

Why Only Buddhism When it Comes to the Concepts of “Panchasheela Sutras”

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ABSTRACT

It is commonly heard the well created narrative perception, everywhere especially in media, in education system, that ‘ahimsaa’ is taught or promoted only by Gautama buddha and his descendents. Or else we can say whenever the word Ahimsa is heard it is associated with Gouthama Buddha. Here the basic question or the basic conflict is why Gautama buddha only? Before the teachings of Buddha, is Ahimsa and other concepts of Pancha Sheela are not present in Indian teachings? Or did bharatiya vidya parampara not teaching ahimsaa, Asteya, Brahmacharya, Satya and indriya nigraha, which are teachings of Buddha and called as Pancha Sheela Sutras. We all know very well that in yoga Darshana these concepts are well defined and established. Going back to Yoga Darshana, Vedic literature is also teaching all these things repeatedly. So, the question rises, when a Nastika Darshana is taught in Astika Darshana. Isn't it misleading the young generations and making unaware of Vedic knowledge. Moreover, it is taught with the perception that Vedic culture is full of ‘Himsa’ and to oppose that ‘vaidika himsa’ Buddhism is evolved. It is unfortunate that, this concept is developed again by foreign philosophers. Following blindly their perception, is making youngsters unaware of original knowledge of Vedas. Here it's very important to make this clear that Vedic education is the root for all these concepts and bring back the attention of next generation to Vedic knowledge.

INTRODUCTION

It is commonly heard the well created narrative perception, everywhere especially in media², in education³ system, that ‘ahimsaa’ is taught or promoted only by Gautama buddha and his descendents. Or else we can say whenever the word Ahimsa is heard it is associated with Gouthama Buddha. Here the basic question or the basic conflict is why Gautama buddha only?

Before the teachings of Buddha, is Ahimsa and other concepts of Pancha Sheela are not present in Indian teachings? Or did bharatiya vidya parampara not teaching ahimsaa, Asteya, Brahmacharya, Satya and indriya nigraha, which are teachings of Buddha and called as Pancha Sheela Sutras.

We all know very well that in yoga Darshana ‘Yama’⁴ teaching these concepts along with some

² In Lincoln the Lawyer Series, In some Hollywood movies.

³ In text books and study materials.

⁴ अहिंसासत्यमास्तेयं ब्रह्मचर्यमपरिग्रहा यमाः। (yoga sutras 2/30)

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others. these concepts are well defined and established. Going back to Yoga Darshana, basically Vedic literature is teaching all these concepts repeatedly. So, the question rises, when a Nastika Darshana is taught instead of Astika Darshana⁵.

What are Panchasheela Sutras:

Panchasheela Sutras are the famous teachings of Gautama Buddha. They are ahimsaa, Asteya, Brahmacharya, Satya and indriya nigraha.

ahimsaa means not practicing himsaa abstaining from killing.

Asteya means not practicing stealing abstaining from stealing.

brahmacharya means abstaining from sexual misconduct.

⁵ आस्तिकदर्शनस्य पाठः आस्तिकदर्शनस्य स्थाने

satya means practicing truth only or abstaining from falsehood.

indriya nigraha means controlling all indriyas or abstaining from taking intoxicants.

These are named here in Sanskrutam, why because they were taught with those names in Vaidika parampara (Vedic Tradition).

Ahimsaa (अहिंसा):

Here, Ahimsa is discussed in detail, why because 'yoga Darshana' is trying to say if it is understood and followed properly, the other 'yamaas' सत्यमास्तेयं ब्रह्मचर्यमपरिग्रहाः will become practiced in connection to 'ahimsaa'. There is a tradition of telling very important things earlier followed by their dependants, variables, and controversies, later in 'Arsha sampradaya'.⁶

'Ahimsaa'⁷ was the main concept which is corelated to Gautama Buddha. Indian and foreign philosophers started saying that ahimsaa was taught by Gautama Buddha in our country bharatam and spread all over the world. Yes, it is true that he condemned 'Himsaa' and taught 'ahimsaa'. The time when he was in Bharata, there were 'Pashu bali' (Scarifying of Animals) in 'Yagna' was well practiced all over the world. Which was condemned in 'Vayu Purana'⁸

अधर्मो बलवानेष हिंसाधर्मोऽस्य तवा नेष्टः पशुवधस्त्वेष तव यज्ञे सुरोत्तमा⁹

अधर्मो धर्मगाताय प्रारब्धः पशुभिस्त्वया नायं धर्मो ह्यधर्मोऽयं न हिंसा धर्म उच्यते ॥¹⁰

which clearly says 'himsaa' is not dharmataught by Vedas.

आदिकाले खलु यज्ञेषु पशवः समालभनीया बभूवुर्नालम्भाय प्रक्रियन्ते स्मा पशूनामलाभाद्गवामालम्भः प्रवर्तितः। तं दृष्ट्वा

प्रव्यथिता भूतगणाः, तेषां चोपयोगादुपाकृतानां गवां गौरवादौष्ण्यादसात्म्यत्वाद्दशस्तोपयोगाच्चोपहताग्नीनामुपहतमनसां चातीसारः पूर्वमुत्पन्नः पृषध्रयज्ञे¹¹.

In 'Charaka Samhita' it's clear that there was no pashu bali in yagnas in earlier stage. The word aalambhana (which was the reason for pashu bali in yagnas) was also used very clearly with other word

'alabhana' to discriminate both meanings in this context.

In such circumstances his teachings were very valuable to the society, which was misled by some Scholars (Panditas).

But it is justifying that ahimsaa was taught to the world by Gautama Buddha only. As we all know the history of Gautama buddha, he too completed his education in Vaidika parampara only.

In the very starting verse of Yajurveda, the word अघ्न्याः is used as an adjective of holy cows. अघ्न्याः¹², अथर्वाणः¹³, अदभाः¹⁵ are the words directly used in Vedas in the sense of non-violence. 13th Chapter of 'Yajurveda' is clearly teaching 'ahimsa'¹⁶. It says if animals are killed unnecessarily, it is not considered good for both humans and nature. Also saying that those who kill domestic animals, are punishable by the king. While coming to the wild animals, the king is ordered to kill them when they cause any harm to humans, farming and domestic animals.¹⁷ This is one example only. There are many direct and indirect upadesha mantras teaching 'ahimsaa' in a great perception.

Moreover, because of wrong interpretation of the 'ahimsa' of Buddha, many kings and great scholars did not oppose or fight with enemies and surrendered themselves to death. Which later caused much social chaos and it might lead Bharata to be occupied by foreign invaders. Why saying this means, when generations to generations if we forget to fight, later we go under slavery only. Which makes society to become incapable of opposing injustice and shows unnecessary patience at wicked people and even to the enemies of society.

Asteya (अस्तेयम्):

In yoga sutras, it's the third Yama, followed by 'Satyam'. Abstaining from stealing¹⁸. Again, this is one of the yoga sutras, which are based on the knowledge of Vedas. The very first mantra of Ishavasyopanishat, which is also the part of Rigveda, teaches about 'aasteya'.

⁶ अहिंसा परमो धर्मः। स खल्वयं ब्राह्मणो यथा यथा तानि व्रतानि समादित्सति तथा तथा प्रमादकृतेभ्यो हिंसानिदानेभ्यो निवर्त्तमानस्तामेवावदातरूपामहिंसां करोतीति वृत्तिः

⁷ अहिंसा नाम मनोवाक्कायैः सर्वदा सर्वभूतानामपीडनं सा परमः शुद्धोधर्मः। you

⁸ Vayupurana 57/91-103

⁹ Vayupurana 57/98

¹⁰ Vayupurana 57/99

¹¹ Charaka samhita Chikitsa 19/4

¹² Yajurveda 15/38

¹³ Yajurveda 19/50

¹⁴ Yajurveda 1/1, ऋग्वेदः 1/164/2, Atharvaveda 3/30/1

¹⁵ Rigveda 8/86/5

¹⁶ Yajurveda 13/48, 49,50

¹⁷ Yajurveda 13/51, 52

¹⁸ बलाद्रहसि वा परवित्ताहरणं स्तेयं तदभावोऽस्तेयम्

ईशावास्यमिदं सर्वं यत्किञ्चिज्जगत्यां जगत् तेन त्यक्तेन भुञ्जीथाः मा
गृधः कस्यस्विद्धनम्॥¹⁹

In this mantra it is clear that no 'Jeevatma' should think about stealing which does not belong to him. This clearly tells us about 'अस्तेयम्'।

संवत्सरीणं पर्यं उस्त्रियायास्तस्य माशीद्यातुधानो नृचक्षः।²⁰

This is an order to king for not letting the precious items like milk and others get thieved by anyone. Which is teaching again not to steal.

न पिशाचैः सं शक्नोमि न स्तेनैर्न वनर्गुभिः। पिशाचास्तस्मान्नश्यन्ति
यमहं ग्राममाविशे ॥

The king must confirm that no dacoits, robbers and man eaters should enter the civilian area.

त्वमङ्ग जरितारं यविष्ट विश्वान्यग्ने दुरितार्तिं पर्षि। स्तेना अदृश्रन्नृपवो
जनासोऽज्ञातकेता वृजिना अभूवन् ॥११॥²¹

This is the teaching to all people not to engage themselves in theft like evil deeds.

यो नो रसं दिप्सति पित्वो अग्ने अश्वानां गवां यस्तनूनाम् रिपु स्तेन
स्तैयकृद्भ्रमैतु नि ष हीयतां तन्वा तना च ॥²²

This mantra tells clearly that a king should eliminate the dacoits who try to rob the wealth of king (which is actually meant for the people).

अप त्यं वृजिनं रिपुं स्तेनमग्ने दुराध्यम् । दविष्टमस्य सत्पते कृधी
सुगम् ॥²³

This is the prayer to keep thieves, robbers away from me.

अपं स्तेनं वासो गोअजमुत तस्करम्। अथो यो अर्वतः शिरोऽभिधाय
निनीषति ॥²⁴

This tells us the king must boycott such people who rob animals and fields of farmers.0

Most important or basic rules for living life, taught in Yoga Darshana are also teach us about this concept. But these basic things are not emphasised while talking about Vedic literature, instead the opposite of this is being taught.

brahmacharya (ब्रह्मचर्यम्):

The whole 5th Sooktam of Atharva veda 11th kandam²⁵, establishes and teaches about brahmacharya. The importance of brahmacharya, how to practice brahmacharya, what are the uses of brahmacharya all these are taught here. Taittiriopanishat also teaches this brahmacharya.

ब्रह्मचारी सूक्तम् teaches and also gives the pros of 'Brahmacharya'. It says clearly that by brahmacharya one can get moksha jnanam. With brahmacharya king can rule this earth. All the wealth can be achieved by brahmacharya. One can win 'मृत्यु' with brahmacharya. In this way so many things are discussed in this suktam.

त्रय उपस्तम्भाः। आहारः स्वप्नो ब्रह्मचर्यमिति।

एभिस्त्रिभिर्युक्तियुक्तरुपस्तब्धमुपस्तम्भैः

शरीरं बलवर्णोपचयोपचितमनुवर्तते यावदायुःसंस्कारात्

संस्कारमहितमनुपसेवमानस्य, य इहैवोपदेश्यते।²⁶

Charaka Samhita says Food, Sleep and Celibacy are the three pillars of life. By practicing these three with proper knowledge, one can get strength, complexion, proper growth, good life span with good health.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः²⁷ which means by practicing brahmacharya one can get courage along with body and mind strength.

Satya (सत्यम्)

सुविज्ञानं चिकित्पुषे जनाय सच्चासच्च वचसी पस्पृधातो तस्योर्यत्सत्यं
यंतरदृजीयस्तदित्सोमोऽवति हन्त्यासत् ॥²⁸

This mantra tells clearly that a king should always follow the path of truth knowing truth and false very well.

न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम् हन्ति रक्षो
हन्त्यासद्वदन्तमुभाविन्द्रस्य प्रसितौ शयाते ॥²⁹

The king must keep people who follow Himsa and asatya in jails.

यदि वाहमनृतदेवो अस्मि मोघं वा देवाँ अप्यूहे अग्ने किमस्मभ्यं
जातवेदो हणीषे द्रोघवाचस्ते निरुथं संचन्ताम् ॥³⁰

King must know the people who speak truth and who don't. And act accordingly with them.

¹⁹ ईशावास्योपनिषत् 1/ 1

²⁰ Atharvaveda 8/3/17

²¹ Rigveda 5/3/11

²² Atharvaveda 8/4/10

²³ Samaveda 2/1/1/9

²⁴ Atharvavedas 19/50/5

²⁵ ब्रह्मचारी सूक्तम्

²⁶ Charaka samhita 1/11/35

²⁷ पतञ्जलि योगसूत्राणि २/३८

²⁸ Atharvaveda 8/4/12

²⁹ Atharvaveda 8/4/13

³⁰ Atharvaveda 8/4/14

यो मा पाकेन मनसा चरन्तमभिचष्टे अनृतेभिर्वचोभिः। आप इव
काशिना संगृभीता असन्नस्त्वासत इन्द्र वृक्ता ॥³¹

This mantra tells clearly that a king should eradicate the people who don't speak truth like the water or wind held in a fist.

ऋतं वदन्नृतद्युम्न सत्यं वदन्तसत्यकर्मन् । श्रद्धां वदन्त्सोम राजन्धात्रा
सोम परिष्कृत इन्द्रायेन्दो परि स्रव ॥³²

The king who follows the path of truth and good deeds, and also makes other to follow, his kingdom is always stabilised by 'paramatma'.

These mantras tell us the importance of 'सत्यम्'. In many ways satyam is taught and asatya was not tolerated.

Conclusion:

These are all the contexts of Vedas and Vedic related texts. They are clearly teaching the ahimsa and other misleading the young generations and making

unaware of Vedic knowledge. Moreover, it is taught in this perception that Vedic culture is full of 'Himsa' sutras mentioned in Panchasheela of Bouddha. Isn't it and to oppose that Buddhism is evolved. Again, it is very unfortunate that this concept is developed by foreign philosophers but followed by Indian intellectuals.

Following blindly such perception, is making youngsters unaware of original knowledge of Vedas. Here it's very important to make this clear that Vedic education is the root for all these concepts. So, it is humble request to the policy makers and educationalists to stop this misleading propaganda against Vedas and change the syllabus right from childhood to Civil services (UPSC) of India to know the truth of Vedas and Vedic culture. Teaching nothing about Vedas is acceptable but teaching mis concepts about is not. This is not against teachings of Buddha, but the facts about Vedic literature. Due to some



³¹ Atharvaveda 8/4/8

³² Rigveda 9/113/4