

A Critical Appraisal of Pancakarma Therapy in Buddhist Literature with Special Reference to Tripitaka

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Pancakarma therapy is one of the important branches of Ayurveda which deals mainly with purification of the provoked doṣa (physiological or pathological) from the body. These vitiated doṣa (toxins and waste material) should be purified from “natural as well as nearest root of the body”. There are five types; vamaṇa, virecana, nasya, vasti and raktamokṣṇa. In the management of disease the fundamental principles of Ayurveda is Samśodhana (Purification) Samśamana (Pacification) and Nidana Parivarjana (avoiding causative factors). To eradicate the disease completely and to enhance non specific immunity against all diseases the purification procedures plays an important role. In many chronic as well as in acute conditions Pancakarma therapy has yielded quick and spontaneous results. Pancakarma therapy has been recommended for many diseases in Ayurveda medicine. But there is a false notion among the public that this therapy is useful for only vāta diseases. However it is a very important therapy in almost all diseases, in fact at every stage of the diseases. The present study is the result of an examination on the basis of the Pancakarma therapy consisting in the tripitaka. It is generally considered that these are the collection of original teaching of the Buddha. Tripitaka is the Vinaya, Sutta and Abhidharmapitakas. Objectives of this study were to identify the Pancakarma therapy and its specifications in the tripitaka. Data in this research was compiled specially from the vinaya and Suttapitaka. These compiled data has been elaborately arranged with the relevant illustration and in logical order. And data has been categorized in a precise and understandable way. This study reveals that during the time of tripitaka all the eight disciplines of Ayurveda were highly practiced and Pancakarma therapy too. It was learnt that the great physician Jivaka had performed Pancakarma therapy successfully. These findings indicate that it is not proper to blame the Buddhist religion for the downfall of Ayurveda. This research data gives a grater prospect to the researchers who are interested in undertaking a deep of the Pancakarma therapy in Buddhist Literature.

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