



Title of Article

## Metaphysical Principle of *Buddhi* in Ayurved and Sahaj Marg - a refined *Rāja Yoga*: A comparative Study

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### ABSTRACT:

This paper is an attempt to highlight the similarities and the differences in the concept of *buddhi* from the view of *Āyurveda* and *Sahaj Marg*- a refined *Rāja Yoga*. This subject is important not only for *Āyurvedic* physicians but also for the practitioners of *Rāja Yoga* (meditation), for nothing affects us individually more than our own *buddhi* (intellect). Metaphysics is concerned, first and foremost, with the nature of reality. The claims of science rest on observation perhaps from the laboratory whereas the claims of metaphysics do not. Its findings are result of the study rather than from the laboratory.

**KEYWORD:** *buddhi*, *Āyurveda*, *Sahaj Marg*, metaphysics

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## INTRODUCTION:

Knowing metaphysical principle - of *Āyurveda* and *Sahaj Marg* pertaining to *buddhi* (intellect) and doing a comparative study will serve to develop an ability of differentiating between things, demarcating the line of difference to remain focused on the real goal without unnecessarily getting disturbed about the surrounding atmosphere. It will also help in developing the ability of introspection, a preliminary outcome, thereby improving the quality of life. The cause of development follows a definite law of succession in space, time, mode, and causality. We cannot say why this development happens. We have to accept it. *Prakṛti*, which contains within itself the possibility of all things, develops into the apparatus of thought as well as the objects of thoughts. *Mahat*, or the Great, the cause of the whole universe, is the first product of the evolution of *prakṛti*. It is the basis of the intelligence of the individual. While the term "*Mahat*" brings out the cosmic aspect, *buddhi*, which is used as a synonym for it, refers to the psychological counterpart appertaining to each individual. (Radhakrishnan, 1929, p. 266) *Buddhi* is both eternal and non eternal. It exists in germ as seed-force in the casual condition of *Prakṛti* when its functions are not manifested. When it is transformed into the condition of effect it is called *buddhi*.

## Meaning of Metaphysics:

Novel metaphysical concepts of *Āyurveda* and *Sahaj Marg*- a refined *Rāja Yoga* have been considered to be dormant in some sense. As per Hindi-English

dictionary there are many meanings of the word metaphysics. It is worth to know them before pondering over the current topic. Metaphysics means: 1. *abhautika*, 2. *ādhyātmika*, 3. *gūḍha*, 4. *tāttvika*, 5. *sūkṣma*, 6. *sāiddhāntika*, 7. *ātmavidyā sambandhī*, which in English means that which is highly abstract, without material form. (hindkhoj)

Etymologically word Metaphysics is based on Greek *ta meta ta phusika* 'the things after the Physics'. It became worthy for consideration and entered the language of philosophers during Aristotle's period. Later Metaphysics was interpreted as 'the science of things transcending what is physical or natural'.

According to the dictionary, branch of philosophy that deals with the first principles of things, including abstract concepts such as being, knowing, identity, time, and space is metaphysics.

## Definition of Āyurveda (Agniveśa, 1994, pp. Sutra-sthāna adhyāya 1/41)

*hitāhitam sukham duḥkham āyustasya hitāhitam|*

*mānam ca tacca yatroktamāyurvedaḥ sa ucyate|| ca. sū. 1/41*

That (science) is designated as *Āyurveda* where advantageous and disadvantageous as well as happy and unhappy (states of) life alongwith what is good and bad for life, its measurement and life itself are described.

Life is of four types viz., *hita* (useful or advantageous), *ahita* (harmful or disadvantageous), *sukha* (happy) and *duḥkha* (unhappy or miserable). Thus, *Āyurveda* is a science which deals with all these four types of life, its wholesome and unwholesome habits and it's span-short and long and the description of life itself.

Thus, broadly speaking, *Āyurveda* stands for knowledge of life (*veda is derived from root vid-to know*). Another meaning of the term *veda* may be attainment, etc., (*veda is derived from root vid-to attain*) but this is not intended here because attainment, etc. of life is not a direct object of *Āyurveda* – its direct objective being just the knowledge of life.

### **Sahaj Marg- a refined Rāja Yoga:**

*Sahaj Marg* is a Sanskrit term meaning 'Natural Path'. While this system of meditation originated in India, its purpose is spiritual and universal, without religious or cultural bias. As its name implies, it is a simple and natural practice. Moreover, it offers a means by which we can, with capable guidance and self-effort,

evolve from our present condition towards a future that realizes our full spiritual potential. The only qualification being an individual's willingness to follow a daily meditation practice. Now as it is important to know various rules, principals and ways before one actually drives a vehicle, similarly it's mandatory to by knowing various principles practiced in *Sahaj Marg* before one can forge ahead towards the goal.

### **Review of Āyurveda Literature:**

#### **Etymology of *buddhi*:**

*budhyate bodhayati jñāyati iti buddhi* |

The faculty by which knowledge and understanding occurs is *buddhi*.

*Buddhi* is called by the name *Mahat*. Literally, *Mahat* means 'great'. But in *sāṃkhya* and *yoga* philosophy it means *buddhi* or intellect, which is the first product of the *Prakṛti*. ((Lalaji) S. R., 1973, p. 137)

#### **Features of *Buddhi* :**

The whole creation is the result of the union between *Prakṛti* and *puruṣa*. First product of *Prakṛti* is *Buddhi*. So it is the first element to be created in this

creation. It is also called as ‘*Mahat*’. It is so called because *dharma*, *eśvara* and *vairāgya* etc. all the best qualities (*mahān*) are imbibed by it. *Brahmapurāṇa* (240.16-17) has addressed *Mahat* as *hiranyagarbha*. *Caraka* (Agniveśa, 1994, p. śārīrasthāna 1/72) and *Suśruta* (Suśruta, Suśruta Samhitā, 2004, p. śārīrasthāna 1/17) both have considered *Buddhi* as the attribute of the *ātmā* (soul), by which the reality of each and every object can be known. *Cakrapāṇi*, a renowned commentator of *Caraka Samhitā*, included *smṛti*, *cetanā*, *dhṛti* and *ahaṅkāra* under *Buddhi* (Agniveśa, 1994, p. sūtrasthāna 1/49). It is cause for definitive knowledge (*niścayātmaka*). Diligence is its nature (kr̥ṣṇa, 2000, pp. 65, kārīkā 23).

### Modifications (vṛtti) and Nature of *buddhi*:

Like the other products of *Prakṛti*, *buddhi* has the three *guṇa* - attributes. In its *satva* aspect, *buddhi* is distinguished by the observance of duty, knowledge, freedom from desire and divine powers; in its aspect as *rajas* it produces desires; and in its *tamas* aspect, it produces negligence, ignorance, etc. In the *Sāṃkhya śāstra*, stress is laid on the metaphysical aspects of *buddhi*, especially when it is addressed as “*Mahat*”. It is more evident when we look at its aforesaid synonyms and attributes like virtue

(*dharma*), knowledge (*jñāna*), equanimity (*vairāgya*), and lordship (*eśvara*), with their opposites (kr̥ṣṇa, 2000, p. sām̐khyakārīkā 23).

But the designation of “*Mahat*,” the Great, Brahma, etc., imply that it is used in cosmic sense also. It is regarded as the subtle substance of all mental processes. It is the faculty by which we distinguish objects and perceive what they are.

The functions of *buddhi* are ascertainment and decision. All the other organs function for the intellect (*buddhi*), which works directly for the *Puruṣa*, enabling the latter to experience all existence and discriminate between itself and *Prakṛti*.

The waking state, or *jāgrtāvasthā*, the dream state, or *svapnāvasthā*, which is connected with the mind and the deep sleep state, or *suṣuptāvasthā* which is the soul itself, are the modifications of *buddhi*. (kuśavāha, 1986)

True knowledge about the Self dawns from the Self only, this is called intuitive knowledge. To increase our awareness of what is happening in these three states is very useful, but real intuitive knowledge flows from the Center of Consciousness. Eventually *buddhi*, which is an amazing tool within Waking (*jāgrtāvasthā*), Dreaming (*svapnāvasthā*),

and Deep Sleep (*suṣuptāvsthā*), has to be set aside, as it is working within the domain of *māyā* within individuality. Intuitive knowledge comes from beyond *māyā*, from Non-duality. *Buddhi* has to work through the *saṃskāra*; as if it has to work through a lens that is made of the *saṃskāra*. Therefore, the fewer the attachments are, the cleaner the lens is *buddhi* will shine brighter. When the lens gets clearer, then the decisions are made with more awareness; this means that *buddhi* has become more *sātvika*. When one initially starts to walk to path of Self-realization *buddhi* may not be so pure. This explains why in the beginning ones choices are often not as pure as one wants them to be. To see that the faculty itself gets purer over time explains the increasing ability to make skilled decisions. Have patience and keep purifying the *saṃskāra* so that *buddhi* transform from a *tāmasika buddhi*, to a *rājasik buddhi*, into a *sātvika buddhi*. *Yogasutra* 3.56 tells us that we have to set aside even our faculty of discrimination, as even *sātvika buddhi* is not *Ātman*, not our real Self. (Bharati, 2012 ) Moreover it is said in *Caraka Saṃhitā*, the self possesses knowledge which comes forth on conjunction with instruments and does not come forth in the condition of their *impurity* or in absence of their contact. (Agniवेश, 1994, pp. śārīrasthāna 1/54-

55). *Vijnanabhikshu* regards *buddhi* as never-failing and as containing all *saṃskāra*. The memories are stored in it, and not in *ahamkāraa* or *manas*. "Even after the dissolution of *ahamkāraa* and *manas* by means of the knowledge of the truth, there remains recollection" (Radhakrishnan, 1929, p. 267)

### Functions of *buddhi*:

It is only through *buddhi* the difference between the knower and the known object is understood. To illuminate self and other objects is the function of *buddhi*. (kuśavāhā, 1986) *Ahamkāraa* (self-sense), or the principle of individuation, (the distinction of the individual from the general or universal.) arises after *buddhi*. (Radhakrishnan, 1929, p. 267)

### Synonyms of *buddhi*:

*Purāṇa* and *Mahābhārata* has in detail described about *buddhi*. *Buddhi* is called by the names like, *mahān*, *mati*, *prajñā*, *ātmā*, *viṣṇu*, *jīṣṇu*, *śambhu*, *vīryavāna*, *upalabdhi*, *khyāti*, *dhṛti*, *smṛti*, *mana*, *pūḥ*, *brahma*, *īśvara*, *citi*, *māhātmya*, *saṃvid*, *jñāna*, *bhagvān*, *vipura*, *brahmā*, *bhava*, *puruṣa*, *kaḥ*, *svayambhū*, *prabuddha*, etc. (kuśavāhā, 1986, pp. 104-105)

## Review of Sahaj Marg Literature:

The four functions of mind are described in the Upanishads as being like a wheel with four spokes. The center of the hub never moves, which is the Self, on which the wheel of the mind seems to rotate, therefore the Self seems to operate in the apparent manifestation through the four functions of mind.



(Bharati, 2012 )

In His autobiography, Shri Ram Chandraji affectionately called as *Babuji*, writes about His early life saying, “Some persons say that conscience is their guru and they follow it. Conscience is made of *manas* or mind, *buddhi* or intellect, *Citta* or consciousness, and *Ahamkara* or egoism. Unless all these are purified and come into balance, conscience cannot give the True Voice. So purity is needed in all the faculties of the mind.” ((Babuji) S. R., 1999, pp. 14, Vol. 3) In His message at Madras, at the Birth Centenary of Lalaji Maharaj on 24<sup>th</sup> February 1973, Babuji has said that, the conscience, as described in the *śāstra*, is made of four things - *manas* (mind), *Citta* (deeper conscience), *buddhi* (cognition) and *Ahamkara* (ego). If all these become perfectly purified, conscience will give you only correct signals. ((Babuji) S. R., 1999, pp. 373, Vol. 3)

Lalaji has considered *buddhi* as one of the regions where mind settles. He says, when the mind settles in its own region, or on its own place, it gets opportunity to

think, meditate, decide and adhere to a particular decision. Sages have given it four forms:

*Citta* - Thinking faculty

*Manas* - Contemplating instrument

*Buddhi* – Deciding instrument (intellect)

*Ahamkara* – Dwelling upon the decision; ‘I’-ness, or ego.

The mind has the middle position, where there is the mixed condition of happiness and sorrow. And when the mind rises above these two stages and reaches the spirit or the causal body, it gets peace, stability and carefree happiness. ((Lalaji) S. R., 1973, p. 76) . So, *Buddhi* is one of the forms of ‘mind’.

While explaining the meaning of the word ‘*veda*’, Lalaji Maharaj states that ‘*veda*’ means ‘knowledge’ and Knowledge means knowing. This word, ‘knowing’, has a wide sense, wide form and wide connotation. It has innumerable forms, innumerable states and innumerable conditions. Lalaji Maharaj has called knowledge as power which is all-pervading and all-surrounding Reality, which keeps up the identity of creation, and which is called Wisdom, the First Mind, the *mahat* principle, or the lower nature (*apara prakruti*). ((Lalaji) S. R., 1973, pp. 27, The Vedas)

While explaining the sure way to reach the goal, Lalaji has explained about



various *koṣa* – coverings, the fourth covering is *Vijñāna maya koṣa*, the region of the intellect. *Vijñāna* means intellect, which is the element of taking a decision. The mind proposes, and the element, which confirms the proposal, is known as *Buddhi* the intellect. With the help of intellect, an opportunity is available to see the reflection of Reality to a certain extent. But this covering, being subtle like the mind, eludes and deceives at times. ((Lalaji) R. C., 2001, p. 316). Thus, *buddhi* is considered as a confirmatory apparatus. He has further explained that *buddhi* is one of the elements in *sūkṣma śarīra* along with *mana*, *chit* and *ahamkāra*. He has considered this as *manomaya koṣa*, that which is made of knowledge, thoughts, intelligence, etc. is known as the sheath of knowledge, or the *Vijñāna maya koṣa* (Chandra(Lalaji), 1973, p. 42)

### Comparison:

*Āyurveda* arrives at the conception, not from the side of science, but from that of metaphysics. The real in its fullness is distinguished into the unchanging subject, and the changing object and *Prakṛti* is the basis of the latter, the world of becoming. It is the basis of the latter, the world of becoming. It goes on acting unconsciously, without regard to any thought-out plan, working for ends which it does not

understand. (Radhakrishnan, 1929, p. 262) *Sahaj Marg* considers *buddhi* as a part of subtle body - *sūkṣma śarīra*. Whereas *Āyurveda* has counted *buddhi* as an element of *rasīpuruṣa* (Agniveśa, 1994, p. Caraka saṁhitā śārīrasthana 1/35). The combination of *buddhi*, *indriya*, *mana*, *artha* and *pañcamahābhūta* is known in the form of a body and the one which beholds it is *paramayogadhara ātmā* because *Carakācārya* has called *ātmā* as ‘*yogadharam param*’- that which beholds this body with its combination but it’s still different from this body. Thus, *mahattatva*, *ahamkāra pañcasūkṣmabhūta* or *pañcatanmātrā*, *pañcamahābhūta*, ten *indriya*, one *ubhayendriya mana* and *yogadhara ātmā* – the combination of these twenty-four *tattva* is called as *rasīpuruṣa*.

*Vijñāna maya koṣa* in *Sahaj Marg*- a refined *Rāja Yoga* consists of *buddhi* as one of its elements along with *mana*, *chit* and *ahamkāra*. The conscience is also said to be consisting *buddhi* along with *manas* (mind), *Citta* (deeper conscience) and *Ahamkāra* (ego).

*Sahaj Marg* and *Āyurveda* both have considered *Mahat* as one of the synonym of *buddhi*, which is translated as intellect, Wisdom, the First Mind, the *Mahat* principle, or the lower nature (*apara prakṛti*).

Both *Sahaj Marg* and *Āyurveda* has considered *buddhi* in metaphysical sense, its modifications - *vṛtti* are same.

*Āyurveda* has given various instructions for maintaining focused, controlled and happy (devoid of any miseries) states of Mind (*Mana*), for which it has recommended visiting a preceptor which can be considered as a guide - an *Ācarya* (Agnivesh, 1994, p. Sarir sthana adhayay 7). *Āyurveda* advocates a comprehensive schedule under the head *svasthavṛtta* - physical do's and don'ts; on the other hand an equally detailed description is available regarding the mental hygiene, promoting practices such as *sadvṛtta*, *ācārarasāyāna*, *medhya rasāyana*, *yoga*, *dinacaryā* *ṛtucaryā* etc. It states to observe individual as an epitome of the universe as all the material and spiritual phenomena of the universe are present in the individual and all those present in the individual are also contained in the universe under *loka puruṣa siddhānta*. Knowing that a way does exist is not enough, because on the way many things can happen. So our need is not just for a way, but for someone that can take us on that way who is referred to as a *guru/ ācarya* - a Guide, which should be considered of paramount importance. Under *Sahaj Marg*, the guide's support is considered as a very special feature of

*sādhana*. It becomes incumbent upon the seeker to seek a worthy guide to lead him. The guide by the application of his inner powers, awakens and accelerates the dormant forces in the seeker into action ((Babuji) S. R., 1994, pp. 470, *Sahaj Marg Philosophy*, Special features of *sahaj marg*)

## Conclusion

*Āyurveda* – its direct objective is the knowledge of life and that of *Sahaj Marg* is to develop spirituality. *Sahaj Marg*- a refined *Rāja Yoga* has put forward the simple technique comprising of morning meditation, evening rejuvenation or cleaning and at bed time connecting with the Ultimate source by prayer. It is observed that *buddhi* which is the main factor for making decision, can forge ahead after it is cleansed or purified. This can be done in a simple manner in these modern times by following *Sahaj Marg* assisted by the basic knowledge of *Āyurveda*. There is still so much to say - and especially to do – to understand the metaphysics of *buddhi*. *Āyurveda* and *Sahaj Marg* is nevertheless an important path - one that is taking its place in the world little by little, for the greater good of humanity. Metaphysics of *buddhi* can be systematically studied, practiced, and acquired; through the science of *Rāja* -



*Yoga*. We have to cultivate the study of this science.

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