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A Brief Review and Influence of Buddhism on Ayurveda

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ABSTRACT

Darshanas are the major source of philosophical principles of *Ayurveda*, The word *Darshana* is derived from the Sanskrit words "Drish" Dhatu and "Lyut" Pratyaya. The combination of these words makes the word *Darshana*, which means to see or to have sight. It can be defined as the media or instrument through which the reality of the world can be viewed. "Drishyate Anena Iti Darshanam." It is the vision of truth, It is the mirror image of objects of the world and It is *Yathartha Jnana Sadaka*. To know the secrets of real knowledge about the different problems of creation and to have distinguishing knowledge about Good and bad, Real and False, Happy and unhappy, To find out the cause of miseries and sickness knowledge of philosophy is very vital. It helps to understand the reality of life. Mainly three types of *Darshanas* are there, *Astika*, *Nastika* and *Astika-Nastika*. Buddhism being *Astika-Nastika* (intermediate) *Darshana* has profound influence on Ayurveda principles, especially in *Ashtanga Hridaya* it can be witnessed strongly.

Key words: Philosophy, Buddhism, Darsana, Damma.

INTRODUCTION

"*Namo Tassa Bhagavato Arahato Samma Samm Buddhassa*"

Homage to him, the blessed one, the perfect one and the supremely enlightened one!!!

The modern world today is marked by wide spread of explosion of knowledge and tremendous achievements in science and technology, Coupled with a general decline and reversal of human values as well as alarming declinment of moral and mental

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health both in the individual and society. The recent spate of crimes, violence, terrorism and drug abuse makes us aware of the significance of human values, without which human life loses all meaning. It is also evident that a mere economic prosperity and material wealth cannot result in a lasting wellbeing of mankind.

The core strength of mankind springs from within, which seems ill-nourished now. To fill up the void regarding human values, the richest resources are available in the various philosophies of world. Which have guided people in their thoughts, feelings and actions for ages. Human virtues have been propounded by many great sages, prophets and Teachers who had perceived subtle truths of human life. For those who would derive benefits by studying their sayings and advices from the various Indian philosophies.

Buddhism was one the most powerful school of thought the world has ever had; within very short time of its inception it could able to reach most part of the globe, perhaps no other philosophy had such a

vast extent of influence on mankind. Even today the teachings of *Buddha* make relevance, and in fact it is one of the wide spreading philosophical school across the world today. This article aims to understand the philosophical components of Buddhism and its influence on Ayurveda.

REVIEW OF BAUDDHA DARSHANA

Breif History^[1]

Birth of Buddha: 563 BC at Lumbini in Nepal on Vaishaka poornima day

Father: King Shuddhodan of Shakya Vamsha

Mother: Mahamaya

Step Mother: Prajapathi Gowtami

Siddhartha is the Birth name of Bagvan Buddha.

The son of King Shuddhodana to be heir to the throne, He encountered disturbing facts of suffering and lost all interest in pleasures and privelages of rule ship.

One night in his 29th year he left home and became an ascetic, resolved to find the way to deliverance from suffering. For six years he experimented with different religious systems, subjected himself to severe austerities, but found that these practices did not bring him any closer to his goal, finally in his thirty fifth (35) year, sitting in deep meditation beneath the Bodhi tree at Gaya, he attained supreme enlightenment and become the "Buddha". Thereafter, for forty five (45) years he traveled throughout India proclaiming the truths, he had discovered and founding an order of monks and runs to carry on his message.

At the age of eighty (80) after a long and fruitful life he passed away peacefully in *Kusivara* surrounded by very huge mass of his disciples. To his followers, the Buddha is neither a god, a Divine incarnation, nor a prophet bearing a message of divine revelation, but one who has reached the highest spiritual attainment, Supreme enlightenment (Bodhi)

His teaching known as *Damma* offers a body of instructions, explaining the true nature of existence and showing the path that leads to liberation.

Traditions of Buddha Darshana^[2]

It is developed into two traditions namely

1. Heenayana

Sthaviva Vada or *Sarvasthi Vada*. It is the path of self-help, becoming an ideal saint is the ultimate goal, it is having two branches

a) **Vaibhashika:** Believe in *Shastra*, believe *Bahya Dravyas* as *Pratyaksha*. Accepted two *Pramanas* i.e. *Pratyaksha* and *Anumana*, accepted theories of *Sarvasthivadi*, the things produces by *Swabhava*, *Kshanika* and are transformative in nature.

b) **Sautrantika:** It also comes under *Heenayana*, believe *Sutratah Shastra*, and believe the *Bahya Dravyas* as *Anumeya*. The *Dravyas* are produced by *Swabhava* and they are *Sattatmaka*.

2. Mahayana

Bodisatva works for others welfare, *Nirvana* is the the ultimate goal. Having two branches.

a) **Madhyamika/ Shoonyavada:** The theories are medium type to above, hence it is named so. The world is not eternal/stable, rather it is transformative/*Kshanika/ Shoonya*.

b) **Vigyana/ Yogachara Vada:** Knowledge is True, World is *Kshanika* and dream like. It believes *Yoga* for realization of pure knowledge; hence it is called as *Yogachara*.

Sacred Buddhist Literature^[3]

The teaching of the Buddha are acknowledged as among the richest spiritual sources of mankind for the main reason that they proponed the religion of infinite comparison which lifts the horizon of human mind and efforts to a higher level than more engagement in Man's insatiable desires.

They have not provide just another system of doctrine, but a practical method for dealing with the pervasive and enduring problems of life, The all available documentaries of Buddhism originally found in classical language *Paali* these are made up of *Guru Parampara*.

After the death of *Buddha* the disciples of him have organized a conference called *Buddhasangeeti* or *Buddhasangayana* and it was presided by “*Poojya Maha Kashyapa*”.

The *Tri-Peetakas* are made in the first *Buddha Sangayana*. Till now there are six (6) *Damma Sanagayanas* had been conducted. The sixth *Damma Sanagayana* was held in Rangoon capital of Burma in 1954.

The Tri-Peetakas^[4]

1. **Vinaya Peetaka:** Which describes about the rules and regulation for the *Buddha Bikkhu's*. It has 3 parts;

Sutta Vibhanga

Khandaka is again has two divisions

Maha Vagga

Chulla Vagga

Parivara

2. *Sutta Peetaka*

Which comprises the matter on four *Arya Sathyas* and dialogues, geethas, stories. Which are related to those *Arya Sathyas*. i.e. the divine truth. It contains the *Upadesha* / teachings of *Buddha* in the form of *Sutras* and it is classified into 5 *Nikaya's*.

- *Deegha Nikaya* - 38 *Sutras*
- *Majjina Nikaya* - 152 *Sutras*
- *Samyatta Nikaya* - 2889 *Sutras*
- *Angnbttta Nikaya* - 308 *Sutras*
- *Khuddhaka Nikaya* - contains 15 independent *Kritis*

3. *Abidamma Peetaka:*

This part describes very briefly on the philosophical thoughts of the *Sutta Peetaka*

Dhamma^[5]

The *Damma Marga* is invented by *Buddha* on his own. Self-experience. The *Damma Marga* is applicable to all

human being and an external one, which is aimed at the liberation from miseries of living creatures.

Dammapada^[6]

The *Damma* is founded upon *Buddha's* own realization of reality, and leads one who practices to that excellence.

These teachings of *Buddha* found in *Dammapada*, apparently are designed to meet 3 primary aims of man.

- Human welfare here and now,
- A favorable rebirth in the next life
- The attainment of the ultimate good

It is explained is 423 *Shlokas / Sutras*.

The Important principles (*Tattvas*) of *Bouddha Darshana*^[7]

1) *Tisaranas*

Also called as 3 *Saranyas* are the Holy symbols of *Buddhisum*

“*Buddham Sharanam Gacchaami*” ---- I bow my head (surrendering) to Lord *Buddha*

“*Dammam Sharanam Gacchaami*” ---- I bow my head (Surrendering) to *Dhamma*

“*Sangham Sharanam Gacchaami*” ---- I bow my head (Surrendering) to *Sangha*

The followers of *Buddhism* pronounces the *Tisaranas* 3 times as it indicates they belongs to *Buddhisum*.

2) *Pancha Sheela's*

These are the 5 essential *Acharas* (code of conduct) to be followed by all to achieve *Mukthimarga* and to have a *Sukha* and peaceful life.

a)“*Paanatipata Veramani Sikkhapandam Samaadiyaami*”

One should not kill any living creatures

b)“*Adinnadana Veramani Sikkhapandam Samaadiyaami*”

One should not take anything from others until unless it is given by them only

c) "Kaameshu Miccharachara Veramani Sikkhapandam Samaadiyaami"

One should keep away from unlawful or immoral sexual activity

d) "Musaavada Veramani Sikkhapandam Samaadiyaami"

One should not tell lie

e) "Sureameraya Majjapamadatthana Veramani Sikkhapandam Samaadiyaami"

One should not take Alcohol and any thing which acts as CNS depressants or that which causes *Madathyaya*.

3) Ashta Sheela's

Including the above five code of conducts still three more code of conducts have been told especially to the Buddhist monks, They are as follows;

f) "Vikalabhajna veramani Sikkhapandam Samaadiyaami"

One should not to eat in an improper time

g) "Naeetha – geetha vaditha – Visookadassana – Maala Gandha - Vilepana - Dharana Mannana - Vibhusanattana Veramani Sikkhapandam Samaadiyaami"

One should not have pleasures/entertainment from *Nrutya, Geeta, Vaadya, Maala, Gandha, Lepana, Soundarya Vardhaka* (keep distance from luxurious/*Vaibhogakara/Alankarika* things).

h) "Ucchaasayana Maha Sayana Veramani Sikkhapandam Samaadiyaami"

One should not to use very Luxurious, chairs Beds...etc..

4) Madhyama Marga

The most important teaching of Lord Buddha

Devoid from two extremeness

- Not to have extremes pleasure from very luxurious life.
- Not to deprive from when basic needs for the life or body

By the two aspect One cannot achieve the ultimate knowledge by avoid the above, Two one should fulfill the very essential needs of mind (*Manas*) and Body (*Shareera*) by that to the maintainance of good health.

5) Four Noble Truths

Lord Buddha defined dukkha as body pain, Physical pain and it is caused due to the unfulfilment of the desires of manas.

The four Noble Truths provide the frame work for this aims.

a) Dukkha!!!

The first noble Truth concerns various forms of suffering existences itself being improvement and substance less is intrinsically unsatisfactory

b) Dukkha Karana!!! (Samuppada)

There is a reason for Dukkha. The second truth is craving for pleasures and existence which drives us through the rounds of rebirths bringing in its trail suffering

c) Dukkha Nivarana (Dukkha Nirodha)

The third truth declares that destruction of craving issues is releases from suffering

d) Dukkha Nivarana Maarga (Dukkha Nirodhagamini Patipada)

The fourth truth prescribes the means to gain release and it is possible through the *Ashtanga Maarga* and also called *Ashtamaarga*.

6) Astanga Marga: The Nobel Eightfold path

- Samma Ditthi* - The right understanding
- Samma Sankappa* - The right thought
- Samma Vacha* - The right speech
- Samma Kammantha* - The right action
- Samma Aajeeva* - The right livelihood
- Samma Vyayama* - The right effort
- Samma Sathi* - The right mind fullness
- Samma Samadi* - The right concentration

7) Triratnas

The noble Eightfold path is arranged in to three groups of teachings.

Prajna: It is the first two folds of *Ashta Maarga* i.e. *Samyak Ditti* and *Samyak Sankappa*, by training of these the mind is made calm, pure and unified.

Sheela: It is the moral discipline, It includes 3, 4, 5th of noble Eightfold path, by training of these, The coarse forms of mental defilements are kept under control.

Samadi: It is the last three of noble Eightfold paths, the training in wisdom climaxes in the deliverance of mind.

The practice of path in all the three stages is feasible for people in any walk of life and to living the holy life. The Buddha taught it to lay people as well as monks, and many of his lay followers reached high stages of attainment.

8) Tilakkhanas

All living creatures, objects, *Manas* and body / *Shareera* having the following three *Lakshanas*.

Anicca/ Anithya: All creatures in this world is *Anithya*/not stable/ not permanent.

Dukkha: The life is full of *Dukkha*/misery, It is because of *Trishna* and selfish desires due to *Ajnana*.

Anaccha/ Anatma: There is no *Atma*/ eternal thing in the body, There is nothing belongs to ones own. The body is only made up by the combination of *Shareera* and *Manas*. And all remaining things are set to be the continuous process of changing, it is not *Nithya* and is nothing but the *Karya-Karana Niyama*.

9) Panchaskanda's

The body is made up by the union of mind and body. Buddha has explained it in detail in *Abidamma Peetaka*. The *Panchaskandas* are;

1. *Shareera*
2. *Vedana*
3. *Sanjna*
4. *Samkhara*

5. Vinjana

Buddha described all *Kriya's* with respect to physical and mental under the above 5 *Skandas*.

A) Shareera Khandha (Body)

Shareera is made up of 4 basic elements namely,

1. *Pathvidhatu*
2. *Apodhatu*
3. *Tejodhatu*
4. *Vayudhatu*

The Body's minutes *Anu* is comprised of above 4 *Dhatus*. And according to *Abidhamma* the body comprised of 24 principles, which are formed by the above 4 elements.

B) Vedana Khandha

The *shareerika* and *manasika anubhava* like *sukha* or *dukha* or neither *sukha* nor *Dukha*.

C) Samjna Khandha

Perception of knowledge or understanding or to have a true knowledge about the particular things (gaining *Jnana*).

It is attained by these 6 factors;

1. *Roopa*
2. *Shabdha*
3. *Gandha*
4. *Sparsha*
5. *Ruchi* and
6. *Manas*

D) Samkhara Khandha (Reaction)

To have any kind of true knowledge through the 5 *Indriyas* and *Manas* the motivating factor *iccha* is essential, in other way. The *iccha* is the prime factor which motivates one to think, analyze and perform any action.

E) Vinjnana Khandha (Science)

By having the above mentioned all qualities one should get the true knowledge or understanding the

object completely through analysis or it is the mind power (-S 12/56) all the above said 5 factors are *Anyonya Ashraya Bhavas* to each other.

10) *Dwadashayatana*

'*Ayatana*' that through which the knowledge or perception occurs called "*Ayatana*" these includes 12 in the numbers.

SN	6 <i>Indriyas</i>	6 <i>Vishayas</i>
1.	Eye	Vision/ <i>Roopa</i>
2.	Nose	Smell/ <i>Gandha</i>
3.	Tongue	Taste/ <i>Ruchi</i>
4.	Ear	<i>Shabda</i> /sound
5.	Skin	Touch/ <i>Sparsha</i>
6.	Manas	Perception/Knowledge

11) *Ashtadasha Dhatu*

The above said 12 factors with

1. *Chakshrujnana Dhatu*
2. *Shroto vijnana Dhatu*
3. *Ghrana vijnana Dhatu*
4. *Jihva vijnana Dhatu*
5. *Kayavijnana Dhatu*
6. *Manovijnana Dhatu*

12) *Patichha Samuppada* (Birth of Dependency) "*Bhavachakra*" (*Samsara Chakra*)

There are 12 *Nikayas*,

1. *Avidhya*
2. *Samskaras*
3. *Vijnana*
4. *Namaroopas/Shareera*
5. *Indriyas*
6. *Sparsha*
7. *Vedana (Anubhava)*

8. *Trishna/Iccha*

9. *Upadana*

10. *Bhava*

11. *Janana/Birth*

12. *Jara-Marana*

13) Theories of Buddhism^[8]

A) *Nairatmyavada*

This *Vaada* explains Buddhas view about *Atma*, according to them *Atma* does not having independent existence. There is no separate entity like *Atma*. It is nothing but the (*Samuha*) union of *Shareera* and *Manasika Pravritti's*.

Atma is *Naama Roopatmaka*, "*Roopa*" is the object which has mass occupies space. Hence *Roopa* refers to *Shareera*, which is the combination of 4 elements.

'*Naama*' refers to *Manas* and *Manasika Pravritti* which does not have space. any mass/shape therefore *Naama Roopa* refers to the *Manas* and *Shareera*.

B) *Santanavada / Kshanabangura Vada*

Tripeetaka reveals '*Atma*' and '*Jagat*' as *Anithya*, the *Swarupa* of '*Atma*' and '*Jagat*' keeps on changing for every fraction of time, like this the *Jeeva* and *Jagath* is *Parinaamashaali* i.e. these are subjected to continues transformation.

According to this *Vada* every object in creature is undergoing for the continuous change in every movement. This concept is beautifully explained by *Nagasena* with the example milk and its products as it converted into curd ... from curd to butter... Butter to ghee....like here when they get destroyed it will laid foundation for the birth of next thing i.e., The *Parinama* continuing process of constant change. The French philosopher *Burgesone* has explained this *Vada* is his book "creative evolution" and it has got very popularity among the philosophies.

Eg 1: There is continuous flow of water but one feels that it is the same water which felt / touched before a moment, but it is not so one cannot make out the difference/change occurring in the nature and body in every fraction of time.

C) Karya Karana Vada

For all *Karyas* there is particular reason behind. The *Ichha / Trishna / desire* is the root cause for all miseries. One will have the fruitfulness of good and bad deeds in his present as well as next birth, i.e. the *Karana Phalas* will continue for the next *Janma*.

D) Punarjanma

Buddha says the *Punarjanma* or re-birth will happen according to their evil deeds, un satisfaction, Non fulfilment of desires and disappointments of their life. The *Karmas* done through *Kaya, Vacha* and *Manasa* are the reason for re-birth. By the *Punarjanma* one cannot have a beautiful life, rather he has to suffer from the miseries as a result of evil deeds of last birth.

“*Karma* is the main cause for rebirth”

E) Nibbana/ Nirvana/ Jeevanmukti

It is the supreme and happiest state of self-consciousness. Which is devoid of *Kama, Trishna, Moha, Dwesha*, etc. and free from all *Karmas* and *Punarjanma*. It can be attained or experienced by one during in his life time only.

Nirvana is nothing but the state which is free from *Raga, Dwesha* and *Moha*.

F) Arahanta

- *Ari* - enemy
- *Hanta* - destroyer

The one who is having the following qualities like..

- Devoid of all *Manasika Vikaras, Lobha*...etc
- Having very peaceful life,
- One who need not any change or *Parivartana*.
- The one who does not get attracted by any external sensual pleasures.
- One who is having stable / determined/*Nischala Manas*.
- One who is not having any desires of expectations
- One who has won the *Punarjanma* or free from *Punarjanma* he is called as “*Jeevanmuktha*” or “*Arahanta*”

DISCUSSION**Influence of Buddhism on Ayurveda**

Ayurveda has developed contemporarily on par with other Indian Philosophies, in the course of their development, all these schools have influenced each other philosophically. It is very important to have the knowledge of all possible sciences to understand any particular science to the greater extent. Buddhism being one of the most popular school of thought has been one of the primary religion and thought in the Indian subcontinent for over thousand years. It can be witnessed the influence of its principles and theories in many different philosophies including Ayurveda.

To mention few here it is discussed some principles and philosophies, which are identical with Buddhism to emphasize the influence of it in Ayurveda.

The author of *Ashtanga Samgraha* and *Ashtanga Hridaya*, *Vagbhata* I and II, being identified himself as Buddhist by religion. *Vridhdhavadbhata* was clearly a Buddhist and He may reasonably be identified with the man referred to by I-tsing as the author of the compendium of the eight topics of medicine. *Bahata* is the *Prakrit* form of *Vagbhata* and *Sanghagupta* (father of *Vagbhata*) is the *Prakrit* form for *Simhagupta*. The *Ashtanga Hridaya Samhita* was probably a work of a Buddhist, it was translated into Tibet and it could not be put more than a century after the *Ashtanga Samgraha*.^[9]

Bhuddha Darshana was not only emerged as a pure religion, it also developed as school of thought. Which mainly focused on the liberation from the miseries i.e. *Dukkha*, which is the *Shareerika* as well as *Manasika Dukkhas*. Buddhism has lot of influence over Ayurveda, about *Astanga Hridaya* it is known that *Vagbhata* was a Buddhist as can be decided on the following points, The Buddha is specifically named in the invocatory verse of *Ashtanga Samgraha* and indirectly mentioned in *Ashtanga Hrudaya* we can see the names like *Jina, Jina Suta, Samyaksambuddha, Baishajya Guru*, etc. all are of Buddhist religion. Advice to follow *Madyama Marga*..etc are shows the influence of Buddhism.

Mangalacharana of Astanga Samgraha obeisances to Buddha

*Trishnadeerghamasaddhikalpashirasampradweshā
Chanchatphanamkamakrodamvisham
Vitarkadasanamragaprachandekshanam ||*

*Mohasyamswasharirakotarashayam Chittoragam
Darunamprajnamantra Balena Ya: Shamitavan
Buddhaya Tasmēi Namah ||*

*Ragadiroga: Sahaja: Samula Yenesu Sarve
Jagadopyapasta: ||*

*Tamekavaidhyam Shirasa Namami
Vaidyaagamajnascha Pitaamahadin || (A.Sam.Su.1)*

The above *Sutra* is very significant and special from the perspective of Buddhist influence on this treatise, the author of *Ashtanga samgraha*, *Vagbhata I*, being a Buddhist has paid his homage to Lord Buddha in this very beginning *Mangalacharana Sutra* of this compendium. Here the description of this *Sutra* is the reflection of *Nagabuddha*, which is very popular among Buddhist culture. In the above *Sutra* the fickleness and dangers of mind has been explained, by comparing it to the multiheaded snake. Here we get the reference for the psychiatric diseases are the first one to affect human beings, which later produces physical illness. Buddha, by the virtue of his excellence, divinity and knowledge has defeated this fickle and dangerous mind snake, and thus he became Buddha. Here he lauded Lord Buddha as the greatest *Bhishak* among the traditions of all *Vaidhya Agama*.^[10]

In Ashtanga Hridaya's first quotation

*Ragadi Roga Sahaja Sammula Yoneshu Sarve
Jagatopyapasta: |*

*Tamekavaidyam Shirasa Namami
Vaidyagamanjascha Pithamahadeen || (A.H.Su.1)*

I bow my head in reverence to that one rare, unique won the *Ragadi Roga*. Here he has mentioned Buddha indirectly. In *Ashtanga Hridaya* too, the concise form of the *Mangalacharan* similar to *Ashtanga Samgraha* is explained, which bears almost similar meaning.^[11]

Role of Dharma for happiness and importance of health

*Dharmartha Kama Mokshanam Arogyam
Moolamuttamam || Ch.Su 1/15*

Sukharta Sarvabhutanam Mata: Sarva: Pravruttya: |

*Sukham Cha Na Vina Dharmattasmaddharma Paro
Bhavet || A.Hr 2/20*

How the importance health being emphasized by Buddha, *Acharya Charaka* too emphasized the same, by stating health as the root cause for achieving *Dharma*, *Artha*, *Kama* and *Moksha*. And it is evident the happiness is the core objective of every being, but that should be obtained through righteous way.^{[12],[13]}

Buddha accepted two Pramanas

a) *Pratyaksha*

b) *Anumana*

*Dwida Tu Khalu Pareeksha Jnanavatam-
Pratyakshamanumanam Cha |*

*Etaddidvayam Upadeshascha Pareeksha Syat ||
Ch.Su. 8/83*

Ayurveda though accepted 4 *Pramanas*, given prime importance for the above two *Pramanas*.^[14]

Theory of Punarjanma

*Nirdishtam Daivashabdhenē Karmayat
Pourvadaihakam || Ch.Sh.1/116*

It is evident that, Buddha stresses the role of *Karma* in rebirth, and *Charaka* too states the same, by the name *Daivika*.^[15]

Theory of Karmaphala

*Na Pareeksha Na Pareekshyam Na Kartha Karanam
Na Cha |*

*Na Deva Narshaya: Siddha: Karma Karmaphalam Na
Cha || Ch.Su 11/14*

Buddhist theories held unthoughtful actions involved as the core cause for every problem, mindful and thoughtful actions are always the core practice in Buddhism. Which is similar to the explanation of *Karma* and *Karmaphala* of *Charaka*.^[16]

Dukkha Nivruthi

As per the definition of Ayurveda is to maintain the state of health in a healthy person and to cure the illness in diseased person. The ultimate aim is to bring happiness in a person with *Dukha*.

Pratikula Vedaniyam Dukham | Aanukula Vedaniyam Sukham || Ch.Su.

The *Sukha* is the symbol of being healthy and the *Dukha* is the negative emotion, *Buddha* has said if one want to achieve *Damma* he should be healthy and Ayurveda also said the *Arogya* is the root cause for the achievement of *Dharma*, *Artha*, *Kama* and *Moksha*.

Description of Sadvritta/ Pancha Sheela

Himsasteyaanyathakamam Paishunyam Parushanrute || A Hr.Su.2/21

Deha Pravrittirya Kachidvidyate Parapeedayam |

Stree Bhoga Asteya Ahimsadya Tasyan Vegan Vidharayet || Ch.Su.7/29

Nagaree Nagarasyeva Rathasyeva Rathi Yatha |

The description of *Panchasheelas* and *Ashtanga Margas* of Buddhism bears striking similarity with the descriptions of the same in Ayurveda.

Ahimsa, the very core thought of Buddhism is kindness to all, love to all, equality to all, service to all and the liberation from miseries to all. It has the concern about personal as well as the social welfare.

Buddha has also advised to perform lawful/rightful activities like *Satya*, *Ahimsa*, *Asteya* and *Kama* etc. As these are the universal code of conduct. The *Panchasheelas* have been told even in Ayurveda also having the same opinion as that of *Buddha* by following the above *Karmas* one can achieve *Ihalokha Sukha* as well *Paraloka Sukha*.^{[17],[18]}

Service to human, is the prime aim^[19]

Vimukhannartina: Kuryannavamanyena Nakshipet || A.Hr.Su.2/24

To be helpful even for enemies, though even they are not helpful to others and always the aim must be on good effort, not on the result.^[20]

Upakara Pradhana: Syadapakar Paropyarou |

Sampat Vipatswekamana, Hetaveersheitphalena Tu || As.Hr.Su.2/25

Kindness towards all living beings, even to the insects.^[21]

Avritti Vyadhi Shokartananuvarteta Shaktita: |

Atmavatsatata Pashyedapi Keeta Pipeelikam || As.Hr.Su 2/23

Control of Mind is very important

Loba Shoka Bhaya Krodamano Vegan Vidharayet |

Nairlajja Eershyatiraaganam Abidyayascha Buddhiman || Ch.Su.7/27

As similar to Buddhism, *Acharya Charaka* very beautifully explained the need of controlling the mental emotions out of ignorance or lack of knowledge.^[22]

Namarupa Shareera^[23]

Shareeram Satvasanjna Cha Vyadhinam Ashrayi Mata: || Ch.Su.1/45

Dosha Dhatu Malam Mulam Hi Shareeram || Su.Su.15/3

Shareerendriya Satva Atma Samyogadhari Jeevitam || Ch.Su.1/42

Satvatmaa Shareeram Cha Trayam Etat Tridandavat || Ch.Su.1/46

Panchamaha Bhute Shareeri Samavaya Purusha || Ch.Su.1/16

Nija Agantu Vibhagena Tatra Roga Dwida Smrita: |

Tesham Kaya Mano Bedat Adishtanamapi Dwida || A.Hr.Su.1

The *Namaroopa* i.e. the body and mind are the only two composition of man. This principle is accepted in Ayurveda it can be seen in *Charaka's Vyadhi Adhishthanas*. It is very scientific truth even in modern science; there are two types of diseases somatic and psychic.

Madhyama Marga

Anuyayat Pratipada Sarvadharmeshu Madhyamam || As.Hr.Su.2/30

Samadosha Samadhatava Samagnischamalakriya:

Prasannatmendriya: Mana: Swasta Ityabideeyate ||

Here Buddha has said to follow middle path i.e. the avoidance of two extremes, not to have too many pleasures, money or any sort of wealth and also not to be deprived of very basic needs. It is directly accepted by *Vagbhata* in *Ashtanga Hridaya* 2/30. A very scientific thought even applicable for today's generation, this thought of Buddha is very scientific, appropriate and even acceptable today.^[24]

Maha Bhuta's

*Bhutaishchaturbhi : Sahita: Susukshmarmanojabo
Dehamupeti Dehat |*

*Bhutani Chatvari Tu Karmajani Yanyatmaleenani
Vishanti Garbham |*

*Sa Veerya Dharmaparaparani Dehantaravyatmani
Yati Yati || Ch.Sh.2/31-35*

*Sarvamdravyam Panchaboutikamasminarte ||
Ch.Su.26/10*

*Tatra Pritivyapetejo Vayvakashanam Samudayat
Dravyabinivrutti || Su.Su. 4*

Buddha has accepted only 4 *Mahabhutas* because they are only perceptible through *Indriyarta's*. Though Ayurveda has accepted 5 *Mahabhutas*, in *Shareera Sthana Charaka*, in the context of *Sukshma Shareera*, has accepted the existence of four *Mahabhutas*. Since *Akasha Mahabhuta* cannot be perceived in a physical matter form, Buddhists have denounced its presence.^[25]

Panchendriyas

*Tatra Chakshu : Shrotram Ghranam Rasanam
Sparshamiti Panchendriyani || Ch.Su.8/18*

*Panchendriy Adishtani - Akshini Karnei Nasike Jihva
Twak Cheti || Ch.Su.8/10*

Buddhism too has considered the sense organs a part of Physical body,^[26] which are the messengers of mind. Buddha in all his teachings, has emphasized the regulation and control of these sense organs. A popular quote describes the relation between mind and sense organs, "Weak Mind Reacts, Strong Mind Ignores". Buddhist practices insist, through *Dhyana*,

one can control his mind, and thus he can handle his sense organs in a right way for a peaceful life.

*Swa Shareerasya Medhavi Krityeshwa Vahino Bhavet
|| Ch.Su.5/103*

Being cautious about all his actions is so important for anybody to stay healthy and calm,

Buddha has clearly described the *Ichha* and *Trishna* are the very root cause for all miseries, it is very scientific. It's a natural tendency to fall in disappointment if one did not get the desired one. This truth is all time acceptable.

Buddha has not accepted the concept of *Atma*, he called it as '*Aham*' or '*ego*' /'selfness/ ones ownness. If anything belongs to one's own then it should obey to the order of the owner. E.g. No one in this world wants to die, everybody afraid of death. Though even one is willing to live the *Jaraayukta* body will not able to live long, it will die as per its nature if the *Atma* is really present and willfully under control, it could have prevented the event of death but here it fails, so Buddha have not accepted *Atma*.

By observing the similarities of Buddhism and Ayurveda it is very clear that Buddhism has lot of influence on Ayurveda. It can be inferred all these schools were mutually influencing and evolved together.

CONCLUSION

The aim of both of these schools are same that is to free a man from his sufferings, which may be physical or psychological. By bringing ideal way of living in each person, it is possible to build a healthy society, in this regard Buddhism and Ayurveda both having similar concern, principles and philosophy. Ayurveda has its own principles apart from principles adopted from other sources. In every chapter of Ayurvedic classics we can find the influences of various schools of Philosophy.

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