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Its All About Basics



## BRIDGING SPIRITUAL WISDOM AND HEALING ARTS: BUDDHISM'S ROLE IN AYURVEDIC TRADITION

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### ABSTRACT:

The primary source of Ayurvedic philosophy is the Darshanas. The term Darshana is a combination of the Sanskrit terms "Lyut" Pratyaya and "Drish" Dhatu. The definition of the term darshana is "to see or to have sight." is formed by combining two words. It might be characterized as the medium or tool used to observe the world as it actually exists. " Anena Iti Darshanam Drishyate "It is the mirror image of worldly things, Yathartha Jnana Sadaka, the perception of truth. Understanding philosophy is crucial to figuring out the cause of suffering and illness because it allows one to recognize the genuine nature of knowledge on the numerous difficulties facing creation and to be able to distinguish between what is true and false, joyful and wretched, and good and bad. Understanding the facts of life is helpful. Darshanas can be broadly classified into three categories: The of Buddhism Ayurvedic concepts are greatly influenced by darshana; this is especially clear in Ashtanga Hridaya.

**KEYWORDS:** Buddhism, Damma, Darsana and Philosophy

**INTRODUCTION:**

"Namo Tassa Bhagavato Arahato Samma Samm Buddha" means "Lord be praised to him, the fully realized, flawless, and fortunate one." A universal decline and reversal of human values, a startling decline in moral and mental capacities, an incredible advancement in science and technology, and a worldwide explosion of knowledge are the characteristics of the modern world. both the individual's and the community's health. The surge in murders, drug abuse, terrorism, and criminality that has occurred recently has made us understand how crucial human values are without which, life has no purpose. It is also obvious that humankind cannot be permanently well-off by economic success and material affluence alone. Humanity's fundamental power comes from within, which currently appears to be malnourished. The world's many philosophies offer the richest resources to bridge the gap with regard to human values. which for eons have directed people's sentiments, ideas, and behavior. Numerous notable sages, prophets, and teachers who understood the nuances of human existence have advocated for human values. For individuals who would gain from examining their proverbs and recommendations from the many Indian schools of thought.

Perhaps no other philosophy has had such a rapid global expansion since the founding of Buddhism, making it one of the most influential schools of thought in history enormous impact on the human race. The teachings of the Buddha are still applicable today; in fact, they belong to one of the most well recognized philosophical traditions. Understanding the philosophical foundations of Buddhism and how they have impacted Ayurveda is the aim of this study<sup>[1]</sup>.

**A REVIEW OF THE HISTORY OF BAUDDHA DARSHANA BREIF**

In the year 563 BC, on the day of Vaishaka Poornima, Buddha was born in Lumbini, Nepal. Shakya Vamsha's King Shuddhodan was his father, Mother: Mahamaya Prajapathi, Gowtami Bagvan is the stepmother. Siddhartha was the birth name of Buddha. The heir apparent to the throne, King Shuddhodana's son, became disinterested in the perks and joys of royal life after learning distressing facts about suffering. The heir apparent to the throne, King Shuddhodana's son, became disinterested in the perks and joys of royal life after learning distressing facts about suffering. After spending a night away from home in his 29th year, he turned austere in his quest to find a cure for his agony. For six years, he undertook rigorous austerities and six different religious systems, but he never made any headway toward his objective. Eventually, at the age of thirty-five (35) he became the "Buddha" by attaining ultimate enlightenment while seated in . Following that, traveled throughout India for forty-five (45) years, disseminating the lessons he had learned and founding a monastic order. He also hurried to complete his declaration. He passed away peacefully at Kusivara at the age of eighty (80), surrounded by a large group of his pupils, following a long and fruitful life. From his perspective, In the eyes of his adherents, the Buddha is not a god, not a manifestation of God, and not a

prophet conveying revelation from God; rather, he is a person who has attained the pinnacle of spiritual development—ultimate enlightenment, or Bodhi. His teachings, known as the Damma, provide a set of guidelines that clarify the fundamental essence of life and outline the route to emancipation.

**The Buddha Darshana Traditions<sup>[2]</sup>**

Two other traditions have developed out of it:

**1. Heenayana**

Sarvasthi Vada, also known as Sthavira Vada. It has two branches and is a self-help path with the ultimate goal of becoming the pinnacle of holiness.

**a. Vaibhashika**

Vaibhashika advises that one should accept Bahya Dravyas as Pratyaksha and believe in Shastra. accepted the theories of Sarvasthivadi, the two Pramanas, or Pratyaksha and Anumana, which are the products of Swabhava and Kshanika and have a transformative quality.

b) Sautrantika: Sutratat Shastra states that it is also a part of Heenayana, and are regarded created

2. **Mahanya:** The ultimate goal of Mahayana Bodhisatva is Nirvana; he strives for the welfare of others. possessing two branches.

**a) Madhyamika**

The ideas of Madhyamika/Shoonyavada are categorized as medium-type theories, which explains their name. The world is transformational, Kshanika, Shoonya, not everlasting or stable.

**b) Vigyana**

Reality Dreamlike, Truth Knowledge, Reality is Kshanika. Because it maintains that yoga can lead to the known

**Buddhist Texts**

Because religion endless comparison that taught broadens the horizons of human intelligence and elevates endeavors above further gratification of Man's insatiable cravings, his teachings are recognized as one of the greatest spiritual treasures of all time. Instead of offering merely another theological framework, they have offered a workable solution to the perennial and ubiquitous issues of existence. The entirety of the existing Buddhist documentaries, which were first produced in the classical language of Paali, are composed of the Guru Parampara.

Following the Buddha's passing, his followers held a meeting known as Buddhasangeeti or Overseeing the Buddhasangayana was "Poojya Maha Kashyapa." It is the first Buddha Sangayana that produces the Tri-Peetakas. Thus far, have held. in 1954 at the Burmese capital of Rangoon<sup>[3]</sup>.

**2. The Tripitakas**

a. **Vinaya Peetaka:** Contains explanations of Buddha Bikkhu's rules and precepts. Three parts make up the Sutta Vibhanga Kandaka, which is split into two halves.

b. **The Sutta Peetakas:** This covers the subject of, as well as conversations, geethas, and tales. which, that is, the divine truth to which those Arya Sathyas are bound. The Upadesha, or teachings of the Buddha, are included within its five Nikayas, which are separated into several sections.

- The 38 Sutras of Deegha Nikaya
- 152 Sutras in Majjina Nikaya
- Amyyatta Nikaya contains 2889 sutras,
- while Anggta Nikaya has 308 sutras.
- The Khuddhaka Nikaya has fifteen separate critics.

### 3. Abhidhamma Peetaka:

This section provides a very quick overview of the Sutta Peetaka

#### Dhamma's philosophical ideas

It was buddha who alone constructed the Damma Marga. individual interactions. Every human being and any external entity that aims to relieve pain in living things can relate to the Damma Marga.

#### Dammapada

which on the personal awareness practitioners to that perfection. The Dammapada contains these Buddha teachings, which appear to be meant to satisfy three basic human wants. Realizing the highest good, a fortunate rebirth in the afterlife, and the welfare of others just now, in this moment.

#### Bouddha Darshana's

##### Tisaranas

Another name for the holy emblems of Buddhism are the three Saranyas.

signifies that I cast my lotus before Lord Buddha. It signifies

##### Gacchaami

give myself over to Sangha by bowing my head."The Tisaranas are pronounced by Buddhists.

three times, signifying their membership in the Buddhahood.

### 2) The Pancha Sheelas

These five basic acharas, or standards of behavior, are what everyone has to follow to attain mukthimarga and live a peaceful and sukha-filled life.

a) According to Paanatipata Veramani Sikkhapandam Samaadiyaami, it is morally immoral to kill live beings.

b) "Adinnadana Veramani Sikkhapandam Samaadiyaami": If anything is given to someone, they should only receive it from that person.

c) denotes refraining from immoral or illegal

d) "Sikkhapandam Samaadiyaami

refrain from lying

f) "Sureameraya Majjapamadatthana Veramani Sikkhapandam Samaadiyaami" Alcohol and substances that depress the central nervous system or produce madathyaya should not be consumed.

3 Apart from norms conduct described earlier, three further codes conveyed,. The following codes these:

g) "Vikalabhajna veramani Sikkhapandam Samaadiyaami"

Eating at the wrong time is inappropriate.

Avoid luxury, Vaibhogakara, and Alankarika goods. The stories of and are not meant to be enjoyed or found humorous.

h) "Veeramani Sikkhapandam Samaadiyaami Ucchaasayana

Maha Sayana" It is not advisable to utilize extremely plush beds, chairs, or other furnishings.

### 4) Madhyama Marga<sup>[4]</sup>

The primary lesson imparted by Lord Buddha is to abstain from extremes.

a) Living a lavish lifestyle should not lead to extreme pleasure.

b) Not to deny when necessary necessities for the body or life By avoiding the two aforementioned aspects, one cannot get ultimate knowledge. Rather, one must satisfy the mind's (Manas) and body's (Shareera) most basic wants in order to sustain best health.

### 5) The Quintessential Verities

Lord Buddha said that dukkha is the physical anguish caused by the unfulfilled cornerstone these goals.

#### a) Happy

there are many different kinds of suffering in life and that life is fundamentally meaningless without progress or purpose.

#### b) Dukkhas

Dukkha has purpose existing. reality that we are driven through cycles of rebirth by our need for existence and pleasures, which leaves a trail of pain in its wake.

#### c) Dukkha Nirodha

According Dukkha Nivarana Maarga (also known as Dukkha Nirodhagamini Patipada) asserts that the removal of desire-related worries brings to a release from suffering.

The fourth truth describes the way to achieve liberation through practicing Ashtanga Maarga,

### 6) Astaga Marga:

- accurate understand
- Sankappa: accurate notion;
- Aajeeva: life;
- Vyayama: endeavor;
- Sathi: understanding;
- Vacha: ect speech;
- Kammantha: correct conduct;
- Samadi: The proper degree of concentration

### 7) Tristanas<sup>[5]</sup>

The honorable The eightfold route is divided into three teaching groups.

**Prajna:** The mind is made peaceful, pure, and undivided via the training of the initial two folds of Samyak Ditti and Samyak Sankappa, or Ashta Maarga.

**Sheela:** This moral discipline, which consists of the third, fourth, and fifth stages of the noble eightfold path, keeps mental defilements in check by training in these coarse forms.

**Samadi:** The final three of the noble eightfold routes are where wisdom training culminates in mind emancipation. People from various walks of life can pursue the path in all three stages and live a holy life. It was taught to laypeople by the Buddha as well as Monks attained remarkable levels of accomplishment, as did many of his lay followers.

**8)Tilabhanas** All living things, such as the holding next.

Every living thing, meaning it is unstable and transient.

**Dukkha:** Because of Trishna and Ajnana's self-centered goals, life is full of dukkha, or suffering.

**Anaccha/Atma:** Nothing in the body is an Atma, or eternal thing, and nothing is one's own. The only components of the body are Shareera and Manas together. And everything that is left is destined to change continuously; this is the Karya-Karana Niyama, nothing more, and it is not Nithya.

### 9) The Panchaskandas<sup>[6]</sup>

The body is the result of the mind and body coming together. It is thoroughly explained by the Buddha in the Peetaka Abidamma. Initially,

- The Samkhara
- Under the five Skandas mentioned above,

Vinjana Buddha outlined all Kriyas in relation to the physical and mental realms.

#### A) The body of Shareera Khandha

The four fundamental components of Shareera are as follows:

1. The Pathvidhat

recorded the body consists of the four Dhatus and above. Additionally, the four aforementioned elements combine to form 24 principles, as stated by Abidhamma, which make up the body.

#### B) Khandha Vedana

Similar are either.

C) understanding, actual knowledge of the specific subjects (acquiring Jnana).

These six elements combine to achieve it:

1. Rootpa
2. Shabdha
3. Buddha
4. Parsha
5. Manas
6. Ruchi

#### D) Khandha Samkhara (Reaction)<sup>[7]</sup>

In other words, Iccha is the driving force behind all of the five Indriyas and Manas, and without it, there can be no actual knowledge. The primary driving force behind thought, analysis, and action is the Iccha.

#### E) Science's Vinjana Khandha

Possessing all of the aforementioned attributes should enable one to truly understand or get knowledge of thoroughly by analysis, or it is the mental faculty (-S 12/56); all five of the aforementioned components in relation one another.

10) The term designates the twelve methods via which one can acquire knowledge or perception.

#### 11) Ashtadasha Dhatu

The first of the 12 variables mentioned above is

1. Shroto
2. Dhatu
3. The fourth
4. Dhatu
5. Divyangana

#### 12) Pachcha Samuppada (Dependency's Birth)

The Samsara Chakra, or "Bhavachakra"

Dozens of Nikayas exist.

1. Avidhy
2. The Samskaras
3. Vanna
4. Namaropas/Shareera
5. Railways in India
6. Parsha
7. The Vedana, or Anubhava
8. Iccha and Trishna
9. The Mariana-Kara

#### 13. Buddhist theory

#### A) Nairatmyavad<sup>[8]</sup>

elucidates the Buddhist which maintains that it is an empty being. There is nothing but Atma. It is just the marriage of Manasika Pravritti and Shareera (Samuha).

An object having mass that takes up space is called a "Roopa"; Atma is Naama Roopatmaka. as outcome our. Manasika Pravrittis the non-spatial Manas. as any form or mass.

#### B) Kshanabangura / Santanavada

that changes with each fraction of time, in the same way that Jeeva and Jagath are Parinaamashaali, meaning they undergo constant change.

This Vada states that every object in a creature is changing continuously with every movement. Nagasena does a wonderful job of explaining this idea by using milk and its byproducts as an example, showing how they go from curd to butter. From butter to ghee, their destruction will lay the groundwork for the emergence of the next item, the Parinama's ongoing process of perpetual change. This Vada has been discussed by the French philosopher Burgesone in his book "Creative Evolution," which is highly well-liked among philosophers.

For example: Water is flowing continuously, but it seems to be the same water that is being sensed or touched before a moment, but not to the point where it is impossible to notice the differences or changes that the body and nature are undergoing at every instant.

#### C) Karana Vada Karaya

For every Karya, there is a specific reason. All suffering stems from the Iccha, Trishna, or desire. A person's good and bad deeds will bear fruit in both their current and subsequent births; in other words, their Karana Phalas will persist till their next Janma.

#### D) Punarjanma<sup>[9]</sup>

According to Buddha, a person's punarjanma, or rebirth, will occur in accordance with their bad deeds, unfulfilled ambitions, and life's disappointments. Reincarnation is caused by the Karmas completed by Kaya, Vacha, and Manasa actions. According to the Punarjanma, a person's last birth's evil activities cause them to suffer from terrible lives instead of beautiful ones. "The primary cause of rebirth is karma."

#### E) Jeevanmukti, Nirvana, and Nibbana

It is the highest and happiest possible level of awareness. which is free from all Karmas and Punarjanma and has no Kama, Trishna, Moha, Dwesha, etc. It is something that a person can only obtain or encounter in their lifetime. Nirvana is just the state of not being bound by Dwesha, Moha, and Raga.

#### F) Arahanta<sup>[10]</sup>

- Ar I is the enemy;
- Hanta is the destroyer.
- The individual has the following attributes, for example:
- Totally devoid of Lobha, Manasika Vikaras, etc.
- Living a very calm existence and not requiring any changes or parivartana.

- The person who is unaffected by sensory pleasures from the outside.
- Someone who possesses a steady, focused, or Nischala Manas. Someone who has no expectations or desires
- The victor of referred to "Arahanta" "Jeevanmuktha."<sup>[11]</sup>

#### DISCUSSION:

The Like other Indian schools of thought, Ayurveda has developed concurrently, and its various philosophically. Understanding all pertinent sciences is essential to developing a greater understanding of any given topic. One of the most well-known schools of thought, Buddhism, has dominated Indian subcontinental religion and culture for over a millennium. Several different ideologies, like Ayurveda, have been impacted by its ideas and precepts. Some of the principles and beliefs discussed here are the same as those found in Buddhism, in an attempt to demonstrate Buddhism. authors are by religion Buddhists. Given that Vriddhavagbhata was undoubtedly a Buddhist, it is reasonable to associate him with the individual identified on. In Prakrit, Simhagupta father, is referred to as Sanghagupta, while Vagbhata is known as Bahata. The Ashtanga Hridaya Samhita, which was translated into Tibetan and is said to have been authored by a Buddhist, could not have been written developed into both a pure religion and a school of philosophy. Its main focus was dukkha, or the relief from pain, which is symbolized by the Shareerika and had a significant on. In reference to shown by the following: the specifically mentions the Buddha, and terms and so on all. The suggestion exemplifies Offerings from the Astanga Samgraha mangalacharana Visham of Chanchatphanamkamakrodam to Buddha Trishnadeerghamasaddhika lpushirasampradwesa Assalamu alaykum The Vitarkadasanam Krishna Kotarashayam Chittoragam Mohasyams Balena Yes, Darunamprajnamantra Tasmehi Namah Shamitavan Buddhaya || Yeneshu Samula: Sahaja: Ragadiroga Sarve Jagadopyapasta: \* (A. Sam. Su. 1) Tamekavaidhyam \* Shirasa Namami Vaidyaagamajamscha Pitaamahadin. Regarding the impact of Buddhism on this work, the previously mentioned Sutra holds great significance and distinction. In the first Mangalacharana Sutra of this compilation, Vagbhata I, the Buddhist author of the Ashtanga Samgraha, paid tribute to Lord Buddha. The description included in this Sutra is a reflection of the Buddhist tradition's most renowned character, Nagabuddha. The multiheaded snake metaphor is used in the Sutra above to highlight the capricious nature and the dangers of the intellect. This is where we learn that mental ailments are the first to affect humans and that physical illnesses follow. Because of his perfection, divinity, and knowledge—which allowed him to defeat the unstable—Buddha the praised in this verse all schools, the is" Pithamahadeen a Hirasa Tamekavaidyam|| humbly down to the one remarkable, unique winner of the Raagadi Roga. It is here that he alludes indirectly to the Buddha. Additionally, the Mangalacharan is explained in the Ashtanga Hridaya in a shortened form that is nearly identical to the Ashtanga

Samgraha.

#### Dukkha Nivruthi

Ayurveda's description states that its goals are to maintain health in the well-adjusted and to treat illness in the sick. to someone who has Dukha. Ch. Su. Arogya is main cause, according to Ayurveda, Sukha is a sign of health whereas Dukha is a bad mood. According to the Buddha, one cannot reach Damma unless they are in good health. Damma's impact on contentment and the The Dharmartha Pravruttya, Sarva, are Sarvabhutanam:|

Two hours ago, ina Dharmatta Sukham Cha Na Maddharma Paro Bhavet|| Acharya Charaka emphasized the importance of health in a similar manner to the Buddha, stating that being well is a necessary condition it's obvious that everyone wants to be happy, but pleasure cannot be obtained if one does not act morally. The Buddha accepted two Pramanas: Sumana Dwida and Pratyaksha. Even though Ayurveda recognized four Pramanas, the first two were given the most importance. The Punarjanma Theory ||Ch.Sh.1/116 Pourvadaihakam Nirdishtam Daivashabdhe Karmayat It is evident that Buddha and Charaka, also known as Daivika, both stress the significance of Karma in reincarnation.

#### Karmaphala Theory

Na Deva NarshayaNa Kartha Karanam Na Cha Na Pareeksha Na Pareekshyam According to Buddhist teachings, the root cause of all problems is inconsiderate behavior; hence, the basic practice of Buddhism is constantly to engage in attentive and conscientious behavior. It is comparable to Charaka's explanation of

#### Karma and Karmaphala

Su., 7/29 description Paishunyam Parushanrute Rathi Yatha Nagaree Nagarasyeva Rathasyeva

The Ashtanga Margas and Panchasheelas described in Buddhism are remarkably similar to those described in Ayurveda. The central idea of Buddhism is ahimsa, which is kindness, love, equality, service, and the release of all beings from suffering. It is concerned with both social and personal welfare. The Buddha also counseled doing morally and ethically correct practices such as ahimsa, kama, asteya, and satya. Since this is the accepted global code of conduct. According to the Panchasheelas, who share the same beliefs as the Buddha, achieving Ihalokha Sukha and Paraloka Sukha can be attained by adhering to the aforementioned Karmas. The primary goal is to serve people. A.Hr.Su.2/24 Kuryannavamanyena Nakshipet: Vimukhannartina to always put doing a good job ahead of the result and to help even enemies, even if they do not help others. Upakara Pradhana, Hetaveersheitphalena Tu, Sampat Vipatswekamana, and Syadapakar Paropyarou: toward things,.As.Hr.Su 2/23 Atmavatsatitam Pashyedapi Keeta Pipeelikam:| Avritti Vyadhi Shokartananuvarateta Shaktita It's important to have mental control. Buddhiman Abidyayascha || Ch. Su.7/27 Eershyatiraaganam Loba Shoka Bhaya Krodamano Vegan Vidharayet| Nairlajja In line with Buddhism, Acharya Charaka gave a very sophisticated explanation of why it's important to control mental emotions brought on by ignorance or misunderstanding.

#### Shareera Namarupa

Shareeram: || Su.Su.15/3 1/46 Ch. Jeevitam Shareerendriya Satva Atma Samyogadhari  
Su. Ch. 1/16 Panchamaha Bhute Samavaya Purusha Shareeri Nija Agantu Tatra, as reported by Vibhagena Smrita:| body and, or Namaroota, are the only two parts of a human being. The Ayurveda acknowledges this concept, as evidenced by Charaka's Vyadhi Adhishtanas. The contrast between psychological and somatic illnesses is a true scientific finding, even in current study.

### Madhyama Marga

As.Hr.Su. 2/30 Sarvadharmeshu Anuyayat Pratipada Mana: Swasta Ityabideeyate; Samadhatava Samadosha Prasannatmendriya: Samagnischamalakriya.

The Buddha has counseled staying on the middle road in this situation, i.e., not going too far in either direction. This entails neither having too much riches nor happiness nor lacking even the most basic essentials. Vagbhata takes Ashtanga Hridaya 2/30 at face value. Buddha had a highly sensible and scientific perspective that holds up in the modern world. In fact, it fits the current generation perfectly.

### The Maha Bhutas

Ch.Sh.2/31–35 Sarvamdravyam Panchaboutikamasminnarte || Su. 26/10 Samudayat Dravyabinivutti Tatra Vayvakashanam Pritivyapetejo Su.Su. Since only Indriyartas are capable of perceiving them, only four Mahabhutas have been approved by the Buddha. Within the scope of Sukshma Shareera, Shareera Sthana Charaka recognizes four Mahabhutas, whereas Ayurveda recognizes five. The non-sensibility of Akasha Mahabhuta in a material form has led Buddhists to reject its existence. Rasanam Shrotram Ghranam Panchendriyani Sparshamiti || Su. 8/18

### Panchendriyas Tatra Chakshu

Akshini Karnei Nasike || Panchendriy Adishtani || Twak Jihva Cheti also to be essential components of the body and messengers of the mind [26]. The Buddha has stressed of management. The saying" perfectly captures the interaction between the mind and senses. Buddhism emphasizes that via practicing Dhyana, a person can gain mental control, regulate their senses appropriately, and lead a serene existence. Ch. Su. 5/103 || Swa Medhavi Krityeshwa Vahino Bhavet Shareerasya All people need to be cautious in all they do in order to maintain their health and dignity. The Buddha gave a very rational account of how the basic causes of all suffering are Iccha and Trishna. It is understandable to feel let down if one does not get their desired outcome. There is never a bad time to embrace this reality. Buddha rejected, referring to instead, or one's owned its owner, and one should heed their directions. For instance. Everyone in this world fears dying; nobody wants to pass away. Even if someone is ready to survive, the Jaraayukta body's lifespan is limited by its inherent nature. If Atma were truly present and consciously controlled, it could have stopped death in its tracks, but this is not the case, which is why Buddha has not accepted Atma. It is evident from comparing Buddhism and Ayurveda that Buddhism has had a significant influence on Ayurveda. All of these schools are implied to have influenced one another and developed together.

### CONCLUSION:

Both of these institutions strive to relieve a man of his pain, whether it be psychological or physical. A healthy society can be established by fostering an ideal way of life in each individual; in this sense, Ayurveda and Buddhism share comparable concerns, tenets, and philosophical frameworks. Apart from principles borrowed from other traditions, Ayurveda follows its own set of principles. Ayurvedic classics incorporate elements from multiple philosophical schools in every chapter.

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