indriya* (sensory organ).^[7] They briefly define the structural and functional components of *Indriyas*. *Pancha Indriya* (five sensory faculties), *Pancha Indriya Dravya* (five sensory materials), *Pancha Indriya Adhishtana* (five sense organs structural), *Pancha Indriya Artha* (objects of perception/five sensory stimuli), and *Pancha Indriya Buddhi* (five sensory perceptions) comprise "*Indriya Pancha Panchaka*." *Indriya Buddhis* are the fundamental intelligence or knowledge inherent in the

Indriyas, allowing the *Indriyas* to perceive the knowledge of the linked object. The *Indriya Buddhi* assists an *Indriya* in seeing its associated information. *Pancha Indriya Buddhis* include *Chakshu Buddhi*, *Shrotra Buddhi*, *Ghraana Buddhi*, *Rasana Buddhi*, and *Sparshana Buddhi*.^[8]

<i>Pancha Indriya</i>	<i>Pancha Indriya Dravya</i>	<i>Pancha Indriya Adhishtana</i>	<i>Pancha Indriya Artha</i>	<i>Pancha Indriya Buddhi</i>
<i>Chakshu Indriya</i>	<i>Aagni</i>	Eye	<i>Roopa</i>	<i>Chakshu Buddhi</i>
<i>Shrotra Indriya</i>	<i>Aakash</i>	Ear	<i>Sabdha</i>	<i>Shrotra Buddhi</i>
<i>Ghraana Indriya</i>	<i>Prithvi</i>	Nose	<i>Gandha</i>	<i>Ghraana Buddhi</i>
<i>Rasana Indriya</i>	<i>Jala</i>	Tounge	<i>Rasa</i>	<i>Rasana Buddhi</i>
<i>Sparshana Indriya</i>	<i>Vayu</i>	Skin	<i>Sparasha</i>	<i>Sparshana Buddhi</i>

Manobuddhi - Intellect emanated through *Manas*, responsible for *Tatva Jnana*, *Dharana* and *Grahana* etc. According to *Tarka Sangraha Smriti* (memory) and *Anubhava* (experience) considered the types of *Buddhi*.

Seat

Hridaya - According to *Charaka Samhita Vijnana*, *Indriya*, *Panchendriya Artha*, *Atma* with *Gunas*, *Manas* are situated in *Hridaya*. *Atma Guna* has been referred as *Adhyatma Gunas* by *Chakrapani*. *Buddhi* is considered as one among *Atma Gunas* in *Ashtanga Hridaya Sadhaka Pitta*, that which responsible for *Meda* etc situated in *Hridaya*. *Shiras* - According to *Bhela Samhita*, *Buddhi Vaisheshika Alochaka Pitta* situated in *Bhru Madhya*. It causes *Sukshma Buddhi*. *Buddhi Gunas* as intellectual functions *Buddhi Gunas* explained in '*Mahabharata*' are as follow *Vyavasaya* (enthusiasm), *Samadhita* - (withhold from unwanted thoughts), *Pratipatti* (to acquire knowledge by 4 *Pramanas*), *Grahana* (grasping power), *Dharana* (retaining power of learnt knowledge), *Tatva Jnana*

(conceptual thinking), *Dhi* (power of discrimination), *Dhriti* (firmness or resolution), *Smriti* (storage of previous experiences) *Buddhi Gunas* can be correlated with different types of intellectual functions. The higher mental functions of the human brain comprise two terms cognition and behaviour. Cognition is composed of intellectual functions like memory, speech, language, complex perception, orientation, attention, judgement, retention power, planning, and decision-making. Behaviour is the manifestation of these cognitive functions.

Physiological consideration of *Buddhi*

When examining *Buddhi* physically, we might examine the *Jnanotpatti* process. *Jnanotpatti* is the same as the procedure for *Manobuddhi* development or the process of genesis knowledge. *Jnana* is acquired by soul touch with the *Indriya* and their *Artha* through mental presence Involvement in the elements *Artha*, *Indriya*, *Mana*, *Buddhi*, and *Atma* are also found in the birth of knowledge. According to *Acharya Charaka*, *Atma* the empirical soul is endowed with the power of perception, when it is associated with instruments (*Karana*). The *Karanas* (instruments) are *Manas*, *Buddhi*, *Jananendriya*, *Karmendriya*. *Acharya Charaka* explains the perceptual process, stating that *Indriya* establishes touch with *Indriyarthas* in the presence of *Manas* (*Samanaskena*). The *Artha's Manas* decides whether it is *Guna* or *Dosha*. *Buddhi* then accepts the *Artha* if it is *Guna* or rejects it if it is *Dosha* - this is called as *Nishchayatmaka Buddhi*. The *Buddhi* determines the practical benefits and drawbacks (intellect). Every action is integrative and interpretive. Such an interpretation is deliberate - *Buddhipoorvakam*.

Jnanotpatti in Neurophysiological View

The nervous system analyses millions of incoming signals via receptors, which are then transferred to sensory and integrating regions. Muller's law states that each type of receptor is extremely sensitive to only one sort of stimulation. This capacity of each receptor to respond solely to a certain stimulus is analogous to each *Indriya* responding only to the *Artha* that corresponds to its *Bhuta* structure. As an example, Touch, pressure, pain, heat, and cold are examples of

somatic senses. Vision, hearing, taste, and smell are examples of special senses (*Rupa*, *Shabda*, *Rasa*, *Sparsha* and *Gandha*)

Samyoga in comparison to synapse

Information is mostly transferred as impulses across a series of neurons at the synapse. Synapses are the building blocks of all sensory impressions. *Jnanotpatti* requires a connection or *Samyoga* between *Artha*, *Indriya*, *Mana*, and *Buddhi*. *Sannikarsha* in *Jnanotpatti* is analogous to nervous system synapses. Crude discrimination of senses happens along the route of sensations from receptors to the spinal cord and thalamus. It is referred to as *Indriya*. This is referred to as *Nirvikalpa Jnana* (knowledge received via direct touch with things). After critical study of sensations and discrimination of distinct information, localization and interpretation of sensations happen in the cerebral cortex, which may be regarded as *Savikalpa Jnana Vichara* (Role of *Manas* involved). It can be considered as *Manobuddhi*. After deciphering sensory information from respective cortices *Manobuddhi* evolved. *Manobuddhi* is the ultimate outcome of knowledge which is formed in association cortices.

There are mainly 3 association areas in the brain.^[9]

Parieto-occipitotemporal association area, which has several functional subareas such as analysis of spatial, coordinates of body, Wernicke's area for language comprehension and in angular gyrus it helps in the initial process of reading and interprets visual information.

The Prefrontal association area / orbitofrontal cortex it helps to plan complex patterns and sequences of motor movements provides thought processes in the mind and elaboration of thoughts. Prefrontal Areas (9, 10, 11, 12, 13, 14, 23, 24, 29, 32); which are responsible for higher functions (learning, memory, emotions, social behaviour), personality of individuals, autonomic changes during emotional conditions. It is also called centre for planned actions and Seat of intelligence (Organ of Mind)

The Limbic association area; which is responsible for behaviour, emotions and motivation of individuals.

At the thalamic level integration of sensory impulses occur and it is a crude centre for perception of sensations, affective nature of sensation can be identified here.

DISCUSSION AND CONCLUSION

Buddhi is regarded as the ultimate type of knowledge. Following the *Samyoga* of the *Indriyas*, *Indriyarthas*, *Manas*, and *Atma*. Based on sensuous perception, there are several forms of *Buddhi*. The various intellectual functions are referred to as *Buddhi Gunas*. *Panchendriya Buddhi* is structurally linked to many sensory cortices and sensation association regions (visual, olfactory, gustatory etc). *Manobuddhi* is the localization and interpretation of sensations in the cerebral cortex after critical investigation of experiences and discrimination of distinct knowledge. It occurs in many association cortices and at the thalamic level. As *buddhi* is regarded as neurophysiological, it falls under a wide spectrum of association cortices such as the prefrontal association region, the Parieto-occipito temporal association area, the limbic association areas, and so on.

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