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Par Mokkha

Kayin Pariyatti Monastery,
Shwenanthar Ward, Yangon,
Myanmar

A typical study on the ancient buddhism and medical science

Par Mokkha

Abstract

More than two thousand years ago Buddha not only founded the religion Buddhism but he also gave a strong base of philosophy which is centred on human living, suffering and salvation. Buddhist Religion is closely related with the pulses of human mental and physical condition. This article is aiming to perceive the relational aspects of Ancient Buddhist Scripture with the vision of medical science.

Keyword: ancient buddhism, medical science, Buddha

Introduction

Buddhism can be identified as one of the ancient religions in the different regions of Asian countries. Buddhist faith and belief were instituted by Siddhartha Gautama around two thousand five hundred years ago. Buddhist Religion is curved upon the belief of enlightenment. According to their belief, the path of enlightenment can be achieved through morality, wisdom and meditation. It has an immense influence on the earliest practice of medical science like acupuncture. Buddhism is intertwined with the practice of medication. The sutras of the divinity identify Buddha as an ancient doctor and serving people for the betterment of their health is one of the prior objectives of this religion. The psychological aspect of the disease and its cure is believed to be practised through a holistic care process that harmonizes the balance of mind and body. It focuses on the rehabilitation of an individual's mental, physical and spiritual health. Buddhist literature on the medicine and medical sciences often focuses on the ethics and moral guidelines for a health care practitioner. The ethical consideration of the illness and ill person is often synchronized with nature in order to achieve a complete cleansing of the body and mind as well.

Research Methodology: The study on ancient Buddhism and medical science will follow a qualitative secondary data analysis process to analyse its findings and conclusion. The ancient practice of medical science which is hugely influenced by Buddhism will be analysed through a brief analysis of selected content from the authentic databases. The research philosophy which will be followed in this research is positivism and realism as the process will enable the various cross-checks that are conducted through the derivation of the data of the present research that is based on the accumulation of accurate and authentic data and information through different methods of data collection. The research approach should be inductive as it will allow to collect data from different authentic sources and databases.

Buddhism and Medical Health Care Practitioner

The Buddhist tradition identifies Gautam Buddha as the primordial curer of mankind. The first sermon of the Sarnath defines the Four Noble Truths. These four noble truths elaborate the healing process and these are as follows, suffering (dukkha). Dukkha means a phase where the pain arrives. Thereafter comes the dukkha samudaya which means the major cause behind suffering is ignorance. The third one is known as the dukkha nirodha which means it is possible to overcome suffering. The fourth and final one is dukkha nirodha marga which means the paths which should be practised to rejuvenate the pain. The Four Noble Truth process basically alludes to defining the path towards healing and suffering. The four major practices resemble a physician's practice as both of these address the alleviation and healing of

Corresponding Author:

Par Mokkha

Kayin Pariyatti Monastery,
Shwenanthar Ward, Yangon,
Myanmar

the suffering. The medication of Buddhism, Bhaijayaguru, Yakushi Nyora is commonly recounted in Mahayana literature and normally represents the Vakra mudra of Buddha. The Vakra Mudra basically defines that on his left-hand Buddha is holding a jar of medication and his hand gestures symbolize compassion and faith. The Buddha is identified as the symbol of natural healing and the pain-relieving process, which is the basic role of a doctor as well.

Medication and patient-centric approach of Buddhism

Medication and mediation are the main two pillars of Buddhism which is generally practised within the Buddhist healthcare process. The worldview of this doctrine narrates that both health and disease deal with the physical and mental states of an individual. In the Buddhist worldview, health and disease are related to a person's general condition and closely related to many non-medical factors, such as economy, education, social and cultural background social, moral or ethical. All of these conditions must be taken seriously in order to understand health and disease. Therefore, health must be understood as a whole. It is the expression of harmony in itself, in its social relations and in relation to the natural environment. Taking care of one's health means taking care of the whole person: physical aspect, psychological and moral features; social, family and professional as well as skilled relationships; as well as the atmosphere in which the person lives. Therefore, the work of the physician is completely sane. A Bodhisattva is somebody who is driven by extraordinary empathy not really settled to accomplish enlightenment for every conscious being. The main issue of the instructing is not the Buddha or any heavenly being or philosophical substance, yet aware creatures. Essentially, for a doctor, the main issue of consideration and care is the patient. Everything should be defined around the patient: most rules underscore the need to move from a 'paternalistic methodology' in present day medication to this "patient-situated methodology". The Buddha instructed that one should follow the Middle Path ('Madhyampratipada'), keeping away from limits of luxuries and patience. The Doctor- Patient relationship also lays on between the doctor's information and the patient's information and encounters. The doctor should bear hypothetical information, however ought to have the option to handily accumulate data about health, and need to be fit for examining that data and offer it with the patient, and participate in informed dynamic interaction to decide the best course of treatment.

It is portrayed that a Bodhisattva should bear these Five Great Sciences

- The science and substances of art and craft
- The science and substances of medicine
- The science of and substances language
- The study of and substances rationale
- The inner study of mental observation.

A similar approach can be seen for those associated with medical services- as the true doctor should embrace the science and the craft of medication, the specialty of correspondence, the capacity to investigate and utilize logic, and furthermore formative care and compassion.

Conclusive Remarks: In this paper, it is endeavoured to introduce Buddhist lessons that can help and guide the medical care specialists in their work as well as for whole medical sciences fraternity. It has given some typical lights in

the realm of Buddhist belief 'Dhamma'-its philosophy surges the glimpses of teaching what is concerned physiological and psychological perspective. Present day clinical consideration needs to cover age-old Buddhist method of discerning and draw motivation from Modern clinical crew needs to internalize age-old Buddhist means of thoughtfulness and draw motivation from Buddhist qualities, to recover their inside confidence and their regard among society.

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