



REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631 (UIF)

VOLUME - 13 | ISSUE - 2 | NOVEMBER - 2023



BUDDHIST WAYS TO HEALTH AND LONG LIFE

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ABSTRACT :

Everyone desired a long and healthy life, and some people are making an effort to follow the advice of both modern and conventional doctors in order to do so. To become fit and robust, some people exercise. We followed the techniques for a long life and good health as they are described in Buddhist literature since the Buddha also taught them.

Vinaya Pitaka was taught for Buddhist monks and novices to control their behaviors. The Buddha promulgated disciplinary rules for their health and longevity for life. By following the rules and instructions guided by the Buddha they can live long and healthy.

From psychological point of view, the benefits of being long life is one of the reasons by donating medicine, one of the four requisites for everyone. If one has strong energy, one can resist any diseases so if one is healthy one can live long. There are ten types of benefit for donating medicine. They are: long life, strong energy, having great knowledge, being beauty, having many attendants, being rich, free from trouble, free from any diseases, being honored by men and devas and associating with one's dear.



KEYWORDS : *Healthy and Long life.*

INTRODUCTION :

Life is man's most valuable possession, and next in order of value is health. Without health, life is deprived not only of much, if not all, of its usefulness, but also of its joys and pleasures. For if the body is not in good health, one cannot go about at will; he cannot do what he would enjoy doing; he cannot eat the food he would enjoy eating.

A sick man not only suffers pain and discomfort himself but also is unable to supply his own needs, but he requires one or more persons to stop doing their ordinary work and spend their time in caring for him. In this way he becomes a burden to others because they must nurse him and supply his food and clothing.

Health and long life is very important for everyone. Although one was born as a human being, it is meaningless if one is unhealthy. The Buddha says, "*Arojya paramam labham*" which means healthy is the most precious gift for anyone so everyone is trying to live long, healthy and wealthy while living. It has to do with health for long life or short life. Thus, if one wants to live long one must try to feel health and moderate one's life style.

The Buddha says that health is wealth and he wanted people to know the value of health. Only if one is healthy, one can perform every affair such as education, business and one can carry out not only

secular affairs but also spiritual affairs. Only if one is healthy one will feel calm and happy and then one can practice meditation. Therefore, the one who is going to practice meditation must be healthy said the Buddha.

The Buddha appeared in the world for the welfare and happiness of the people. The Buddha wanted all to be free from the circle of life and attain Nibbana but while going round and round in the circle of life health and education are essential for everyone.

The Buddha carried out his mission for 45 years preaching and teaching to the people. What the Buddha taught is called *Pitaka* and he taught not only free from the circle of life but also guided to people for social, education, business, and health and so on. Among those affairs, we would like to shed light on the ways and means of health and long life so we will discuss about that matter through the guidance of the Buddha.

Medicines that provide health care have been producing all the time so long as technologically advanced. By consuming those medicine and nutriment everyone is trying to live long and healthy. Actually material advance supports healthy and long life but the most important thing is mental property such as living in morality, balance with the environment, and hygiene so we tried to present this thesis.

Happiness in Pali term means *Sukkha*. Though, seeing a study of the Buddhist concept of happiness is mentioned one after another as below. The world has never experienced such phenomenal material progress as it is realizing in this age. However, despite this wonderful progress, it is most unfortunate that mankind tends to neglect its spiritual well-being. Mankind appears to have been blinded by material achievements thinking that materialism is the end of all things. Mankind has forgotten that materialism alone does not provide the true happiness or spiritual well-being sought after by mankind. Men must seek true happiness and spiritual well-being through their respective religions as an additional adjunct to materialism. Spiritual solace and materialism go hand in hand to provide true happiness for all.

Buddhism teaches man to live in peace and harmony. The Buddha exhorted His followers not to take His Teachings on blind faith but to accept them only after close investigation and inquiry as to whether the Teachings are really acceptable according to one's own intelligence and experience. Even though Buddha wanted His followers to absorb the Dhamma, He did not want them to accept it without clarity of mind and complete understanding.

The worldly happiness in wealth, luxury, respectable position in life which most of people are seeking is an illusion because of limitless felling. A progress of mind without limitation must change in to other position; negative or positive position. For instance- according to Buddhism one who indulges in sensual pleasure sometimes can satisfies his desire but indulgences in sensual pleasure cannot give completely him satisfaction of desires because sensual pleasure are not ultimate truth and are like dream.

By following the guidelines of the compassionate Buddha one can live long and healthy and finally one can enjoy the benefit of healthy life style as one wish.

The methods of healthy and long life found in *Vinaya Pitaka*: the First basket of the Buddha, will be discussed. The Buddha says, "*pabbajitabhavo dullabho*" which means it is very rare to become a monk. We need to be healthy for long life while getting this rare opportunity. To be healthy, medicines are essential for life. '*Aryojyaparama laba*' which means health is the noblest gift because health is essential for any living being either monks or men. Only if one is healthy, one can engage in social, economic, educational affairs and so on. the Buddha himself allowed monks to take medicines which makes one to live long and healthy and He also consumed medicine.

Diseases can cause due to: one's past action, one's consciousness, nutriment and wealthy. Among the four, except the diseases caused by one's action, the other diseases can be cured by taking medicine.

Vinaya *pitaka* is especially taught to the monks but it dedicates to other people indirectly so any one either monks or lay person should take medicine that suit for them to be healthy and live long. Thus, taking medicine is the way of long life.

Treating means saving people such as giving medicine, food, taking both, induce perspiration, preparing astrologer's advice to avert impending misfortune, mantra, cabalistic square or sign composed of mystic figures and characters in a grid.

One must be healthy to live long and the most important thing is nothing by hygiene so hygiene, healthy and long life rely on each other. Sanitation plays major role and it makes everyone physically and mentally healthy and it give not only mundane welfare but supra mundane.

Ways and means of healthy and long life found in Sutta *Pitaka*: *Sutta pitaka* is the second basket recorded by Venerable monks at the Great Buddhist Council. There are three types of *Pitaka*: *Vinaya*, *Sutta* and *Abhidhamma*. *Sutta pitaka* has four sections: *digha*, *majjhima*, *samyutta* and *anguttara* sections. Except *Vinaya pitaka* and *Abhidhamma pitaka*, the left *khuddaka* section include in *Sutta Pitaka*.

The Dhammapada states '*arojyaparama labham*' which means health is the best gift because only if you are healthy, you can live long and can do every mundane affairs such as social, economic, education as well as supra-mundane affairs which lead you to be free from circle of life.

According to the passage '*abadhathena rogo*' which means it is disease that causes people short life. Diseases have two types: physical and mental. The Buddha taught physical diseases in general in *Sutta Pitaka*. Only if one finds diagnosis one can cure one's diseases. The 96 types of diseases have been found in *Sutta Pitaka*. Those diseases will be discussed in it.

Some people live long but son short and some suffers diseases but some do not suffer it and some are healthy but some are not. We can see the difference in our environment. Although advanced medicines are available people suffer diseases and perish so early. The Buddha taught long life and short life in the discourse of *Anguttara Nikaya* by giving several reasons. The pros and cons of observing five precepts plays the most important part to live long and healthy. Although the physical feature of beings relies on kamma, they cannot stand for long if they do not receive nutriment. *Kammaja oja* can provide only seven days for the body. Therefore, they need food and only getting the support of nutriment they can live long.

Ways and means of long life in *Abhidhamma*: The other excellent feature of *Abhidhamma* is that it was taught the real phenomena such as *citta* (mind), *cetasika* (mental concomitant), *rupa* (matter) and Nibbana (free from defilements). Those phenomena have nothing to do with convictional truth but ultimate truth. Another excellent thing is that *Abhidhamma* was taught in *Tavatimsa* celestial world dedicated to his departed mother, *Mayadevi* who was reborn in that world *Tisuta* by name. The Buddha taught the *Abhidhamma* to those devas in his seven rain retreat.

Any visible form is called matter and it was compounded little elements which is called eight elements. Any matter it is combined with the eight elements:

1. *pathavi*, earth element
2. *āpo*, water element,
3. *tejo*, fire element
4. *vāyo*, air element,
5. *vañña*, visible form
6. *gandha*, smell,
7. *rasā*, taste,
8. *ojā*, nutrient

The above mentioned eighty are called *avinibbhoga*. Due to the formation of the matter it is called aggregate. Although the matters are combined they have their special feature. If we divide them each, it can be counted into twenty eights.

Among the five aggregates, except the form, the other four aggregates are called mind and the four types of mind tends to any objects so they are called mind. Among the fourfold ultimate reality, *citta* and *cetasika* are mind. *Citta* has the characteristic of knowing good or bad and *cetasika* has the characteristic of influencing the mind. So, it is called wholesome and unwholesome in *Abhidhamma* term.

There are two types of nutriment: material and mental. The nutriment that makes the matter is called material nutriment and the nutriment that makes the mental strong is called mental nutriment. Material nutriment is the nutritive essence found in edible food, which is a conditioning state for this physical body. When food is ingested its nutritive essence produces new group matter born of nutriment, and it also reinforces the material groups born of all four causes, keeping them strong and fresh so that they can continue to arise in succession. The internal nutriment contained in the material groups born of all four causes also serves as a condition by reinforcing the internal material phenomena coexisting with it in its own group and the material phenomena in the other groups situated in the body.

Mental nutriment is threefold: the nutriments contact, mental volition, and consciousness. These are the conditions for the co nascent mental and material phenomena.

Nutriment has hard and soft ones. In the commentary it states '*olarike vatthusmin oja mandahoti.sukhume bavati*' which means the hard nutriment contains less essence but soft nutriment contain more and more essence. The commentary divides the persons with their nutriment and although it was mentioned separately the most important one is the soft nutriment can make one long life.

In *Aharadipani*, Ven.Ledi Saydawgyi says, "just as the oil lamp, when we put oil a little in a lamp, it can blow out in a short time but when you put too much oil in a lamp, it can light long. In the same way, *bahiddhaoja* must be allowed to support *ajjhataoja*, otherwise, the body will dry due to *ajjhata* fire."

In *Pathana Pali* '*cittacetasikadhamma citta samuthanamrupanam sahajata pacca-yena paccayo*.' It means mind, mental concomitant and matter appear simultaneously so when you feel happy, your body is also light and fresh and to feel healthy we need food. Therefore, we need to avoid unpleasant objects and meet with pleasurable ones. Especially, nutriment food makes one long life for everyone.

Just as one live long through one's mental capacity, one can enjoy the same due to weather such as cold, hot and nutriment. We will shed light on it.

Venerable *Janakabhivamsa* said in his treatise 'weather can cause physical appearance and it can make one feel clear and healthy. Making clean bed and clothes create good physical appearance so if one keeps in touch with good weather; it is one of the ways and means of long life.

That explanation proves that staying in good weather and creating balance situation make one physical and mental fresh so it is stated in *Upanissaya* cause and condition in *Pathana* as follow: '*utubhojanampi upanissaya paccayena paccayo*' '*sanasanampi upnissayapaccayena paccayo*' which means suitable weather and bed are mainly supporting long life.

Any living being depends on nutriment, *yaya ojaya satta yapenti*. In addition, *Pathana* mentions '*bhojanampi upanissayapaccayena paccayo*. It means food supports one to live long. Nutriment can make one feel light both physical and mental proving the Pali passage '*lahutadittayam*'. If one does not have food, one can feel hungry, thirsty, dizzy, and weary and can't do any work.

CONCLUSION:

Everyone wanted to live long and healthy and some people are trying to follow the instructions of the modern and traditional physicians to be healthy and long life. Some are doing physical exercise to gain fit and strong. The Buddha also taught the technique of healthy and long life so we traced the ways and means of long life and healthy as taught in Buddhist literature. Longevity and short life mentioned in *Anguttara Nikaaya* can be seen in brief: when you kill other living beings, you will suffer the following advantages such as you will be reborn in hell, in animal, in hungry ghost and you will live short-life if you were reborn in human world. In contract, if you abstain from taking of life, you will not be reborn in hell, in animal, in hungry ghost and you will live long if you were reborn in human life.

Therefore, those who want to occupy the prosperity of life such as longevity, wealthy, physically and mentally happy should apply the ways and means of long life as guided by the Buddha.

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12. Milindapanna
13. Sutta Pitaka



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