IMPORTANCE OF BUDDHISM IN AYURVEDA

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ABSTRACT

Buddhism and Ayurvedic medicine originated in India and both aim at eliminating suffering. Ayurveda is the science of life and deals with physical, psychological, as well as spiritual well-being of an individual. It covers all the spheres of human life through its following eight branches Salya, Salakya, Kayachikitsa, Kaumara Bhtrya, Agada Tantra, Bhutvidya, Rasayan and Vajikaran. Buddhism primarily concerns with the well-being of the mind and Ayurveda deals with the well-being of the body. The Buddha said that his main concern was the problem of human suffering and how it could be eliminated. The term the Buddha in Pali used to convey the concept of suffering i.e Dukkha. His whole effort was directed towards finding a way out of dukkha. Similarly in Ayurveda seven Dukkha are described by great Ayurvedic Acharya Vagbhata and its cover all type of diseases like physical, mental, psychological and environmental and Papkarma. Ayurveda is India's traditional system of medicine. It was first described around 3500 BC in the ancient Hindu texts known as the Atharva veda, and means "science of life," from the Sanskrit word Ayur means life, and veda means science. An integral part of classical Ayurvedic medicine is the practice of yoga and dhyana." The main goal of Ayurvedic system is cure the peoples those who are suffering from physical or mental
diseases by his three most important type of therapy called – Daivavyapasraya, Yukti vyapasraya and Satvavjay Chikitsa

KEYWORDS: Ayurveda, Ashoka, Buddhism, Traditional medicine.

INTRODUCTION
Ayurveda is a very ancient system of Hindu traditional medicine\textsuperscript{[1]} native to the Indian subcontinent. Ayurveda is a discipline of the upaveda or "auxiliary knowledge" in Vedic tradition. The origins of Ayurveda are also found in the Atharvaveda\textsuperscript{[2,3]} which contains 114 hymns and incantations described as magical cures for disease. There are also various legendary accounts of the origin of Ayurveda, e.g., that it was received by Dhanvantari from Brahma\textsuperscript{[4,5,6]} Ayurvedic practices include the use of herbal medicines, mineral or metal supplementation (rasa shastra), surgical techniques, opium, and application of oil by massages. The history of Buddhism spans the 6th century BC to the present, starting with the birth of Buddha. Siddhārtha Gautama was the historical founder of Buddhism. He was born a Kshatriya warrior prince in ancient India which is now located in present day Lumbini, in Nepal. The dates of his birth and death are still a point of controversy\textsuperscript{[7]} but most scholars "suggested that the Buddha died within approximately a few decades on either side of 400 B.C\textsuperscript{[8]} His particular family of Sakya Kshatriyas were of Brahmin lineage as indicated by the family name "Gautama". After asceticism and meditation, Siddhartha Gautama discovered the Buddhist Middle Way—a path of moderation away from the extremes of self-indulgence and self-mortification.

BACKGROUND
The true history of Ayurveda starts in the time of the Vedas, the ancient Holy Books of the Aryans. Hindu mythology tells us that Lord Brahma, the creator of the world, transmitted the knowledge of Ayurveda to mankind. The four Vedas are called Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. All the Vedas contain medical knowledge based upon the principles of Ayurveda, especially the Atharva Veda. Ayurveda theory evolved from a deep understanding of creation. The great Rishis or seers like Acharya Charaka, Sushrut and Vagbhata of ancient India came to understand creation through deep meditation and other spiritual practices. The Rishis sought to reveal the deepest truths of human physiology and health. They observed the fundamentals of life, organized them into an elaborate system, and compiled India's philosophical and spiritual texts, called Ayurveda.
Ayurveda greatly influenced health care practices in the east and the west. By 400 AD Ayurvedic literature was translated into Chinese and Buddhist philosophy were also impacted by Ayurvedic knowledge. Ayurveda names three elemental substances, the doshas (called Vata, Pitta and Kapha), and states that a balance of the doshas results in health, while imbalance results in disease. Ayurvedic practitioners had developed various medicinal preparations and surgical procedures by the medieval period.\[9\] The key concepts of Ayurvedic medicine include universal interconnectedness (among people, their health, and the universe) the body’s constitution (prakriti), and life forces (dosha), which are often compared to the biologic humors of the ancient Greek system. Using these concepts, Ayurvedic physicians prescribe individualized treatments, including compounds of herbs or proprietary ingredients, and diet, exercise, and lifestyle recommendations.

**BUDDHISM**

The Buddhism originated in northern India in the 5th century B.C.E. at Lumbini, in Nepal by birth of Buddha. Hence, Buddhism is very relatively developing Ayurvedic medicinal System. Siddhartha Gautama attained enlightenment sitting under a Peepal tree, now known as the Bodhi tree in Bodh Gaya, India. Gautama, from then on, was known as The Enlightened One, the Samyaksambuddha. Buddha found patronage in the ruler of Magadha, emperor Bimbisara. The emperor accepted Buddhism as his personal faith and allowed the establishment of many Buddhist vihāras. This eventually led to the renaming of the entire region as Bihar.\[10\] By questioning the authority of Vedas, Buddha unbarred the gates to enquiry, fearless questioning, which has influenced Indian psyche ever since. Buddha succeeded largely in eliminating this cruel practice of slaughter of animals in the name of worship from all over India. Now, this was again a tradition, which was followed by subsequent great teachers like Shankarcharya. So, everywhere Buddhism was a great influence and medicine could not remain immune from this change.

The Buddha opined that main concern was human sufferings i.e Dukka in pali language that includes all ills of mind and body in form of sufferings, pain, imperfection and so on. Buddha was aware of intimate relationship of mind with body and mentions two kind of diseases physical and mental. Buddha said mind is the forerunner of all mental statuses. Buddha emphasized in his teaching to disciple mind to overcome all physical illness. Eightfold path as taught by the Buddha. The eight factors of this path are, Right understanding, right thought, right speech, right action, right livelihood, right efforts, right mindfulness and right
concentration. Buddhists follow the doctrine of the middle way an avoidance extremes and moderation in all things. *Buddhists* call it the five precepts, which are abstaining from taking life, Abstaining from taking what is not given, Abstaining from sensual impropriety, Abstaining from unskillful speech, Abstaining from taking intoxicants are in sense ethics to follow for healthy long life. He travelled for 40 years on foot all over north India and establishing, preaching his noble way, by inspired talks, by logical discussions, he created a tradition of spreading true knowledge; winning over people not by force, but by appeal to reason

**INTERTWINED RELATIONSHIP OF BUDDHISM AND AYURVEDA**

Through the term, Ayurveda was neither used in Vedas nor in Buddhist literature, medical concept and practices of Ayurveda widely used in Buddhist era. The samhita phase of Charak, Susruta, Vagbhata has spectacular change of abolition of mantras and rituals in treatment of patients as seen earlier in Vedas. Buddha is referred as physician and surgeon in Buddhist literature. Anything foreign to the human body is taken out by surgical procedures mentioned in Susruta Samhita similarly grief was considered as something foreign, Buddha could remove sorrow thus he was a surgeon and could remove and lessen the suffering hence he was a physician.

**Promotion and propagation of Ayurveda**

*Buddhism* that has enlightened the whole world with this ancient wisdom of medicine, *Buddhism* promoted *Ayurveda* in the universities of Nalanda and Taxila during the fifth and fourth centuries B.C. *Ayurvedic* Physicians had an outstanding role in these universities of northwest of India. King Ashoka who embraced Buddhism promoted to Ayurvedic system throughout the Mauryan Empire in third century B.C. Ayurvedic medicines, charitable institutions and hospitals had extensive components of medicine as well as surgery to treat both humans and animals. Buddhism propagates the system of medicine wherever this religion flourished. Buddhist monks took the Ayurvedic wisdom to all the countries where Buddhism was spread. Thus, it reached central Asia, Tibet, China, Japan, Sri Lanka, Sumatra and many other countries. Promotion of well being vinaya texts are the set of rules Buddha had prescribed for bhikshus. Now, there, very detailed instructions are there about aspects of healthcare which covered food, dining etiquette, hygiene, bath, oral care, eye care, clothes, public hygiene; goes into minutest details about their behavior, conduct, great stress was laid on all, and personal conduct the same doctrines are mentioned under Swasthavritta in
Ayurveda. Buddha who had condemned many of these practices, he found that something was helping people, even though he may not have been fully convinced, there is a tendency for him to accept.

Mind body relationship
Mental health promotion Dhammapada of course, everybody knows that it is something like Baghvad Gita, a universal book of Buddhism, and Vinaya Pitaka, dealing with the discipline or the way of life, the code of conduct; all these are dealt with Vinaya Pitaka, what to eat, how to live, a very great detail, thses all closely rela to sadvritta in Ayurveda.

Cause of sorrow and sickness
Disease is consider as dukha in Ayurveda because health (arogya) has been considered as the mulam of pursartha catustyia including moksha. Good health was the highly priced and here is a quote from Dhiga Nikahya health is the highest gain, contentment is the greatest treasure, confidence is the greatest friend and Nirvana is the greatest joy. The greater impact of this is seen in charakA sharir chapter 1. Diseases were known by many names abadha, amaya, all these terms synonyms, which are used, roga, they are all used in Ayurveda also. Treatment collectively is called chikitsha, that was the term, Ayurveda the Buddhist medicine used. They never used the word chikitsha; they never used the word Ayurveda and the cause of diseases were regarded as eight, which again is very similar to Ayurveda. In one of the discourses known as Girimananda sutta, the Buddha talks about the cause of sickness and disease as originating from an imbalance of bile, phlegm, wind, from conflict of the humours, from changes of weather, from adverse condition (which here means faulty deportment), from devices (practiced by others such as black magic, poisoning and so on) from the result of kamma (kamma-vipaka) cold, heat, hunger, thirst, excrement, and urine. Similar etiological reasons are mentioned in Charak samhita sutras. He said that you will find excess of vata, pitta, kapha or a combinations of these; that comes to four; changes of season, incompatible food, external agencies, and karma, effective of past karma. These are all we considered the causes according to Dhammapada which regarded hunger as the worst disease.

The basic doctrines according to Buddhist canon: one is Pancabhuta, as you know, today in Ayurveda, this is a fundamental doctrine. The five elements, not the elements in the periodic table, but these are space, air, fire, water, earth; these five, they constitute the Pancabhutas and all that we see in the universe; fundamental doctrine and this in a Buddhist of Dhiga Nikhaya, there are only four, that is prithvi, ap, tejas, vayu, ether is not there. Then, later on,
in the Milinda Panho, we find akasha is added. Tridosha, another very fundamental doctrine in Ayurveda; we will be discussing all these later on, but here you will find Visuddhimagga. Again, there is reference to vata, pitta, and kapha; their imbalance could cause death. So, obviously it has something to do with health and ill health. Buddha himself says, when the three doshas are in a balanced state, there is happiness; when they are unbalanced, there is unhappiness or grief. Eight branches of medicine, all these are mentioned in these Buddhist texts and they cover 7 of the current 8 branches of Ayurveda, but the only one which is left out, Ayurveda has 8 branches; only one which is left out is Rasayana. Rasayana is to increase the comforts of old age; getting old without infirmities; high-quality living, that kind of thing; this is what Rasayana does. Obviously, the Buddhists were not interested in this. They were interested nirvana. That could be one reason they eliminated. Rasayana is not mentioned; otherwise, all the branches are mentioned.

**TREATMENT**

Digha Nikaya refers medical procedures: emesis, purgation and nasal purging, all these three they have their own names like uddha virecana, adho virecana etcetera, but in today, they are known as emesis is vamana, purgation is virecana and nasal purging is nasya. All these procedures are used in Ayurveda extensively today as part of Panchakarma. Disturbed doshas are plentiful in the body and you want to eliminate them; these are the methods used in Ayurveda, but essentially the same procedure were used in Buddha’s time. Indian Buddhist Emperor, Asoka has arranged building hospital and establishing free dispensaries for two kinds of medical treatment viz. medical treatments for peoples and medical treatments for animals. Wherever there were no medical herbs beneficial to people and beneficial to animals, they have been caused to be imported and planted. This is the first record of the establishment of government hospital and only for human beings but also for animals.

**Buddhist monks as Ayurveda physicians**

Buddhist monks such as Nagarjuna and Vagbhata were Ayurvedic scholars who contributes a lot to the Ayurvedic as well as Buddhist system. Nagarjuna was one of the Buddhist monks who contributed much for the development of Ayurveda. He wrote a great luminary of this ancient medical system. Nagarjuna, who lived in the second century A.D. in India, was not only a Buddhist monk but also a great physician of Ayurveda. He made several researches in the ancient system and could adapt them in his practice successfully. The researches of Nagarjuna paved the pragmatic way to introduce mineral-based medicine which are still
followed in the medical world. He was a great philosopher and psychologist. His psychological and philosophical contributions caused great influence in Ayurveda. The major contribution of Nagarjuna to Ayurveda lives forever through his enriched work of Ayurvedic Materia Medica History says that Jivaka was an Ayurvedic physician, have reputed royal doctor and son of King bimbisara, Jivaka is expert in surgical techniques, was also the personal physician of Lord Buddha and his life and the times, which we have forgotten in India largely, but if you go to countries like Vietnam, Japan, that is a very alive the tradition of Jivaka. They will have something to say about Jivaka and the Chinese travelers, as everybody knows, they came here in the sixth century, earlier also, and many of their observations are extremely interesting about the status of Buddhism, and something again incidental references to the practice of medicine

CONCLUSION

Therefore, the traditional medicine in Buddhist India was undoubtedly the forerunner of Ayurveda of today. The basic doctrines which I already covered extensively Panchamahabuta tridosa, food and drinks, rules of healthy living, disease and treatment, medicinal formulations, Pancakarma, surgical procedures, triad in medical practice, these were all notable in the practice of medicine and Buddhist India and they become fully developed in Ayurveda.

REFERENCES


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