



CONCEPT OF BUDDHI IN AYURVED SAMHITA

Dr. Dipti A. Mankar*

B.A.M.S., M.D. (Sharir kriya) Asst. Professor, Department of Sharir Kriya, Dr. S.P. Patil Ayurved Medical College, Korochi, Ichalkaranji, Kolhapur.



*Corresponding Author: Dr. Dipti A. Mankar

B.A.M.S., M.D. (Sharir Kriya) Asst. Professor, Department of Sharir Kriya, Dr. S.P. Patil Ayurved Medical College, Korochi, Ichalkaranji, Kolhapur.

Article Received on 23/08/2024

Article Revised on 13/09/2024

Article Accepted on 03/10/2024

ABSTRACT

As this article was aimed to study the concept of Buddhi. Ayurveda agrees with the opinion of Nyaya and Vaisheshika regarding Buddhi, that it is a Guna of Atma. According to Samkhya karika Buddhi is nothing but Adhyavasaya. Acharya Charaka has followed the view of Samkhya only, implied the term Nischayatmika Buddhi in this context (Ch.Sha.1/22-23). Charaka also opines Buddhi is primary factor (Prakriti not Vikriti) of evolution. The primary definition of Buddhi given in the classics indicates this meaning of decisive capacity. These the different conceptual views regarding the Buddhi.

ETYMOLOGY

The word "Buddhi" has originated from the root word "Buddh" by applying suffix "kthin"- "Budh Grahane". It can be defined as a phenomenon by which knowledge is gained 'Budhyate Anena Iti Buddhi'.

SYNONYMS

The various synonyms of Buddhi are *Buddhi*, Manisha, Dhishana, Dhi, Prajna, Semushi, Mati, Preksha, Upalabdh, Chitta, Samvit, Pratipat, Jnapti, Chetana, (Amarakosha-1/5).

INDIAN PHILOSOPHICAL THOUGHT

The ancient Indian philosophy is abound with a rich treasure of spiritual knowledge and was practiced by its followers for the ultimate aim of salvation. Most of the Acharyas used regulation and control of senses and manipulation of their mental activities to enrich their Buddhi (the principle of consciousness), a divine evolutionary principle from the primordial infinity (Avyakta). While describing the genesis of universe they believed that matter is originating from an infinite pool of energy (Avyakta) and different combinations of its derivatives will give rise to different basic elements for an organism. So the Buddhi become a connective link between the pure self (abstract) and the object (concrete). Ayurveda agrees with the opinion of Nyaya and Vaisheshika regarding Buddhi, that it is a Guna of Atma.

Sarva vyavahara hetu Buddhir njanam (T.S.P.P)

Here the term Vyavahara implies all the transactions with definite aim. This is produced when Atma interact with the Indriyatha. According to Samkhya karika Buddhi is nothing but Adhyavasaya. Adhyavasaya is the

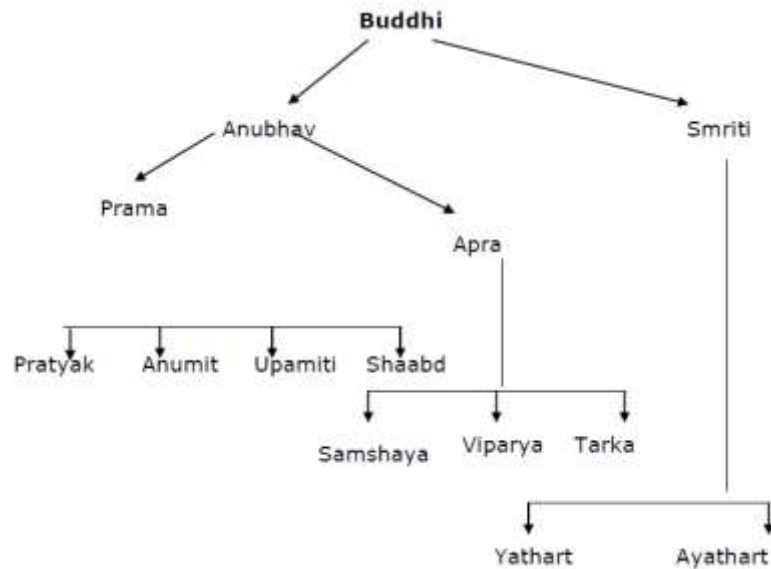
term applied to all activities carried out by inanimate Buddhi (Achetana) by the activation of animate (Sachetana) Atma. Here one interesting feature is that Tarka followers consider Buddhi as AtmaGuna while Samkhya followers consider it as transactions (functional). Acharya Charaka has followed the view of Samkhya only as he was basically a physician. Charaka implied the term Nischayatmika Buddhi in this context (Ch.Sha.1/22-23).

The Buddhi (perception) in Darshana is of two types.

1. Perception from memory.
2. Perception from senses and logics.

On examining these faculties of Buddhi we can see that all the higher mental functions of the human being are included in it. But Darshanikas' matter of concern was not on physiology but they studied these factors to know the principles of universe and its phenomena.

Buddhi



The term Buddhism itself is derived from the word Buddhi. According to this the perception (Samjna) or notion and consciousness (Vijnana) or the faculty which discerns and discriminates are the prime cause of sufferings. Out of these, Vijnana is the most important and subtle factor. It is the basis of all sensations, perceptions, conceptions and voluntary actions. In true sense it bears the whole concept of Atma under the heading of Vijnana.

According to Samkhya neither self (Purusha) nor the Buddhi can independently be the subject in knowing. Knowledge is possible only by blending of both and a mistaking of the two for a single subject. Thus non discrimination (Aviveka) between self and intellect remains the essential precondition of all individual experiences. Error can be eliminated by a proper discrimination between the two through an act of transcendence; which is to say that valid knowledge is possible only when the self is capable of seeing itself as different from the intellect. Accordingly, a liberated individual is one who is aware of such discrimination and yet is qualified enough to attain valid knowledge by transcending such discrimination.

The term Buddhi (intelligence) is used in Gita is in a sense which is larger than just “mental power of understanding”. It refers to “ the whole action of the discriminating and deciding mind which determines both the direction and use of our thoughts and the direction and use of our acts; thought, intelligence, judgment, perceptive choice and aim are all included in its functioning: for the characteristic of the unified intelligence is not only concentration of the mind that knows, but especially concentration of mind that decides and persists in the decision, Vyavasaya, while the sign of dissipated intelligence [Shri. Aurobindo nearly equates scientific intelligence with dissipated intelligence”] is not

so much even discursiveness of ideas and perceptions as discursiveness of the aims and desires, therefore of the will”.(Sri Aurobindo, Gita 88,89)

AYURVEDIC CONCEPT OF BUDDHI

All Ayurveda Acharyas even surgery expert Sushruta explain Buddhi in two parlances.

- ◆ Darshanika (Metaphysical) level.
- ◆ Clinical point of view.

The Darshanika concept of Buddhi has been mentioned in the classics due to their inevitability of the scholars as well as for the acceptability of their work in that society. Inevitability, in the sense Ayurveda developed from the contemporary sciences of that era. In that time explanation regarding Buddhi and Mana were only available from those schools i.e. Darshanas, Upanishads etc. The Darshanika thoughts are almost same as those described in the previous pages. Mostly Brihatrayee adapted the thoughts of Samkhya and Vaisheshika as they are very much near to medical school of thought.

AYURVEDIC METAPHYSICS

Similar to the thought of ancient philosophy Charaka also opines Buddhi is primary factor (Prakriti not Vikriti) of evolution. In the beginning of the texts Acharyas had taken only the spiritual aspect of Buddhi. So in these contexts Acharyas are narrating Buddhi for the description of Sargaprakriya and Pralaya, Buddhi is said to be Nitya, Prasavadharmini (can produce next evolutionary principle). Especially in Sharirasthana of Charaka Samhita (*Rajasthamobhyam yukthasya samyogoyamananthavan tabhyam.....*) all the facets of mind and emotions are said to be obstacles to the liberation and those who are capable of avoiding these normal emotions of a being are said to be intellect or intelligent. On this philosophical point of view Acharya also tells that if one fails to get rid of these emotions of

Raja and Tama he will be forced to take birth again and again (*Chetana dhatunam samyoga naso nisseshena nivartate na punaravartate*). Probably this school of thought might have forced to say Acharyas that aim of Ayurveda Shastra is salvation even though management of health and diseases are of chief concern. For the affirmation of these philosophical thoughts Acharya Charaka has quoted certain questions from materialists and clarified them from spiritual point of view.

APPLIED VIEW

While describing the pathogenesis of different diseases, treatments, Nidanapanchakas- all Acharyas are unique in skipping the spiritual aspect of the Buddhi, Mana and even Atma in Toto. This indicates the two aspects of our Shastra that it has an applicability and palatability in philosophy as well as in medicine. Let us analyze different descriptions of Buddhi given in the Shastra on clinical parlance.

Buddhi as a capacity of solid determination of mind

The primary definition of Buddhi given in the classics indicates this meaning of decisive capacity.

Buddi nischayAtmaketi sthira swaroopa adhyavasaya rupetyartha (Chakr.Cha.Sha.1/23)
Avasthanam sthira matitwam iti Buddhi (Ch.Vi.4/8-chakr.)

This capacity mainly reveals the personality of man in normalcy. These definitions of Buddhi cover its two faculties i.e. Dhee and Dhriti. If one person is in healthy condition he can discriminate the good and bad and can decide what to do and what not to do. The personalities like Brahmya, Arsha are having this power in excess and their mode of living will also be ideal (Ch.Sha.). They are less prone to any disease due to their living style with good discrimination.

It will be wise to think this concept on developmental parlance of a child. In a child's developmental stage this capacity is developing at 7-11 years of age and according to **Piaget** this stage is known as **concrete-operational stage**.

This stage is characterized by following features.

Hierarchical-classification- discriminates and arrange a single vehicle (bike) according to its company.

✚Reversibility-can play games backwards and forward

✚Conservation - loss of two rupees, can look for the same

✚Decentration - worry about minor details

✚Spatial operations - likes models for directions

✚Transitive inference - syllogisms; compare everything

Nischayatmakatwa is actually a product of thinking. In every day life we are forced to take several judgments or decisions. For this process there involves three steps that we will discuss in the context of logical reasoning

capacity of Buddhi.

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