

A study of faunal usage in medicinal purposes in the early Buddhist tradition

Dr. Uduwila Uparathana

Introduction

The Buddha established the order in Maha Shanghai and it became more and more spread up not only in India also in other countries. The doctrine of the Buddha was too democracy and social. He gave much more freedom to think and carry out the accurate actions. The rulers and merchants supported to the Buddhism and they made monasteries, offered to the Maha Sanga. The other facilities such as cloth. Alms. And medicine offered to the Buddhist order without any disturbances. The Buddha has mentioned the value of the life and how to maintain physical and mental power by the human beings. The food are played an important role regard to everything.” Sabbe sattha aaharattitika” every beings depends on the food. Food is the fundamental necessity. The fourfold needs or main four items have been taught by the Buddha. It called as fourfold needs. Chiwara- cloths. Pindapatha- foods. Senasana- dwellings. Gilanapacchaya- medicine. Nobody would be survived without these four items, whether he or she, Bhikku or lay person. The main aim of Buddhism is to achieve Nirwana “warding off” keeping back, preventing, refusal from lassies things¹. These terms are mostly used for preventing from many diseases, and having healthy foods. According to Ayurvedic tradition, it is better to prevent from the diseases than doing treatments. It could be understood that what was the monastery life and how it was built on the basis of these kind of teaching (Roga paharanachrestan- proktan roganivaranam). If one in a healthy

he can do meditation very accurately. There for lord Buddha has pointed out that what kind of food is good for body and mind. Which kind of medicine good for health as well. If Buddhism based on the concept of “’ahinssa” faunal remains allowed to use for food and medicine. But Buddhism has never given any type ok encouragement for killing animals.

Details

There are three kinds of things should be followed by humans. These are, Well the food. Well sleep. Well controlled physical behavior. Every beings have depended on food, food is the main thing, Strength. Power. Color. Life. Are given by food². According to Buddhist tradition, there are four kinds of meals. Such as, Kabalinkara ahara- The food what we have today. Passahara. Manosanchethana those. Vinnana ahara.³ are related with mind.

The limitation of food is mostly taught by Buddhism, anyone can have their meals but not unlimited. The less meal and over meals are prohibited by Buddhist tradition. In “’vinaya pitaka” it has been mentioned about how to have food and why should once have that. For the purpose of, play. Getting strength. Having fairness. Having fun and enjoyment. Must not be having meals, especially by the Buddhist monk.⁴ Once lost the mindfulness on food and body, it will be opened the door for many kinds of diseases. At the same time it will effect for the mind.⁵. Having meals must be stopped by keeping space in stomach⁶. It must have enough water for properly digesting. According to the text of “’Milindapanna” the king Milinda was asking a question from ven. Nagasena there in connection of food consumption, and Nagasena answered, if someone have over food it will effected badly his health.⁷. In ayurvedic it has been pointed out that one should divide his stomach for four

parts, four of two must be for mixed food, four of one must be for liquid food, and another one for water.⁸ The concept of “Sama supaka” is giving the same kind of explanation according to that, the meal should be divided in four parts. One of four must be vegetable, one is water, and another two for mixed and thick food.⁹ There are four kinds of principles have been taught by the Buddha to whom doing meditation. They are known as the disciples who are in front of the door of Nibbana or enlightenment. And they must have four kinds of qualities, such as, Sila sammpanno hoti – well controlled physical and mental behavior. Indriya guttaddwaro hothi – with well controlled organs. Bhojane mattunyuta hothi – with well controlled food habit. Jaagariyan anuyutto hothi – with less sleep. Furthermore, there are four kinds of teaching in Buddhist tradition with regard to consumption. Taking the right food in excess of requirement. Wrong food taken in right time. Right of food taken in wrong time. Taking any food available at any time¹⁰ The Buddhism is prevented having third meals or diner on a day. Buddha did this practice in himself. And later informed to others to follow that. But the foods like fruit juice, gruel can be used at evening or at night, those are not heavy.¹¹ And it gives physical more healthy condition. The fruits like, Mango. Wood apple. Banana - every type of. Grapes. Can be used as a meal. At the same time, Gruel. Boiled seeds - water. Flower- water. Sugar cane. Can be used as juice. One day Bellatta Kacchayana who was a Brahmin, came to visit the Buddha with five hundred chariots which containing full of sugar cane jaggery, and offered to Buddha and his disciples.¹² these food accepted and preached the value of that thing. It gives more benefits of consuming this kind of food such as. Ayun dethi – it gives more life. Wannan deti – it gives skin color. Sukan deti – it gives more comfort to the body. Balan deti – it gives energy. Patibhanan deti – it gives knowledge. Yagu pita kudopatihanti- it kills hunger. Pipasan pati vineti – it kills

thirsty. Vatan anulomenti – it gives lightness. Amavasesan pacheti – it gives well digesting.¹³ According to the rules of the Buddhist once can be change the residential place unless has good food. That means food is the main thing of living beings.¹⁴ According to Baghawatgeeta three types of human introduced. This based on their behavior and food patterns. Sattva. Rajas. Tamas. The person who with the quality of “Sattva” have the food such as, tasted and smooth, which may give long life, happiness, mindfulness and relaxing, energy, etc. The person who with the quality of “Rajas” have the food such as, bitter and salty, and very rough foods. The person who with the quality of “Tamas” has the food such as, partly cocked, rough, dirty, bad smelling and rotten.¹⁵ One person who was living in the Buddha’s time called “Nigrodha Paribrajaka” came to visit the Buddha and he asked a question that how and which kind of meals better for the bhikku? The reply was, especially monk when getting bhiksha or alms should not think this food is good and this food is bad. If you are offered some food which you are not interesting at that time also have to be patient. If you are offered good and smooth food, at that time you must not be lustful on that meal. Whenever having food only must be thinking this I will take depend on my body and mind. Or survived my life.¹⁶ Buddha himself was sitting for six months under the form of starvation to achieve the Enlightenment and he was much weaker from the health. He realized that controlling food unnecessarily. Will be effected badly on the body and mind. That's what the Buddha mention food is the main thing for the living beings. Many times Buddha has given such a good answer to whom did not follow accurate habits. The king “Prasenajith Kosala” who was the ruler of “Kosala kingdom” was the one of famous character in Buddhism. He help to spread of Buddhism. And he was a very close friend of the Sakyamuni Buddha. But every time he ate too much foods. And became weak from the

health. He used to have one kg rice per one meal. One day he came to the Buddha after having meal, he was so uncomfortable scenes, was highly inhale and exhaling. With a big abdomen such like a pot. Thus Buddha taught one stanza to the king's assistant, whenever king having enough food he has to recite that loudly and at that time the king has to stop having a meal. Then later king Prasenajith was comfortable and grew up with health. Thus the Buddha preached, my king the food will be your partner to take you to the hell or haven, select that in yourself where you want to go.¹⁷ There are plenty of food items have been mentioned in Buddhist literature such as, Odana- rice. Mansa - meats. Satha- pohe. Dahi – dahi (milk). Navaneethan – gee. Mdhu – honey. Yagu – gruel. Maccho – fishes. Khir – frozen milk. Thelan – oil. Panithan – juice, made of sugar cane. Kdaniyan – thick food. Bhojaniyan – liquid foods.¹⁸ In Buddhism it has been given the freedom to have meats and fish. But not all types of meats. There are specific prohibited items of meat in the Buddhist tradition. This will teach us biological and environmental aspects of Buddhism. Once Buddha had given his attitude of meat consumption, based on monk ‘Dewadattha’. He was the famous bahikku in Buddhism, and tried to kill Sakyamuni in many occasions to have the Buddhahood. He came to the Buddha and asked five kind of wove, or requests. Bhikku must be lived in a forest for a lifetime. Bhikku must be depended on begging alms for life time. Bhikku must be used only ‘pansakula chiwara’ which made of the cloth what use of covered the dead body, for a lifetime. Bhikku must be lived under the trees for life time. Bhikku must be prevented from having meats for life time.¹⁹ Then the Buddha vehemently rejected those all the requests and declared that nobody must followed these kind of bias full principles. And those are not given any option to go to the Nibbhana. Meats and fish can be consumed by the monks, but it should be under three types of

principles. These are- Aditta- anyone can have the meats without saw that the animal killed for him. Amutha- anybody can have meats, but should not be asked for meats. Asutha – anybody can have the meats, but it should not be herd that animals killed only for him.²⁰ That means if someone offer meats while going alms that is eligible to eat. A monk cannot kill animal himself and can't making kill animal, they can't give or to cock meats, There is one story in Buddhist literature, one day, one monk went to begging alms to 'Suppawasa's house, she was a Buddhist upasika. Thus the monk asked some meats from her, then she sent one labor to by some meats, but there was no in any places and she came with empty handed. Then suppawasa cut the pieces of meats from her thigh and cocked and offered to that Bhikku. On second day Buddha visited to Suppawasa but she did not come to the Buddha. Then Sakyamuni asked what happen to her. Then her husband told the stories. So the Buddha called every monks and made new rules that nobody have any types of meats without asking the type of that meats when is offered.²¹ Then ten types of meats were prohibited by Buddhist tradition, such as, Human flesh. Elephant flesh. Horseflesh. Dog's flesh. Snake flesh. Lion flesh. Tiger flesh. Panther flesh. Bear flesh. Bear sp. Flesh. The same time there are eight types of phylum which were allowed for consumption. Prasabha – cattle donkey eagle, etc. Bhusawa – lizard, porcupine, etc. Anupa – deer, pig, etc. Varishaya – tortoise, whales, crabs, fishes, etc. Jalachara – swan, gull, crane etc. Jangala mruga – camel etc. Vshkira – peacock, cock, gullus sp. Etc. Pratuda – parrots, wood-picker, etc. The meats, which belongs to the phylum like "prasabha, bhusawa, anupa, varishaya, jalachara," are heated, smooth, tasty, and getting fitter. This kind of meats good for the hard workers. The meats, which belongs to "vishkira and other phylum are cold, smooth little bitter. This meat good for common people. These flashes will give more benefits for the deceases such as, hemorrhoids. Choler. Rheumatic. Typhoid.²²

There are many kinds of medical practices in Buddhist tradition. It can divide as medicine for physical and medicine for mentally, etc. in the 6th century B.C. Buddhism became the main doctrine of all over India and other subcontinents. On the basis of that many rulers and other powerful men and merchants were helping for the Buddhism and it was more developed. Many types of monasteries were built. Other luxurious items were offered. Healthy, tasty food was supplied to the Maha Sanga. Then most of the disciples got many illnesses and diseases because of heavy foods and less working. So the Buddha made a new rule that every Bhikku must be cut off the diner. Thus he gave the list of light food and allowed to have those. The medical treatments and types of medicine were introduced by the Buddha for the Bhikkus. In the "Tripitaka" literature, there many kinds of treatment have been mentioned for mental and physical illness. Some of these medicines made of faunal remains, such as animal oils, animal fleshs, bones, skin, Marrowbone, etc. Vasa bhesajja. Muttha haritaka. Herbal smoking. Those are the, most famous treatment in Buddhist which used the animal remains. Vasa bhesajja- The medicine made of animal oils. This medicine was made of animal oils, which extracted from fleshs. This type of oils can be used by the Monks for treatment. There are five kinds of animals what can be utilized for the making oils. Those are, Acchawasa – bear's oil. Macchavasa – fishes oil. Susukavasa – kind of fish oil. Sukaravasa – pig's oil. Gadrabhavasa – mule's oil²³. These oils good for used in autumn and winter seasons. And these oils used for the diseases such as, Arthritis. Neuro. Constipation. Burnt. Bone misplaced. Wounds. Bones breakages. The mussels and other body organs will be strong and healthy by having these oils.²⁴. Further, these oils have been used as a part of meals. Because it gives many benefits for human health. In Sri Lanka pig's and bear's oil used for external body. Whales and shark oil used for internally. Muttha Haritaki

– the medicine made from cattle urine. The cattle urine use for medicinal purposes from the ancient times in India and even in Sri Lanka. The urine of healthy cattle collected in the pot and covered with the thick mud and keep around three months to three years with mixed gallants. Finally filtered it and used to drink. This kind of medicine used for the diseases of the heart. Cough. It was allowed to drink this type of medicine, especially for “jaundice” in Buddhist tradition.²⁵ Gee and sugar acne juice have been utilized for stomach pain. Milk. Honey. Gee. Jiggery. Are mixed together and made this medicine. One day “Sariputtha” the main disciple of the Buddha was having heavy stomach pain, at that time Buddha was noticed to have this kind of medicine.²⁶ Medicine for the arthritis. This disease occurs in the bones, joints. It is too much pain when it happens.²⁷ The blood of that particular area must be removed by using leeches or cattle Horne. As a primary treatment, it is used the leech and Horne core used in advance. The pointed hone inserts to the pain area and extract the blood. But it will be more painful and later will be getting heal.²⁸ Smoke treatment. According to Ayurvedic tradition ante tobacco smoking is considered as medicine. It is very helpful for mind relaxing. And it will be prevented from many illnesses.²⁸ There are three kinds of steps in herbal smoking, such as- Smooth smoking. Average smoking. Hard smoking. The smoking is better. After having meals. After taking a bath. After wamiting. After hard noising. After brushing teeth. After waking up.²⁹ The ingredients to make herbal smoke. Dry animal skins. Hooks. Cattle bones. Porcupine bones. Lizard like animal bones. Gallus. Tortoiseshells. Dry meats and fish. Worms. Apart from that it is used seeds and some roots, leaves, etc. as ingredients for making smoke. They mixed together till become like a pulp, and keep it too well dry. When the smoke is started it should be soaked in the sesamum oil³⁰ Then ready to use it.³¹ Paranormal treatment in Buddhism. At the Buddha’s

time one monk got sick because of the ghost. His teachers tried to sole his sickness, but could not. Thus that monk went to the place where pigs are butchering and drank blood ate raw pork then sickness was disappeared. When the Buddha herd this all, pointed out that if someone having this kind of sickness he can have blood and raw meats, but only for medicinal purpose.³²

In the 6th century B.C. it was a much flourished society in India. Especially we call that second urbanization. At the same time people used luxurious items and objects in their day to day lives, and they offered those things to the monastery too. The furniture's, and other equipment's which made of animal bones and skins were utilized by the monks and Buddha was allowed to have it. The utensils such as- Knife. Spoons. Slippers. Some cloths. Bed covers. Stands for begin bowls. Bags. Treat. etc. These were made of bones and skins of cattle. Sheep, Goats, tiger, Ivory, shark teeth, etc.

There were 12 kinds of furniture items which used by the lay people and monks. Most of them made of wood, iron, faunal bones and skins, mixed with gold and gems, these objects were decorated by using lion's tiger, elephant, and some other flower figuring. In the Buddhist tradition, it has been pointed out that, the monk who use these items should not be interested in that. Otherwise, it would be effected their final goal. Asandi. Pallanka- this is a portable bench such as thrones, which made of woods and carved with animal figures. Gonaka – covered with goat skin. Chittaka – covered with black color goat skin. Patika – covered with white goat skin. Patalika – covered with goatskin and decorated with flower figures. Thulika – covered with cotton layer. Vikatika – decorated with lions and tiger figures and covered with goat skin. Uddalomi – double side covered with goat skin. Ekantha lomi – only one side covered with goat skin. Kattissa cassette – covered with gold thread. Koseya – covered

with gold and gem.³³ Apart from that there were more valuable cloths which made of animal skin.

Conclusion

Most of them has been used by higher class people, sometimes monks also used that materials to make bed cover and chair covers. Some of them are Ajinappaveni –the cloth made of tiger skin. Kadalimiga pavara –the made of wild cat or poll cat skin. Muwasam – the cloth made of deer skin.³⁴ this type of skin cloths were very smooth and comfortable for the body. It was hard to find, if someone uses these materials he would be the richest person in the society. In the Theravada tradition, these types of utilization of faunal remains can be identified. Buddhism never gave to any encouragement to kill animals flesh and other purposes. But it gives the freedom to use final parts for the wellbeing of the human life. Because in biologically and ecologically it should be happened in the society. Even in modern day drums, some furniture like stool, cupboard, winnowing fan, casket, medicinal equipment, slippers, bags, umbrella is used by the monks and for the monasteries in Sri Lanka.

End notes

1. *Charaka samhitha*, 199.p
2. *Diganikaya, Kuddakapata*, 418.p
3. *Ibid*, 344.p
4. *Ibid*, 360.p
5. *Charaka samhitha*, 502.p
6. *Theragatha pali*, 228.p
7. *Milinda panna*.66.p
8. *Astangahirdaya sanhitha*, 136.p

9. *Samanthapasadika*, 663.p
10. *Yooga for better health*, 117.p
11. *Majjimanikaya*, 204.p
12. *Mahawaggapali*, 568.p
13. *Ibid*, 570.p
14. *Ibid*, 562.p
15. *Sanyutthanikaya*, 74.p
16. *Bagawathgeetha*, xvi, 8-10.p
17. *Majjimanikaya*, 102.p
18. *Ibid*, 144.p
19. *Sumangalavilasini*, 743.p
20. *Parajikapali*, 556.p
21. *Ibid*, 576.p
22. *Mhavaggapali*, 556.p
23. *Charakasamhitha*, 175-177.p
24. *Samanthapasadika*, thinsaka vannana, 518.p
25. *Astanga hirdyasuttha*, 16.p
26. *Samanthapasadika*, 811.p
27. *Visddimagga*, 30.p
28. *Samanthapasadika*, 811.p
29. *Mahavaggapali*, 532.p
30. *Ayurveda vyakarana*, 278.p

31. *Ibid*, 284.p

32. *Parajikapali*, 91.p

33. *Abhinavatika*, 32.p

34. *Ibid*, 354.p