

Dissemination of knowledge for health and wellbeing: with special reference to Buddhism and Ayurveda

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Abstract

Accessing and disseminating reliable health information is a key component of health literacy. Health literacy denotes of individuals and communities acquiring, process and understanding the basic health information and services regarding their health and wellbeing. Dissemination of knowledge in Ayurveda system of medicine and Buddhism is of utmost importance for diverse audiences. Ayurveda emphasizes complete positive health and spiritual attainments while Buddhism is a deep philosophy that offers advice for the preservation and the well-being of human beings and even the flora and fauna. This paper aims to explore the close affinity between primary concepts of Buddhism and Ayurveda, to identify the informative similarities that exist between both disciplines, to investigate the positive effects of Ayurveda system on Buddhism and to explore how Buddhism contributed to promoting Ayurveda medicine in Sri Lankan society. A documentary analysis was done using the primary sources of *Vinaya pitakaya*, *Vissuddhimagga* and *Vridhatraya* etc. The study concludes that both disciplines are very closely affiliated and run parallel to each other with similar concerns, principles and philosophies. Accordingly, it is very clear that the Buddha is the foremost religious leader who has analyzed comprehensively the mental diseases of human beings. It further reveals that Buddhism contributed immensely to promoting Ayurveda medicine in Sri Lankan society, especially under the patronage of Sri Lankan kings.

Keywords: Dissemination of knowledge, Health and Well-being, Health Literacy, Ayurveda Medicine, Buddhism

Introduction

Buddhism is one of the greatest philosophies among other philosophies prevalent in India. It is a deep philosophy that offers advice for the preservation and the well-being of human beings, and even the flora and fauna. Ayurveda system of medicine is one of the greatest contributions made by India for the welfare of mankind. It emphasizes complete positive health and spiritual attainments too. It is always a way of life that expresses how to maintain and protect the mental and physical health and achieve longevity. It is quite evident that both Buddhism and Ayurveda have existed in Sri Lanka hitherto without any hindrance. The ultimate goal of Ayurveda is physical health while Buddhism appreciates mental health.

In 1948, World Health Organization has defined the concept of Health as, "Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity"¹ The health of a person means the health of the physical body and mind together. Health means balance, harmony and equilibrium in all the physiological activities of the body and mind. Balance in bio-humors, tissues and wastes; good digestive power, positive and happy attitude (*Prasannatma*) in senses, mind and soul, indicates the healthy condition of any human being.² According to Buddhism, to fulfill the final goal of worldly (*Laukika*) and spiritual (*Lokoththara*) lives of human beings, hygiene is the major supportive factor. Good health is of great value and also necessary for progress in life. It proves the old saying, 'Health is Wealth' and good health can be considered as an investment. There is a close relationship between the mind and the body. Because of this close psychosomatic relationship, psychological factors influence

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many physical illnesses and physical factors affect many psychiatric illnesses.

Therefore, the objectives of this study are to explore the close affinity between primary health concepts of Buddhism and Ayurveda, to identify the informative similarities that exist between Buddhism and Ayurveda, to investigate the positive effects of Ayurveda system on Buddhism, and to explore how Buddhism has contributed to promoting Ayurveda medicine in Sri Lankan society.

Materials and Methods

A documentary analysis was done by using primary sources as well as secondary sources of related literature. *Vinaya pitakaya*, *Dhamma padaya*, *Vishuddhi margaya*, *Mahawanshaya* and major Ayurveda books i.e. Charaka, Susrutha and Ashtanga Hrudaya Samhitha used as primary sources. Books and other publications are written on related topics of Buddhism and Ayurveda also used as secondary sources. Collected data was analyzed in a descriptive method used in the field of social sciences.

Review of Related Literature

Various researchers have been engaged in analyzing the interrelationship between Buddhism and Ayurveda in different countries. Kumar and Bhanupriya³ stressed that by observing the similarities between Buddhism and Ayurveda, it is very clear that Buddhism has a lot of influence on Ayurveda. The aim of both of these schools is to free a man from his sufferings, physical or psychological. Buddhism and Ayurveda both have similar concerns, principles and philosophies to build a healthy society. Priyadarshana⁴ pointed out that in many places of the Pali literature, the Buddha is particularly known by two identical terms, namely *Bhisakko* (doctor) and *Sallkatto* (surgeon), proves the role played by the Buddha not as a physician but as a psychiatrist too. He suggested three kinds of significant strategies to control various mental distortions and problematic disorders faced by humans until realize Nibbana. i.e. *Tadanga pahana*, *Vikkhamhana pahana* and *Sammuccheda pahana* along with noble eightfold path and *Seela*.

Weerapperuma and Weerasooriya⁵ highlighted that though Ayurveda evolved earlier than Buddhism, the contents of Ayurveda were documented in the 4th century B.C. The set of doctrines described in *Sadvataya* has to be practiced for a healthy life. When exploring *Sadvataya* and contents of *Maha mangala*, *parabhava*, *Bojjanga*, *Girimananda*, *Karaneeya metta*, *Mettanisansa suttas* together with comparable doctrine to improve physical, mental and spiritual well-being in humans could be identified as the signs of Buddhism in *Sadvataya* which has been described in Ayurveda. According to Panday *et. al.*⁶ Buddhism and Ayurveda medicine originated in India and both aim at eliminating suffering. The basic doctrines of *Panchamahabuta*, *Tridosha*, diseases and treatments, medicinal formulations and surgical procedures were all notable in the practice of Ayurveda medicine and Buddhism.

Bandara⁷ has pointed out that during the 6th B.C. in India, a well-developed Ayurveda medical system was prevalent. The Buddha was not a professional doctor. Compared with the advancement of modern science the Buddha's knowledge of the human body is almost equal to that of the modern medical field. Molligoda⁸ identified the close affinity of Buddhism and Ayurveda, evaluation of the cross-fertilization of Indian Hindu traditions and Indian Buddhist traditions through Ayurveda, the basis of surgery, medical compounds as referred to in *Vinaya and Sutta pitakas* and also the basics of prevention of diseases are the sub-themes that have been undertaken in her study. Shekara thero⁹, mentioned that "As institutions, Buddhism and Ayurveda are two. Yet the goal is the same. The final goal of Buddhism is mental relaxation (*budu dahame parama nishtawa ciththa vimukthiyayi*). However, Buddhism has not forgotten physical health and Ayurveda has not forgotten mental health."

Discussion

The close affinity between primary health concepts of Buddhism and Ayurveda

The concept of Panchamahabhuta

All of the basic theories of Ayurveda are derived from the concept of *Panchamahabhuta*. According to this

concept, the human body as well as all matters in the universe are composed of five basic elements. It stands for *Akasha bhuta*, *Vayu bhuta*, *Teja bhuta*, *Apo bhuta* and *Pritivibhuta*. Even though all the matter of the universe consists of these five elements they do not exist in equal proportions. The human body is a conglomeration of the five elements and if they become imbalanced the body will suffer disturbance. Charaka Samhitha which is one of the core Ayurveda books has explained in detail the connection between the five sensory organs and the five *Mahabhutas*, “The five *Mahabhutas* are *Akasa*, *Vayu*, *Agni*, *Jala* and *Prithivi*. Their attributes are sound, touch, vision, taste and smell respectively.”¹⁰ Vagbhata has mentioned that the physical body (*Bhauthika sarira*) is a result of the combination of *Bhutas* and the body. He explained that there are many substances in the body belonging to each *Bhuta* category which can be understood by their physical properties and functions etc.¹¹

According to the Buddhist theory, the universe is comprised of four *Bhutas* (*Sanskara*) and all the elements are subjected to perish and decay. They are *Prithivi*, *Apo*, *Tejo* and *Vayu*. The Buddha has accepted only four *Mahabhutas* because they are only perceptible through *Indriyarta*'s. Since *Akasha mahabhuta* cannot be perceived in a physical matter form, Buddhists have denounced its presence.¹²

The concept of four noble truths

Similarly, the prime feature of Buddhism is four noble truths. What are the four truths; suffering, the cause of suffering, complete cessation of suffering, and the path leading to the cessation of suffering. Similar to these four noble truths in Buddhism, Ayurveda is also found on four bases such as disease, cause of disease, healing of disease and therapeutic healing treatment.

There are four steps of the truth of suffering birth, decay, disease and death. Buddhism helps to overcome birth and death. Similarly, Ayurveda highlights winning over decay and disease. When analyzing these facts it is proved that both these philosophies seem to be of two different paths

beginning from the same source to reach the same goal.

Rejection of both ends and practicing of middle path policy

There is a mutual relationship between Buddhism and Ayurveda that can be seen even in the first discourse, *Dhamma cakkappavaththana suththa* preached by the Buddha. According to the preaching of the Buddha, two edges i.e. *Kama sukhallikanu yoga* and *Aththakilamathanu Yoga* are the two ends that should be avoided by a person who searches for *Nirvana*. Overfeeding or giving the most sophisticated facilities to life is called *Kama sukhallikanu yoga* and lesser feeding or giving much pain to the body is called *Aththakilamathanu yoga*. The Buddha practiced both of these lifestyles which were popularized and practiced in India at that time. As a prince, who had spent 29 years with a wealth of all luxury things, and after the separation of royal life, had spent 6 years as a hermit with many difficulties. In this manner, the Buddha rejected both ends of lifestyles and confirmed the value of the middle path policy to achieve the success of both lives of this birth and the life after death based on hygiene. Noble eightfold path i.e. right understanding, right thought, right speech etc. are the way to peace of mind, happiness, higher wisdom and good health and it directs the middle path policy.

The Ayurvedic theory also rejects *Athiyoga*, *Ayoga* and *Mithyayoga*. *Athiyoga* means excessive usage of foods and behaviors, *Ayoga* expresses the idea of lesser usage of foods and behaviors and *Mithyayoga*, improper usage of foods and behaviors etc. These three are equally harmful and became a root cause of various diseases. Therefore, Buddhism and Ayurveda reject both these ends and highlighted the value of practicing the middle path policy.

The similarity in the classification of diseases in both disciplines

The clarification and categorization of diseases in Buddhism are similar to the system of Ayurveda. The imbalance of three *Doshas* is called a disease and the balance status of *Doshas* is called healthiness.

Major Ayurveda classics, have used very comprehensive organizational patterns for the categorization of diseases. Charaka classified diseases mainly into three groups endogenous, exogenous and psychic. “There are three types of diseases; endogenous, exogenous and psychic. Endogenous diseases are caused by the morbid dosas of the body; exogenous by demoniac seizures, poisonous substances, wind, fire or trauma. Psychic ones by the association with the agreeable as well as disagreeable things.”¹³

Acharya Susrutha had classified diseases mainly into two types; those curable by surgery and those curable by treatments.¹⁴ Again he categorized diseases into three broad groups viz. Psychosomatic diseases, Traumatic diseases and Natural diseases.¹⁵ Vagbhata categorized diseases into three groups i.e. diseases caused by actions of this life, diseases caused by actions of prior life and diseases caused by actions in both lives in Ashtanga Hardaya Samhitha.¹⁶

According to Buddhism, diseases are two types i.e. *Sharirikaroga* and *Manasika roga*. *Sharirika* and *Manasikaroga* gradually affect the body and the mind, and also *Sharirikaroga* can be developed into *Manasika roga*. There are several diseases treated as exogenous diseases and natural diseases which are included in the *Pali suththa* and *Vinaya pitakaya*. The Buddha who paid due attention to curing mental and physical diseases as well as his knowledge about internal organs of the human body, diseases caused to them and medicine recommended for them is quite evident that this fantastic medical knowledge. The Buddha has mentioned in *Girimananda suththa* 66 physical diseases which preached for *Girimanandathero* and *Sanlekha suththa* of *Majjhima nikaya* are included 44 mental diseases. This knowledge as an anatomist is very much wide. *Girimananda suththa* and *Sanlekha sutta* can be cited as the best examples to reveal this great knowledge about mental and physical diseases.

The spread and institutionalization of buddhism and how it impacted on evolution and revival of Ayurveda in Sri Lanka

The establishment of Buddhism as an institution has been very helpful for the development of the system of Ayurveda medicine. Treatment (*Vedakama*) and nursing, (*Hedakama*) the two concepts in Ayurveda are similar to the concept of merit (*Kusal*) in Buddhism.

As the written pieces of evidence in books and inscriptions proved that the patronage given by the Sinhalese kings was a significant factor in the development of the Ayurveda system of medicine in Sri Lanka. The inhabitants of ancient Sri Lanka were devoted followers of Buddhism. Therefore, the kings who performed acts of merit gave the highest priority to the provision of medical facilities to the people. “The Mahavamsa reports that the ancient kings who ensured maximum standards of sanitation for the population and the provision of facilities such as hospitals, medicines and food for the sick were considered meritorious acts of the highest quality”.¹⁷ Most of the kings in the past who ruled the country paid more attention to rendering services through activities such as appointing ministers and chief medical personal (*Mahavedana, Sulu vedana*) and establishing hospitals to treat the sick and improve the medical sector. According to the recorded history of the active participation of ancient rulers which rendered to ensure the health care of the public dates back to the 4th century B.C.

King *Pandukabhaya*, the first king of the Anuradhapura kingdom, built the city according to a very systematic plan like a modern city with health and other urban facilities. History recorded that there was a maternity home known as ‘*Sivika soththisala*’. However, this fact proved that there was a widespread concept of lying- in- homes and hospitals. The first hospital for public health was constructed during the time of the great king *Pandukabhaya* (453 B.C.). He built a large hospital for the sick *Bhikkus* and a lying –in shelter and hall for those recovering from sickness. During his time great care was given to keep the cities clean and in commendable sanitary conditions.¹⁸

King *Devanampiyatissa* gained credit for building the first Ayurvedic hospital in the world. The medicinal boat, medicinal stone and other medical equipment found there are testimony to the existence of a well-developed medical system.¹⁹ During the reign of King *Dutugemunu* (161-137 B.C.) 18 hospitals he had built in his kingdom and gave food and medicine regularly to the sick.²⁰ And also *Vijithapura* battle provides ample proof that there was a veterinary medical system in the country as far back as the reign of King *Dutugemunu*.²¹

King *Buddhasa* (362-409 A.D.) was well-versed in general medicine, psychology and veterinary medicine and he was also a great surgeon who performed a series of surgical operations. He extended his kindness and medical services not only to humans but also to animals. He was attributed with the authorship of '*Sarartha samgrahaya*'. Further, he built halls for the benefit of deaf and dumb persons.²² King *Kassapa* IV (895 A.D) built several hospitals in Anuradhapura and Polonnaruwa and also was credited as the first person who built a hospital for patients suffering from communicable diseases. King *Parakramabahu*, the Great (1153 - 1186 A.D.) had taken several special steps to promote the health conditions in the country. He had built a large hospital and given people medicinal food. The reign of King *Parackramabahu* VI, gave an invaluable contribution to developing the field of medicine. Mahavamsa has recorded that during the periods of kings *Aggabodhi* VII, *Silamegha*, *Sena* I, *Sena* II, *Dappula* II, *Dappula* III, *Upatissa* II and king *Udaya* were built hospitals in Anuradhapura, Polonnaruwa and the suburban areas.²³

Health preservation practices advocated by the Buddha are similar to the basic principles of Ayurveda.

When the birth of Prince Siddhartha took place in the 6th B.C., the well-established system of medicine in Indian society was Ayurveda. Ayurveda was one of the sixty-four subjects available to be learned by princes of India and prince Siddhartha had to learn Ayurveda, the only treatment, prevalent then. After the Buddhahood, on most occasions, the Buddha

performed as an expert physician. The medicine and treatments recommended by the Buddha to Buddhist monks on various occasions are similar to the basic principles of Ayurveda. They are included in the *Bhesajja kandhaka* in *Maha vaggapali* of *Vinaya pitaka*. The Buddha who paid due attention to curing mental and physical diseases as well as his knowledge about internal organs of the human body, diseases caused to them and medicine recommended for them is quite evident that this fantastic medical knowledge.

The Buddha and Ayurveda system of medicine

According to the following verse in *Damma padaya*, the Buddha preached the importance of good health and health is the prime wealth (*Arogya paramalabha*) of one who wishes to succeed in life. They are, *Arogya paramalabha* (Physical well-being), *Santhutthi paramandhanao* (Mental well-being), *Vissasa paramagnathei* (Social well-being) and *Nibbhanao paramaosukhan* (Spiritual well-being)²⁴

In realizing Buddhist objectives, mental health has to be achieved and when the mind falls sick the body too falls sick. As a physician, he treated the sick and cured those suffering in life. When *Kisagothmi* got upset or mentally depressed when her only child expired and *Patachara* went mad or total mental depression when she lost everyone who loved her and those she loved, the Buddha like a great psychologist cured the diseases of *Sansara* totally with the medicine of *Dhamma*. That is why the *Dhamma* was introduced as "*Dhmmosada*". Leading a healthy life would open the door for health and well-being in the next life after death (Spiritual well-being).

The Buddha, Bhikkhu society and the concept of hygiene

The Buddha laid down rules for the hygiene and social well-being of the *Bhikkhu* society by following *Dasa sil* and *Upasampada sil* and also paid special attention to physical hygiene to those novices who intended to the *Sasana* as priests. Therefore, the Buddha has stressed the importance of good health and pointed out that person sufferings from certain kinds of diseases should not be ordained as *Bhikkus*.

Even when he was attending to such affairs as *Pohoya* and confession novices with deformities were not admitted. Even when accepting such items as *Sivupasa* he emphasized that novices should follow health and hygienic principles. Not only that the Buddha has given instructions to *Bhikku* to maintain his residential quarters, utensils and the temple very clean. According to *Vinaya pitaka*, the Buddha inquired about the health and well-being of those *Bhikkus* who came from far-away places.

It was a general practice for monks to inform the Buddha when they got sick. The Buddha not satisfied with the prescription of medicine alone, often attended to and cared for the sick *Bhikkus*. This emphasizes that curing the sick is equated with caring for the Buddha and thereby the eminent place accorded to such health care and nursing in Buddhism.

The Buddha explained the value of Ayurveda medicine and recommended certain medicine for the sick and the same medicine recommended in Ayurveda. There was Bellattisisa there suffering from a skin disease which puss oozing out of scratches. This illness was called “*Chullkacchabadhaya*” The Buddha prescribed medicine for this skin disease.²⁵ For a *Bhikku* bitten by a snake, the Buddha has endorsed the mixture of feces, urine, hot ash and clay. It was called the “*Mahavikataya*”.²⁶ During the life of the Buddha, a certain *Bhikku* was supposed to be suffering from a disease caused by the evil spirit. Though he was treated by knowledgeable senior *Bhikkus* the patient was not cured. The patient *Bhikku* went to a place where pigs were slaughtered. There he ate raw pork and the raw blood of the pigs. Therewith his disease was cured. As a cure for any disease caused by evil spirits, the Buddha has endorsed the consumption of raw meat and drinking raw blood.²⁷ Drinking dissolved feces as a cure for drinking poisons was approved by the Buddha.²⁸ Because a woman gave a certain *Bhikku* a lure to entice him. The *Bhikku* suffered a mental aberration called “*Sarananka badhaya*” For this sickness, the Buddha has approved that the mud stuck on a plough be dissolved in water and given to the patient.²⁹

Factors that pay attention to the two disciplines of Buddhism and Ayurveda for good health

Both disciplines have advocated the value of waking up early, balanced diet and adequate intake of pure water, regular exercises, personal hygiene, the importance of sleep and meditation etc. All these are considered essential for good health.

Importance of waking up early

A healthy person should wake up early in the morning before sunrise, during the *Brahma muhurtha*. This is the time when our mind is fresh and the surrounding atmosphere is calm and quiet. The time of *Brahma muhurtha* is the best time for praying to ‘*Brahma*’ or ‘*God*’, for meditation, acquiring supreme knowledge and eternal happiness. Vagbhata has mentioned that “the healthy person should get up during *Brahma muhurta*, to protect his life.”³⁰ It is advisable in Buddhism and Ayurveda to wake in the morning, during the *Brahma muhurta* to protect health.

Importance of dental hygiene

Ayurveda advises that food must be well chewed for its proper digestion. For that our teeth should be strong enough. It is essential to calm and brush the teeth and the mouth should be washed in the morning, after lunch or dinner and after eating anything. The practice of cleaning the tongue and gargling the mouth removes bad breath, improves proper taste and appetite and finally solves respiratory system problems.

Buddhism emphasizes the value of dental hygiene to the *bhikku* society by ordering that the young *Bhikkus* should offer the elders’ teeth cleaning sticks and powders etc. Cleaning the teeth affects even eyesight, removes bad smells and improves the taste buds.

Wholesome diet and intake adequate water

Ayurveda system of medicine emphasized the value of taking a wholesome diet. It is clearly pointed out the suitable diets according to four seasons i.e. Winter, Spring, Summer and Rainy. The importance of getting wholesome food for the three meals, and drinking sufficient amounts of water are also emphasized in the daily regimen.

The Buddha also emphasizes the value of taking enough food for *Bhikkhus* and avoiding bad foods causes many illnesses. Instructions given to

Sudaththa (Anepindu situthuma) by the Buddha are a very good example of taking the value of enough food for personal hygiene.

Regular physical exercises

Vayayama or physical exercises are recommended by Ayurveda medicine. It is the best way to reduce the weight of the body and obesity. It enhances the tolerance of fatigue and ensures good health. Lightness (of the body), ability to do hard work, keen digestion, depletion of (excess) fat, stable and distinct physique, accrue from physical exercises.³¹

The Buddha has emphasized the importance of walking as an exercise, specially a remedy for sloth and drowsiness that arises after delicious foods. Jeevaka, the famous physician who treated not only the Buddha but also the *Bhikkus* had recommended the walking compound getting approval from the Buddha for the benefit of *Bhikkus*. The Buddha very often walked for a *Dhamma* preaching, this is called as '*Aturitha chariaka*'.

Importance of sleep

Ayurveda emphasizes the value of getting adequate sleep for a healthy life. It is further emphasized that excessive sleep, as well as inadequate sleep and the incorrect ways of sleep harm for health. Proper sleep ensures good health and long life. This points out the truth that sleep is essential as much as food for the prevention of ill health. Buddhism emphasizes that indulging in excessive sleep causes physical and mental decline. Buddhism emphasizes the need of paying attention to everything done and mindfulness even in going to sleep.

Meditation and reciting Pirith

Meditation is a psychosomatic and spiritual discipline. It is widely practiced in both disciplines of Buddhism and Ayurveda. Meditation has a significant role to play in improving mental status³². It is a therapy with the potential to heal all diseases and more important for good health. It is a way of controlling thought processes and body functions, allowing one's insight to perceive consciousness. It has been practiced for over 4000 years, in the ancient Upanishads and the Vedas and is an integral part of Ayurveda and is also deeply practiced in Buddhism. Reciting *Paritta (Pirith)* is one of the parts of the

Buddha's teaching. It has a direct psychological effect and it purifies the mental state of the listeners especially of those who are suffering from physical ailments.

By chanting *Pirith*, the Buddha provided relief and blessings to a society that sought the help of various incarnations to cure various physical and mental diseases caused by inhuman effects. Thus, he provided great relief by chanting *Rathana Sutta* to free *Vishala mahanuwara* from three fears, *Karaneeya meththa sutta* to chase away humors caused by ill – spirits to *Bhikkus* meditating in remote jungle areas, *Bojjanga sutta* to cure various diseases and *Atanatiya sutta* to eradicate fear from in humans.³³

Importance of separate usage of utensils

Use of clean instruments used for maintaining health. It has been ordered that the bowls used by *Bhikkus* should be clean, and the robes worn by them also should be clean accordingly, further in walking through villages and settlements slippers should be worn. Using the same bowl, sleeping in the same bed, using the same bedspread and covering the body continuously with one cloth have been prohibited by the Buddha as harmful to health. The system of Ayurveda medicine has always highlighted the value of the above matters for good health.

Importance of bathing

The importance of bathing is emphasized by Ayurveda and as well in Buddhism too. Bathing brings cleanliness, increases life span, removal of weariness, prevents perspiration and removes impurities of the physical body. "*Snana* (bath) improves appetite, sexual vigor, a span of life, valor (enthusiasm) and strength; removes itching, dirt, exhaustion, sweat, stupor, burning sensation and sin."³⁴

Conclusion

The aim of both of these disciplines is the same that is to free a man from his sufferings, which may be physical or psychological. By leading an ideal life, it is possible for the whole society to enjoy a healthy life. In this regard, Buddhism and Ayurveda both have similar concerns, principles and philosophies.

Accordingly, it is very clear that the Buddha is the foremost religious leader who has analyzed comprehensively the mental diseases of human beings. The study proves that both Buddhism and Ayurveda have substantiated that physical and mental treatments have been done on the basis of cause and effect. Scholars are of opinion that Buddhism is a “*Nasthika darshana*” and Ayurveda is an “*Asthika darshana*”. Based on the findings, both Buddhism and Ayurveda are very closely affiliated with each other hygienically and run parallel to each other. The study further reveals that Buddhism contributed immensely to promoting Ayurvedic medicine in Sri Lankan society, especially under the patronage of Sri Lankan kings.

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