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# A conceptual study of Buddhi w.s.r. to Intelligence

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The concept of Buddhi has a broad meaning in Ayurveda. It is genuinely regarded as the pinnacle of knowledge. First, Indriyas correctly perceive knowledge; then, Mana processes it; and last, after Manovyapara, the Buddhi is created. Creating complex scenarios and distributing these concepts, Among the various cognitive capacities that set humans apart from other living things are full-fledged language proficiency, as well as reasoning and planning ability. Buddhi (intellect) is one of the cognitive and perceptual instruments employed by Ayurveda to determine the exact characteristics of an object. When the Indriyas (cognitive organs) and Manas (mind) view the same item, perception takes place. The mind then analyses and transmits the information to the Buddhi, resulting in knowledge. Bhagvad Gita explains some of the Buddhi Gunas. Different intellectual functions can be associated with it. Mano Buddhi and Panchendriya Buddhi are the two varieties of Buddhi, based on differences in sensory perception. Since their activities are similar, the Panchendriya Buddhi is anatomically classified as having distinct sensory cortices and their associated cortices. A functional correlation between the process of cognition and the Buddhi's considered Mano Buddhi can be found in their physiological makeup.

**Keywords:** Ayurveda, Buddhi, Panchendriya Buddhi

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# Introduction

*Buddhi* means understanding. One of the higher cortical functions of the brain in the decision-making process is the *Buddhi*. *Buddhi* is the specifically defined knowledge. (*Sabdkalpdrum*) Understanding the 'Self' also means *Buddhi* (*Mahabharat*). *Buddhi* is considered the ultimate outcome of *Manovyapara*. It is an independent organization that collaborates with *Manas* and *Indriya*s. *Ayurvedic* principles state that *Buddhi* is the knowledge attained following object perception through *Indriya*s and *Manas*.**[1]** The term "*Buddhi*" comes from the root "*Budhi Grahne*," which means to grasp. The six months of *Garbhavastha* are when the growth of *Buddhi* begins.**[2]** It is possible to conceptualize *Buddhi* as knowledge acquired through the perception of objects through *Indriya*s and *Manas*.**[3]** The *Indriya* (senses) process the items and provide the signals to the *Manas* (mind). When this knowledge passes through the stages of *Chintana* (one that requires thought), *Vidhara* (one that requires consideration), *Uha* (hypothesis), and *Atma* (soul), it is further polished.**[4]** After that, it is transferred to *Buddhi*, who generates definitive knowledge and takes decisive action. As a result, *Buddhi* facilitates perception and cognition.**[5]** The word *Pragya* means *Buddhi*.**[6]** The word *Pragya* has been described of three types *'Dhee', 'Dhriti'* and *'Smriti*. **[7]**

***Dhee*:** The word "*Dhee*" refers to the ability of *Buddhi* to perceive and reflect, that is, to carry out the function of perceiving the objects. It can be thought of as the brain's analytical and logistical capacity to recognize an object's positive and negative features.**[8]** *Dhee* is the state in which those impacted are unable to distinguish between *Nitya* and *Anitya* or *Hita* and *Ahita*.**[9]**

***Dhriti*:** One of main mental faculties *(Manas*), *Dhriti*, aids in exerting control over oneself to keep senses from submitting to their subjects (*Gyanendriya*).**[10]** The controlling element known as *Dhriti* keeps mind from being enticed to indulge in things that are harmful or unhelpful.**[11]** Whether or if an object is useful, mental control can only be achieved through recollected experiences.**[12]**

***Smriti*:** "*Smriti Smarnena*" recall ability can be used to evaluate *Smriti*.**[13]** The word *Smriti* refers to memory of things that are personally seen, heard, or experienced.**[14]**

The proportional combination of *Ahamkara* produces *Dhi*, *Dhriti*, and *Smriti*. These are distinct terms with specific meanings.

- *Dhee* - analytical power which decides right or wrong
- *Dhriti* - retentive power
- *Smriti* - recalling power

### Synonyms of *Buddhi*

*Buddhi*, *Manisha*, *Dhishana, Dhee, Prajna, Mati, Preksha, Samvit, Pratipat, Chetna.***[15]** "*Buddhi*, *Mati, Medha, Prajna*, and *Jnana* have the same meaning," according to the *Charaka Samhita*.**[16]**

### Types of *Buddhi*

According to *Charaka, "Indriya Pancha Panchaka*" (the five pentads of senses) is a grouping of 25 elements connected to each *Indriya* (sensory organ).**[17]** The structural and functional elements of *Indriyas* are briefly described. The five sensory faculties, five sensory materials, five sense organs structurally represented by *Pancha Indriya Adhishthana*, five sensory stimuli represented by *Pancha Indriya Artha*, and five sensory perceptions represented by *Pancha Indriya Buddhi* make up "*Indriya Pancha Panchaka*." The basic intellect or knowledge that *Indriyas* possess, known as *Indriya Buddhi*, enables them to perceive knowledge of associated object. An *Indriya* can view its linked information with use of *Indriya Buddhi*. The *Buddhi*s of *Pancha Indriya* are *Chakshu*, *Shrotra, Ghraana, Rasana,* and *Sparshana*.**[18]**

**Table 1: *Panch Panchaka***

| SN | Indriya | Dravya | Adhisthana | Artha | Buddhi |
|---|---|---|---|---|---|
| 1. | Shrotra | Akasha | Karna | Shabda | Shrotra |
| 2. | Twak | Vayu | Twak | Sparsha | Twacha |
| 3. | Chakshu | Jyoti | Akshini | Roopa | Chakshushya |
| 4. | Rasana | Aap | Jiwha | Rasa | Rasana |
| 5. | Ghrana | Bhumi | Nasika | Gandha | Ghranaja |

***Buddhi* As *Guna Atman*:** All living and non-living objects, known or unknown, are divided into six *Padartha* (*Shat Padartha*) by *Ayurveda* in order to provide a fundamental understanding of them. They are: 1. *Dravya* 2. *Guna* 3. *Karma* 4. *Samanya* 5. *Vishesha* 6. *Samavasutray*.**[19]**

**What is *Atman*:** According to the universal classification, the *Dravya* are divided into nine categories: *Akasha, Vayu, Tejas, Jal, Prithivi, Atman, Kala, Dik,* and *Mann*.**[20]**

As the *Atman* enters the body, it merges with the mind, and the actual performance is activated. We cannot perceive its depiction until the first three months since *Garbha* organs such as the heart and ear have not matured alongside *Indriya* organs such as the nose and ear. It means that up until that point, he was unable to express his emotions. As a result, no inferences or assessments can be drawn. According to *Charaka*, in the third month of pregnancy, the *Indriya* organ develops, the heart connects with the mother's heart, and the *Buddhi* expresses performance in the form of *Sukha* or *Duhkha*, among other emotions. According to *Gangadhara*, the second half of the third month and the first half of the fourth month are the times for organ growth and hence the portrayal of *Buddhi*. The seventh month marks the completion of the development of these organs and other body tissues, and the *Buddhi* indicates rapid and vigorous performance.

The Sanskrit term for intelligence is *Buddhi*, deriving from the root 'bud' which means "to perceive" or "to become awake." *Buddhi* is the aspect of consciousness that is filled with light and reveals the truth. The main action of intelligence is to discern the true and real from the false and unreal. It unable us to discriminate the nature of things from mere appearances or speculations. Through it we develop our core perceptions of self and world: who we are, why we exist, and what the world is.

**Physiological consideration of *Buddhi***

In a physical examination of *Buddhi*, we could look at the *Jnanotpatti* process. *Jnanotpatti* is the same as the process of genesis knowledge or the development of *Mano Buddhi*. *Jnana* is obtained by mental presence and soul contact with the *Indriya* and their *Artha*. The birth of knowledge also involves the elements *Artha*, *Indriya*, *Mana*, *Buddhi*, and *Atma*. *Acharya Charaka* asserts that when *Atma*, the empirical soul, is connected to instruments (*Karana*), it acquires the ability to perceive. The *Manas*, *Buddhi*, *Jananendriya*, and *Karmendriya* are the *Karanas* (instruments). According to *Acharya Charaka*'s explanation of the perceptual process, *Indriya* makes contact with *Indriyartha* when *Manas* (*Samanaskena*) is present. Whether it is *Guna* or *Dosha* is determined by the *Artha's Manas*. Subsequently, the *Buddha* acknowledges the *Artha* as *Guna* or rejects it as *Dosha*; this is known as *Nishchayatmaka Buddhi*.

The practical advantages and disadvantages are determined by the *Buddhi* (intellect). All actions are interpretive and integrative. *Buddhipoorvakam* is a purposeful interpretation.

*Jnanotpatti* in Neurophysiological View Via receptors, the nervous system processes millions of incoming signals before sending them to sensory and integrating regions. According to Muller's law, every kind of receptor is highly responsive to a single kind of stimulus. The ability of every receptor to react exclusively to a particular stimulus is comparable to each *Indriya* reacting only to the *Artha* that aligns with its *Bhuta* structure. As an illustration, somatic sensations include touch, pressure, pain, heat, and cold. Among the particular senses are taste, smell, hearing, vision, and *Sparsha, Sparta,* and *Gandha*. *Acharya Charak* has included only mind and intellect in the calculation of conscience leaving out *Chitta* and *Ahamkar*. Hence, in the above description, only mind and intellect have been described. When the intellect is determined to accept something and leave something, it does so under the influence of ego. Hence, ego is also included in this activity of intellect. Actually, these different names have been given for the different functions of the mind. When there is a situation of determination and choice on any matter, then it is the work of the mind, when there is a situation of determination, then the doer is called intellect. The state of remembrance is said to be done by the mind and the feeling of belongingness is considered to be done by ego.

It is because of *Rajoguna* that the intellect is inclined towards work. At that time, if *Sattva Guna* is dominant along with *Rajoguna*, then it is called *Satvik* intellect. *Satvik* intellect gives knowledge of religion, knowledge, detachment and wealth. If *Tamoguna* is predominant, *Tamasik* intellect is the cause of evil, ignorance and lack of wealth. Therefore, intellect is the foundation of all *Sanskars*. Even if intellect is *Satvik* in this birth, it can also become *Rajasik* or *Tamasik* due to the *Sanskars* of the previous birth.**[21]**

***Samyoga*in comparison to synapse**

At the synapse, information is mostly conveyed as impulses between a number of neurons. The fundamental units of all sensory perceptions are synapses. A link, or *Samyoga*, between *Artha*, *Indriya*, *Mana*, and *Buddhi* is necessary for *Jnanotpatti*.

In *Jnanotpatti, Sannikarsha* is comparable to synapses in the nervous system. The process of sensations traveling from receptors to the spinal cord and thalamus involves crude discrimination of senses. The name for it is *Indriya*. *Nirvikalpa Jnana* is the term for this (knowledge obtained from direct connection with things). Following a thorough examination of sensations and the differentiation of discrete information, the cerebral cortex - which might be considered *Savikalpa Jnana Vichara* - is where sensations are localized and interpreted (Role of *Manas* involved). It is comparable to *Mano Buddhi*. *Mano Buddhi* developed after his cortices were able to interpret sensory data. The pinnacle of knowledge, known as *Mano Buddhi*, is produced in association cortex.

There are mainly 3 association areas in the brain. **[22]**

Wernicke's region for language comprehension, the angular gyrus, the analysis of spatial information, and the priorito-occipitotemporal association area are some of its functional subareas. It also aids in the initial reading and interpretation of visual information. The prefrontal association area, also known as the orbitofrontal cortex, aids in the planning of intricate motor movement patterns and sequences as well as mental processes and thinking elaboration. Prefrontal Areas (9, 10, 11, 12, 13, 14, 23, 24, 29, 32); which are responsible for higher functions (learning, memory, emotions, social behavior), personality of individuals, autonomic changes during emotional situations. It is also known as the Seat of Intelligence (Organ of Mind) and the Center for Planned Actions. The limbic association region is in charge of an individual's motivation, emotions, and behavior. Affective aspect of sensation can be observed here. The thalamus is a primitive center for sensation perception where integration of sensory impulses occurs.

Intelligence is the objective part of the mind capable of detached observation. Its concrete side allows us to grasp external objects, while its abstract side enables us to comprehend ideas. Its concrete side tells us the particular object that we see is a man, a horse, a house, or whatever it may be. Through its abstract side, we recognize the qualities and values an object may represent, its truth or worth. The concrete side of intelligence produces science, along with all forms of sensory-based knowledge and all systems of measurement.

Its abstract side creates philosophy, through which we can perceive universals and know the ideal form of things. Through its abstract side, intelligence can conceive of the Divine or infinite and become the basis of spirituality.

**Intelligence and Intellect**

Intelligence has a dual capacity, according to whether we direct it outwardly or inwardly. The nature of its orientation is the key to evolution in humanity. Intelligence functioning outwardly through the senses becomes "intellect," the concrete or informational side of intelligence Functioning inwardly though our deeper consciousness, becomes what could be better called "true intelligence The distinction between intellect and true intelligences crucial for understanding the condition of the world today and essential for establishing any real depth psychology. Intellect refers to an intelligence that uses reason, based upon the senses, to determine truth. It extends the range of the senses through various instruments, like telescopes and microscopes, and increases its calculating capacity through various machines, like computers. It invents different systems of ideas, temporal and spatial measurements, to understand the world.

Intellect constructs the idea of an external world as reality, noting the names and forms of things in the world and placing them into various categories and hierarchies. The notion of an outer world of enjoyment as our place of fulfilment derives from it. From it comes a materialistic view of life and a mechanistic view of the universe. Intellect directs us to outer goals in life: enjoyment, wealth, power or mundane knowledge. It creates a bodily idea of existence, in which we become trapped in time and space, sorrow and death. Intellect emphasizes outer distinctions, roles, and identities. Through it we get caught in surface information, status and possessions. Intellect functions under the control of ego and emotion rather than guiding them. It can inhibit our spiritual evolution, making us prefer solid worldly realities over inner experiences.

True intelligence is a power of inner or direct perception quite different from the second hand or mediated knowledge of the intellect. It reveals to us the nature of things, transcending their sensory appearances, the content behind the often-misleading package.

True intelligence takes the eternal to be the real, and perceives transient names and forms as unreal. True intelligence is keenly aware of the impermanence of all external reality and does not attach us to any fixed names and forms. Through it we learn to perceive the consciousness behind the shifting movements of matter and energy in the external world. We free ourselves from outer belief structures, authorities and institutions, transcending time and space into the reality of our True Nature. The intellect possesses only an indirect knowledge of mediated knowledge of names, numbers and appearances for this reason, the intellect cannot solve our human problems or bring peace to the psyche. It is not enough to know what our problems are conceptually. We must understand their origin in our own hearts and souls. With out an awakening of true intelligence, our society must remain emotionally unstable and spiritually naive. Western psychology, with some exceptions, shares the limitations of an intellectual view of life that the West has generally glorified in its philosophy and science. Ayurveda, based on Yogic philosophy, regards the intellect as a lower or inferior intelligence. It helps us cultivate our deeper intelligence, which takes us beyond the senses to the truth within our hearts.

## Discussion

The elements that support cognition are *Buddhi, Medha, Dhee, Dhriti,* and *Smriti*. As previously said, every schema is distinct and based on the experiences and cognitive processes of the individual. Within the same process are *Buddhi, Smriti,* and *Medha*. In order to accomplish a variety of tasks and improve memory and retention, all three of them must work together to improve daily living.**[23]** Without any of these, completeness is impossible to achieve. Regular study, conversations, referencing to other treaties, and dedication to knowledgeable academics are all ways to improve *Buddhi* and *Medha*.**[24]** *Yatharthanubhava*, who sees things as they are, is *Dhee*.**[25]** One way to think of *Dhriti* is as the controlling element.**[26]** The thing that stops *Manas* from engaging in *Ahithartha* is *Dhriti*, which aids in gaining mental control.**[27]** Memorizing information that is directly heard, seen, or experienced is known as *Smriti*.**[28]** Together*, Udana Vayu, Prana Vayu, Sadhaka Pitta*, and *Tarpaka Kapha* support and aid in memory processing.**[29]**

*Smriti* is recalling things that were directly heard, seen, or experienced in the past.**[30]** *Medha* can be defined as the continuous, unhindered perception and memory of information. It gathers information that has been thoroughly learned from a variety of sources.**[31]** *Manas* is *Ateendriya, Ubhayendriya* and it is situated throughout the body. It is key element for *Jnana Sadhana* i.e., perception of knowledge.**[32]**

### Holistic understanding

In *Ayurveda*, *Buddhi* is considered a holistic intellectual function that encompasses both emotional and cognitive components. It incorporates ethical and moral issues in addition to reasoning, which is crucial for good judgment and decision-making. This reflects a more holistic perspective of intellect and is directly linked to an individual's spiritual well-being.**[33]** The idea of *Buddhi* in *Ayurveda* offers a more comprehensive definition of intelligence that includes not just cognitive skills but also emotional, moral, and spiritual aspects. On the other hand, contemporary Intelligence provides a more constrained perspective of human intellect by emphasizing quantifiable cognitive abilities like memory, logical reasoning, and problem-solving.

Sensory intelligence (*Panchindriye Buddhi*) vs cognitive testing: In *Ayurveda*, the term "*Panchendriya Buddhi*" describes the wisdom acquired through the senses (taste, smell, sight, sound, and touch). In contemporary words, this kind of intelligence is equivalent to the sensory cortices of the brain, which process and interpret sensory inputs.

### Mental Intelligence (*Manobuddhi*) and Higher Cognitive Functions

The higher mental abilities, including logic, memory, attention, and decision-making, are symbolized by *Manobuddhi.* This is comparable to the abilities assessed by intelligence, especially in domains such as problem-solving, logical analysis, and memory recall.

### Spiritual Dimension of *Buddhi*

*Atma* (soul) and *Medha* (retentive power) are concepts that are central to the *Ayurvedic* view of *Buddhi*. Higher wisdom, self-awareness, and spiritual development are thought to be possible only through *Buddhi*, which is regarded as a reflection of the soul's knowledge.

*Atma* (soul), which gives intelligence spiritual component & connects cognition to self-awareness & greater wisdom, is associated with *Buddhi* in *Ayurveda*. Contrarily, Intelligence ignores spiritual & moral dimensions of intelligence in favor of concentrating only on materialistic cognitive skills.

## Conclusion

One particular phenomenon that is used to obtain or acquire knowledge is *Buddhi*. One way to conceptualize *Smriti* is as the capacity to retain information and to recall prior events or details. It helps us remember previously learned information and keeps us from making mistakes. *Medha* is regarded as a higher level of cognition. *Manas* influences each person's health and illness. The entirety of the quality of *Buddhi, Smriti, Medha*, and *Manas* is essential to preserving one's physical and mental well-being. The goal of every endeavor should be to reach the highest potential in terms of intelligence, strength, and performance in order to lead a fulfilling life. *Buddhi* is regarded as the highest form of knowledge. Following the *Samyoga* of *Indriyas*, *Indriyarthas*, *Manas,* and *Atma*. Buddhi has various shapes depending on sensual perception. The various intellectual functions are known as *Buddhi Gunas*. *Panchendriya Buddhi* is anatomically connected to numerous sensory cortices and sensation association regions (visual, olfactory, gustatory, etc.). *Manobuddhi* is the localization and interpretation of sensations in the cerebral cortex following a critical examination of experiences and the differentiation of separate knowledge. It can be found in various association cortices as well as the thalamus. Because *Buddhi* is considered neurophysiological, it is classified as a wide range of association cortices, including the prefrontal association region, the parieto-occipito temporal association area, the limbic association areas, and others.

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