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The vedic god ashwins as a medical expert

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1. Introduction

Vedic mantras are filled with praise of the vedic deities, and Brahmanas books are also presenting some decoration quote about the Vedic deities. Those mantras are original sign to know the perfect knowledge about that concern deities. According to the renowned commentor Sayan, every mantras has been related to the Vedic rituals and Saunaka said that the knowledge of the deity, is the essential part of the mantras, it is not possible to compile his deed without knowing the Deity Theory ^[1]. Rigvedic deity theory is everywhere prevailing. In the seance of the Yaska who are self-exposure and who are denote richness, they are God ^[2]. The Agni, Indra, Varuna are the most popular powerful and important deities in the Vedic period and they are so much skilled in their respective fields. Similarly the dual deity Ashwins are also famous. They are present always as a secondary deity, in the concept of the Vedic Deity Theory. But they are also so much more skilled in the Vedic Medical Areas. Actually they are perfect doctors of the Vedic deities ^[2].

वेदितव्यं दैवतं हि मन्त्रे मन्त्रे प्रयत्नतः।

दैवतज्ञो हि मन्त्राणां तदर्थमवगच्छति॥ वृहदेवता 1/2

देवो दानाद्वा दीपनाद्वा द्योतनाद्वा द्युस्थानो भवतीति वा ॥ निरुक्तम् 7/4/15

ऊँत त्या दैव्या भिषजा शं नः करतो अश्विना।

युयुयातमितरपो अप सिधः ॥ ऋ. सं 8/18/8

2. Historical episod of the Ashwins

About the dual deity Ashwins has many more historical episodes in the vedic period and the post vedic period. Rgveda, Samveda, Yajurveda, Atharvaveda and some brhamana books are presenting the historical knowledge of Ashwins.

2.1 The Rgveda and Ashwins

In the Rgveda fifty eight suktas are filled about Ashwins and four hundred times mentioned the name of the Ashwins. According to the Rgveda Ashwins are Duloks deity, their thickness flashes and the twinkle of light are present them body ^[4]. They are always young and always complete youth ^[5]. The two main designationo of Ashwin is Dasra and Nasatya. Dasra meaning is deteriorating diseases ^[6].

2.2 The Yajurveda and Ashwins

The Yajurveda like the Rgveda discussion about Ashwins discussed. In the sense of Yajurveda Ashwins are the doctor of gods ^[7] and main priest of gods ^[8].

आ शुभ्रा यातमश्विना स्वश्वा गिरो दस्रा जुजुषाणा युवाकोः ।

हव्यानि चप्रतिभूता वीतं नः ॥ ऋ.सं 7/68/1

नू मे हवमा शृणुतं युवाना यसिष्टं वर्तिरश्विनारिवावत् । ऋ.सं 7/67/10

दस्रा शत्रुणामुपक्षयितारौ यद्वा देववैद्यत्वेन रोगाणामुपक्षयितारौ॥ ऋ.सं 1/3/3 सायणभाष्यम्

अश्विनौ वे देवनां भिषजौ ॥ कृ.य.सं 5/3/1

अश्विनौ ही देवनां अध्वर्यु ॥ शु.य.सं 1/1/10 महीधरभाष्यम्

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2.3 The samveda and Ashwins

Not only the Rgveda but also the samedara are presented some praise mantras about Ashwins. According to samveda they are more intelligent and the host of refugee [9]. They have a golden colour chariot and their going path are also golden. They are expert of Madhuvidya and the host of foods and powers [10]. They are bon - vivant and they have possible to going any where very fast. In the seance of samveda Ashwins are carriers of rivers [11].

2.4 The Atharvaveda and Ashwins

According to the Atharvasamhita Ashwins are destroyers of enemy [12]. They have possible to give wishing wife, actually this power is called hypotization [13]. Ashwins are holder of Yajnga, patron of gods. They are exposor and leader of Duloks deity.

य दस्रा सिन्धुमातरा मनोतरा रयीणाम्
धियादेवो वसुविदा ॥ सा सं 19/2/7/2
अश्विना वर्तिरस्मदा गोमद् दस्रा हिरण्यवत् ।
अर्वाग् रथं समनसा नि यच्छतम् ॥ सा सं 19/2/9/1
अत्या यातमश्विना तिरो विश्वा अहं सना ।
दस्रा हिरण्यवर्तणी सुषुम्णा सिन्धुवाहसा ।
माध्वी मम श्रुतं हवम् ॥ सा सं 19/3/12/2
समिद्धो अग्निरश्विना तप्तो वं घर्म आ गतम् ।
दुह्यन्ते नूनं वृषणेह धेनवो दस्रा मदन्ति वेधसः ॥ अ सं 7/18/3
सं चेन्नयाथो अश्विना कामिना सं वक्षथः ।
सं वां भगासो अम्मत सं चित्तानि समु व्रता ॥ अ सं 2/30/2

3. Hurbal and Surgical treatment

In the Ayurvedasamhita cause of disease, disease habitat, disease treatment, different methods of treatment and discussion on herbal issues are discussed. According to the Charaka samhita and the Sushruta samhita body and mind is habitat of disease. Some disease in which only the body inhabited. That is to say disease are menly two types mental illness and phesical illness. In there anger, sorrow, fear, joyness, grief are menly reason for mental disease and the normal disorder are hunger, thirsty, sleep, old age and death [14].

Herbal medicines are used only for general treatment. There are four types of herbal medicine. There are Banaspati, Beerudh, Banaspatya and Ousadhi [15].

Surgical treatment means eyes, ears, mouth, noses treatment. According to the Sushrutasamhita surgical treatment has been divided into seven categories. There are amputation, accession, scraping, probing, extraction, drainage and suturing. Fine medicine based treatment is surgical treatment and the dual deity Ashwins are the expert of fine medicine and surgical treatment. It is known from the various mantras.

तद् दुःखसंयोगा व्याधय ईत्युच्यन्ते । ते चतुर्विधा आगन्तवः शरीरा
मानसा स्वभाविकाश्चेति । तेषामागन्तवो अभिघातनिमित्ताः ।
शरीरास्त्वन्नपानमूला वात - पित्त - कफ - शोणित -
सन्निपातवैषम्यनिमित्ताः मानसास्तु क्रोध - शोक - भय - हर्ष - बिषादेर्षा
- भ्यसूया - दैन्य - मात्सर्य्य - लोभ - काम - प्रभृतय इच्छाद्वेषभेदैर्भवन्ति
। स्वाभाविकाः क्षुत् - पिपिसा - जरा - मृत्यु - निद्रा प्रभृतयः एते
मनःशरीराधिष्ठानाः । सु सं सूत्रस्थानम् 1/20
15. भौममौषधमुद्दिष्टमोद्भिदं तू चतुर्विधम् ।
वनस्पतिस्तथा वीरुद्यानस्पत्यस्तथौषधिः ॥

फलैर्वनस्पतिः पुष्पैर्वानस्पत्यः फलैरपि ।

ओषधयः फलपाकान्ताः प्रातनैर्वीरुधः स्मृताः । च.सं 1/70-71

4. Contribution of Ashwins

4.1 In the field of herbal treatment

The contribution to herbal treatment of the dual deity Ashwins are undeniable. They are famous doctor of the gods for both herbal and sugical treatment. It known from the voice of Ghosha Rishi, they were eye doctor and they treats blindness [16]. To give their special treatment to Chyaban Rishi made him a young man [17]. They cured to Reva Rishi, whose body was destroyed due to submersion in the water, by herbal remedies [18]. They gave rejuvenation to the diseased person Kali by their special treatment and helped him to gain wife [19].

Ashwins had appeared in all aspects of medical science. In the medical area, treatment of female disease also proved by the Ashwins. They are delivered happiness by removing the pains of Badhri [20]. Badhri's husband was eunuch, but by the medical treatment of Ashwins, Badhri was received a child [21].

अमाजुरश्विदभवथो युवं भगोहनाशोश्चिदवितारापमस्यचित् ।

अन्धस्य चिन्नासत्या कृशस्य चिद्युवमिदाहुर्भिषजारुतस्य चित् ॥ ऋ सं 10/39/3

युवां च्यवनमश्विना जरन्तं पुनर्युवानं चक्रथुः शचीभिः । ऋ सं 1/117/13
अश्वं न गुडहमश्विना दूरेवैऋषिं नरा वृषणा रभमप्सु ।

सं तं रिणीथो विप्रुतं दंसोभिर्न वां जूर्यन्ति पृर्व्या कृतानि ॥ ऋ सं 1/117/4

युवं विप्रस्य जराणामुपेयूषः पुनः कलेरकृणुतसंयुवद्वयः ॥ ऋ सं 10/39/8

युवं हवं वधिमत्या अगच्छतं युवं सुषुतिं चक्रथुःपुरन्धये । ऋ सं 10/39/7

श्रुतं तच्छासुरिव वधिमत्या हिरण्यहस्तश्विनावदत्तम् । ऋ सं 1/116/13

4.2 In the field of surgical treatment

The dual deity Ashwins are equally skilled at the surgical treatment, various types of mantras are prove it. When Khela Rishis wife Bispala went to war, one of her leg was cut off. At that time Ashwins were replaced a iron - made leg to Bispalas body by them fine medical work [22]. Ashwins medical knowledge were too sharp. They were connected a head of the horse to the body of Dadhichi, and with their needed they were success to replaced a head of man. Actually they were most expert of surgical treatment, because cutting of head and replac it only possible by the surgical treatment and perfect knowledge.

Ashwins surgical method of treating about other disease were commendable. They were specialist of eye and neuro - surgery. Some mantras are speaking about Ashwins, they were also leprosy expert [23].

Ashwins were not only the doctor of gods but also animals doctor. We are obtained few praise, where commemorating to Ashwins only for animal treatment [24].

चरित्रं हि वेरिवाच्छेदि पर्णमाजा खेलस्य परितम्भ्यायाम् ।

सद्यो जड्धामायसीं विश्पलायै धने हिते सर्तवे प्रत्यधत्तम् ॥ ऋ सं 1/116/15

घोषायै चित् पितृषुदेदुरोणे पतिं जूर्यन्त्या अश्विनावदत्तम् । ऋ सं 1/117/7
ता वर्तिर्यातं जषुषा वी पर्वतमपिन्वतं शयवे धेनुमश्विना ॥ ऋ सं 1/112/3

5. The western thought about Ashwin

From the Indian thought and culture western is too different about the dual deity Ashwins. In the sense of western thought Ashwins were not a doctor. According to their explanation, most of the number of mantras about Ashwins are only analogical. Chyaban Rishis old - age disease treatment of Ashwins, according to Bergaigne and some of the western scholars explain it, the nature of the sun as the human expression ^[25]. According to Macdonel the story of the dual deity Ashwins to protect Atri Rishis wife from burning fire, is only metaphor of the sun ^[26]. But, the sense of Geldner every mantras are not only presenting the analogical thoughts. Some of the mantras are describe about the Ashwins and their contribution of medical science.

25. The opinion of Bergaigne and other that the various miracles attribute to the Asvins are anthropomorphized forms of solar phenomena (the healing of the blind man thus meaning the release of the sun from darkness), seems to lack probability. Vedic Mythology, A. A Macdonell. P – 53.

26. At the same time the legend of Atri may be reminiscence of a myth explaining restoration of the Vanished sun. Vedic Mythology, A. A Macdonell. P – 53.

6. Conclusion

Vedic theory are explained by the Indian and the western scholars. The opinions of the westerns scholar and explanations about Ashwin are not a doctor of the gods. It is real that the Rgveda presented some medical knowledge about Ashwin but there is no reality, that is only analogy. But according to the Indian thoughts Ashwins are dual deity and they are one destroyer of the diseases of body and one is the destroyer of the diseases of mind.

After the above discussions this conclusion has been reached that the dual deity Ashwin are the doctors of the gods and animals. When the earth was created then the diseases are also created. Every literature has a reflection of the social system. The vedic literature also reflected some social identity. Currently mention of the herbal medicines is available at that time. The medicines are needed only for various types of disease. So this description about Ashwin of the vedic literature can not be analogy only. It is really truthful because the vedic literature is not only presented the medical knowledge but also presented the system and treatment of various diseases, and most of the discussion about Ashwins. So, the dual deity Ashwins are medical expert of the vedic period, it is undoubtedly possible.

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