

Ayurvedic References in Yajurveda

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VEDAS are reposters of ultimate knowledge. These repositories of ultimate knowledge comprise innumerable branches. Knowledge of Medical cures is one of such innumerable branches. Curatory medical knowledge could be found sparsely spread over in *Vedas* too that in indurate and inboard your instances only *Atharva Veda* is exception and totally devoted medicine.

Those intersperced indicative bits were subsequently elaborated by our great sages and developed as a specific branches of knowledge. This elaborated and with developed branch of knowledge is “Ayurveda” as per the origin of Historians.

Presently, we shall undertake to make an illustrative study of the curative methods, indicated in the *Yajurveda* .

For the purpose of this study, the *Samhita* parts of *Taittiriya Sakha* parts of Brahmanas, Aranyakas and *Ekagni Kanda* from out of *Yajurveda* are taken into consideration. Authentive texts which are not related to Medical sciences are relied upon this study. The referral texts are listed herewith: Vidyaranya Veda Bhashya of Sayanacharya, Veda Bhashya of Bhatta Bhaskara, Amara Simha’s *namalinganusasanam* commentaries there on *vyakhya sudha; amara kosa sodhanika; and Sabda kalpa Drumam;* Taranadha bhattacharya’s Vachaspatyam, Vyakarana Sutra’s of Panini, Dhatu Patham of Panini, Dhatu Ratna Karam etc.,

All these texts are not related to Medical Sciences. If the creative methods embedded in the Vedas could be detected by relying upon the literature unrelated to medicine. It would bhe more possible to unearth many more issues embedded in Vedas by applying medical scientific principles as such. In order to prove this, the texts not related to medical sciences are referred to relayed upon in the course of this study.

Firstly we shall examine meaning of the word *Vaidya* (Doctor) as desirable in Vedas. *Bhishak* is the other work used for *Vaidya*. This synonym is categorized in “*Amkarakosa*”, “*Bishak Vaidye Chikitsake*” (1) The definition of the word *Bhishak* is available in IVth Kanda of Krishna Yajurveda.

2. *yadosha dayah sangachchante – rajanassamita viva viprassa uchyate bhishak rakshoha miva chaatanah !!*

The substance of this mantra is: In the battle field, King seek the cooperation of the other kings to fight with the enemy. Such of Kings indulged in Warfare exhibit mutual friendship and brotherhood. Likewise the wise-man who commands the obedience of Medicines , just as a king commands collective obedience of his warrior in the battle field is called *Bhishak*. *Rakshoha, Ameeva chaatanah* drawing special attents to the four words used in the mantra viz., 1)Vipra 2)Bishak 3) Rakshoha, 4) Ameeva chaatanah .

1. Vibra – “*vipati iti vipra*” this explanation is found in the *Ksheera Swameeyam* and *Vyakhya Sudha* (3) , and the commentarism on *Amarakosa* . By this explanation, the word attains the meaning “ruler”. But, in his *Vidyaranya Bhashyam*, Sayana has given another meaning for the word; “*Vipraathi ithi Viprah*” “*Praathi* “ means to fill , to replenish . If anybody communicates somethings or anything inconclusively and incoherently, a wise man can understand and replenish the rest of the subject, in full form, by himself. Hence, the word *Vipra* is nearer to the meaning of the word wise-man *Medhavi*.

Nearer to this sense, the usage of the word *Vipra* is found in some *Chatu Slokas*, to it. “*Vidya yaa yaathi viprathvam*” Here, “*Vipra*” is used in the sense *learned man* . Thus deducting the meaning of the word *Vipra* as wise – man, seems correct.

2. *Bhishak* - The meaning of this word is “*Conquerer of diseases*”, by the explanation “*Bhikshapathi iti Bhishak*” (5) *Bhishak vie chikitsa ke*” is seen in *vyakhya sudha*”. As per *Paninicharya Dhatupatham Bhesaja Ruk Jaye*(6) ; The meaning of this root word is *Bheshaji* is conquering diseases.

3. *Rakshohaa* - By virtue of its interpretation *Rakhsansi Ham thi iti Rakshoha*”, of the word means, “the destroyer of Rakshasas”. Nit wjp are the Ralsjasas? To obtain answer to this question, the interpretation of the word *Rakshah* can be looked up. The interpretation of this word is available in *Ksheera swameeyam* and *Vyakhya Sudha* “*Rakshanthi asmat iti Rakshah*”. Hence, the meaning