



# Nature, Spirituality, and Holistic Health in Ancient Indian Knowledge Systems

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## Abstract:

Ancient Indian Vedas and classical literature unfold a diversity of subjects, including skilled medical practices, ethno-holistic healing practices, and the science of therapeutic art. Vedic literature and its appendix are very vast. The paper is a deliberation in Indian holistic healing in a way exploring some ancient Indian wellness views. During the pandemic era, the world knew the importance of 'Prana'- oxygen. The study discusses the aspect of the healing notion of Vedic wisdom keeping in the spotlight the collective cosmic wellness and individual holistic well-being. The methodology of this research is reviewing literature and analysis. Holistic healing, commune with our relationship with the natural world, where individual consciousness is transmuted into collective positive cosmic energy resulting into individual wellness and cosmic well-being.

**Keywords:** Holistic, Healing, Wellness, Cosmic, Vedic.

## 1 Introduction

The sub-continent of India from the magnificent mighty Himalayan ranges to the vast sea is recognized by Hindus as *Bharat-Varsha* or the territory of *Bharata*, a well-known king in ancient Hindu scriptures and tradition. It is believed as formed from the bigger unit called *Jambu-Dvipa* which is known as the innermost of seven circumferential Islands -continents into which the earth, as seen by Hindu cosmographers, was supposed to have been divided. It was called India by the Greeks it was drawn from Hi(n)du of an ancient Persian epigraph. It is also known as *Saptu - Sindhu* or Hapta Hindu, the land of Aryans in the Veda. Sindhu is drawn from Indus the life elixir river mentioned in Vedic texts. It is the cradle of the civilization of Vedic Aryans.

It was said that there will be a time when the history of Ancient Indian Medicine will be rewritten just as it has been necessary to revise the political history of Indian subcontinent. Ever since the ruins of the cities of Harappa and Mohenjo Daro were excavated in the first half of this century, it has been recognized that our concept of the political history of India is outmoded. The excavations have proved, in insolvency of all beliefs that an extremely impressive Indian civilization existed as early as the third millennium B.C. Although the people of that civilization had relations with other ancient cultures, their own way of life displayed a distinctly different character. What is true of Indian culture in a broad sense must also be true of ancient Indian Medicine during the millennia before the birth of Christ. Many resources have not been investigated yet. But even the little that has so far come to light - often by chance - is sufficient to indicate that India had a medical science of her own that could broadcast abundant ideas to the Greeks even before Alexander set foot on Indian soil [1].

All ancient civilizations throughout the globe created their own medical systems, but the ancient Indian system of medicine is seen to be the most systematic and comprehensive, both in terms of its theories and its therapeutic techniques [2]. Indian systems of medicine are those that are believed to have originated in India or to have come from other regions and been absorbed into Indian culture. India has the rare distinction of having six acknowledged systems of medicine. They're –*Siddha, Ayurveda, Unani and Yoga, Homoeopathy, and Naturopathy*. Homoeopathy arrived in India in the late 18th century, but it was thoroughly integrated into Indian culture and underwent modifications much like other traditional medical systems, thus it is now regarded as a component of the Indian System of Medicine [3].

The ancient medical practices of *Bharat Varsha* are available from 1500 BC. We get suggestions of Vedic healers and healing systems from 4 Vedas with their *Bhramanas, Upanishads, and Aranyakas*. The Vedic people regarded all of nature's elements as gods. The human body's diseases were ascribed to supernatural causes, and magico-religious cures were used. The priests' job was to make contact between humanity and the gods. They were thought to be able to summon, calm, and placate the gods. Through their mantras, priests had nearly magical control over the gods and also utilized this ability for healing. The spiritual leader, thus, was also the healer [4].

The Vedic people also thought that by immolating a soma and then drinking its juice, one may get eternal life. The *Atharvavedic* description of the remarkable portions of others was made possible by the reverence of soma. The primary component of the Vedic healers' pharmacology was shops and their goods. According to the *Rigveda*, for a skilled healer, the sauces band together like an army of lords. There were distinct pundits and herbalist schools that are said to have connected, described, and spread the use of certain stores that were usually named after the savant. For instance, Kanva is credited with discovering the drug known as *Kanva's factory*, also known as *factory apamarga (Achyranthes aspera)*. Halite, water from various sources, ground shells, water and soil from colorful sources, and cow's milk and its byproducts were also provided. Through immolation and hymns, the Vedic healer would spiritualize the medication. Some meals are served as carriers for certain medications. In addition to oral medication, ointments were applied topically, inhaled, and fumigated; some stores served as phylacteries. The medications were given out at predetermined locations and times [5].

## 2 Aims & Objectives

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Deliberation in Indian Medical schools.

To explore ways of medicating as science and art in the Indian way of holistic healing.

Healing Gods and healing systems overview of ethno- medical ancient Indian traditions.

To examine the holistic approach to healing and wellness in the Indian context.

## 3 Materials and Method

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Ancient Indian classical texts and commentaries related to concepts of healing are explored.

Literature review of the healing practices of India.

The references in this study are compiled, analyzed, and discussed.

## 4 Discussion

### 4.1 The Vedas

The earliest holy writings of the Aryans are the *Vedas*. The Vedic tradition was an oral tradition. *Rishis* were also considered as the scientist of the *Vedic* period. The lifespan of surviving manuscripts rarely exceeds a few hundred years due to the transient nature of the text material (Betula bark or palm leaves) [6]. The *Vedas* include 4 books. The *Samveda*, *Rigveda*, *Atharvaveda* and *Yajurveda*. *Trayi-vidya*, or the triple science, refers to the first three.

#### 4.1.1 Rigveda

It is the oldest of all four *Vedas*. It comprises ten *mandalas*, 1,028 hymns, and 10,600 verses [7]. The hymns of *Rigveda* are addressed to *Agni*, *Indra*, and other Gods and Goddesses.

#### 4.1.2 Samveda

It consists of 1549 stanzas. There are two parts, the first part consists of melody collections and the second part comprises three books or *aarcika* [8]. In Prologue we find *Agni* and *Indra* hymns, epilogue includes songs.

#### 4.1.3 Yajurveda

It consists of mantras written in the form of prose. It is a collection of *mantras* used in ritual offerings that were uttered by priests, or *agnihotras* when someone conducted ceremonies in front of the *yagna* fire. It consists of 1,875 verses that have their foundation in *Rigveda*. It is the main source of knowledge on sacrifices made during the Vedic era [9]. The *Krishna* (Black) and the *Shukla* (White) are the 2 main sets of scriptures that makeup *Yajurveda*.

#### 4.1.4 Atharvaveda

It is the work of the poets *Atharvan* and *Angirasa*. It consists of 760 hymns. Two versions of text *Paippalada* and *Shaunakiya* - are available in modern times. Sometimes referred to as the *Veda* of magical formulae *Atharvaveda* [10]. It is also the main source that describes the *Vedic* Culture, charms, lifestyle, customs, beliefs, governance, etc. It includes hymns related to major rituals of marriage and cremation.

Roots and proofs of the earliest phase of Indian medicine are traced long back in *Rigveda* and *Atharvaveda* in the *Vedic* era. The concept of health in this era is concerned with the general expression of holistic health with the twofold concern of body and soul. A rather general and non-deceptive expression of wholeness with body and mind occurs with such words as *vast*, 'well-being', and *Parvati*, 'completeness', 'soundness' which are found frequently and tend to refer to general well-being, happiness, and prosperity of all things, living and non-living [11]. Some are elaborated while some are concise. These treatments cover both physical and psychological aspects. The physical treatment or the bodily ailments were treated with medicines while psychological healing was given by *mantras*. The etiology of the disease was detected by examining the patient while the idiopathic treatment included *yagna*, *mantra*, etc. Endeavor of the *Vedic* medical approach was to evade the causes of death and disease, to bless mankind with the longevity of life, to accomplish holistic happy living with harmony in thoughts and behavior, discarding the evil spirits (*Rig Veda* 10.18.2) [12].

### 4.2 Time-Honored System of Indian Medicine

*Ayurveda* is a time-honored system of Indian medicine. It deals with holistic wellness of the soul body and mind. The term *Ayurveda* comprises two constituents *Veda* and *ayus*. *Ayus* means continuity of life, and *Veda* means to know, knowledge or to be more specific science The *Caraka-Samhita* says *ayus* amalgamates causes of *sukha*/happiness, *dukkha* sorrow, *hita*/good, and *ahita*/bad. It gives *sukhamayuh* or a life of happiness

away from physical and mental stress and disease, gifted with vitality, potency, and liveliness; and full of energy, contentment, and fulfillment. *Hitamayuh* means positive blissful life it hints at a life of honest approach, self-discipline, self-control, and righteousness which is considered advantageous for this as well as the next world. The contrary to this is *ahita*. Caraka also says that *ayus* are also *nitya andanubandha* life where the body is in harmony with sense-organs, three basic principles, and the soul. Thus, *Ayurveda* speaks of happy contented prolonged life [13].

Thus, the ancient *Ayurveda* and its extraction can be traced back to *Atharvaveda*. This fact can be found in *Caraka Samhita* 1,30.21, in *Susruta Samhita* 1.1.6 and in *Kasyapa Samhita* III.1.42, and *Mahabharata* 11.11.33. *Ayurveda* is about holistic health. It is the unique applied science of India that is still in use today. It covers the aspects like mental, physical, and spiritual. It constitutes healing therapies for the mind, body, spirit, and soul. It envelops the following conceptions (Fig. 1).



Figure 1. Holistic Health parameter.

The 8 *Ayurvedic* schools are separated as follows- (i) *Salyatantra/Surgery*, (ii) *Salakyatantal* Diseases of Ear, Eye, Throat, Nose, and Head, (iii) *Kayacikitsa/internal medicine*, (iv) *Butavidya/Bacteriology and Psychiatry*, (v) *Kaumarabhirtya/Pediatrics*, (vi) *Agadatantral/Toxicology*, (vii) *Rasayanal Geriatrics* and (viii) *Vajikarana/Science of Aphrodisiacs*. Vedic literature has no mention of *Ayurveda* as a separate treatise, in Panini's *Ashtadhyayi*, IV. 2.60 has been mentioned. It can be said that though this science possessed a fundamental conception of the above-mentioned branches it could not gain much recognition during the *Vedic* period. May be the practice was in the course of development and was gradually trending.

Aryans saw the value of the many herbs cultivated there after seeing the cattle graze in the pastures, and they learned about dangerous plants after learning that livestock had died after consuming them. They were also helped by virtue of natural instincts found in animals as they avoided grazing the poisonous plants. Vedic medicine may be described as magico-religious and as not distinguishing between magic, medicine, and religion. People in the Vedic period thought that diseases were brought on by supernatural forces, such as demonic possession, the sorcery of enemies, or the wrath of certain Gods. Amulets, philters, drugs, witchcraft, and other devices were utilized as therapy options [3].

The *Nyaya-Sutra* was likely the basis for the logical explorations that were later codified in it. Of all the physical knowledge that was produced in ancient India, medicine was the most significant. It was directly and closely related to the *Samkhya* and *Vaisesika* medicines. *Ayurveda* (the study of life), according to Susruta, is a *upanga* of the *Atharvaveda* and was first composed by Brahma before he created all creatures. It originally consisted of verses in a thousand chapters. *Upanga's* specific meaning in this context cannot be fully described in fluent language. It means a minor section. Therefore, toes or the palms of the hands are referred to be *upanga* whereas hands and legs are considered *angas*. Six thousand poems and around one thousand lines of prose make up the *Atharvaveda*. If the *verses* were added afterward, they would not qualify as a *upanga* since they are not a minor addition. It was more than 10 times as comprehensive as the *Atharvaveda*, therefore it was far from being a minor accessory.

According to Caraka, who explains the nature of Ayurveda, there has never been a time when life didn't exist or when intelligent people didn't inhabit the world. As a result, there have always been many people who are knowledgeable about life, and there have always been medicines that worked on the mortal body in accordance with the principles listed in *Ayurveda*. The science of life was never created out of nothing; it has always existed. When we hear of it being created, it can only be in relation to the finding of its principles by an original thinker or the creation of a new educational program by a fortunate scholar.

The *Atharvaveda* as well as the *Ayurveda* deal with the remedies and cure of illnesses, and this connected them together in the mind of the masses. The former was considered the more holy of the two owing to its religious significance, whilst it was related to its informed connection. It provides us an indication as to what may have been the places of interaction and difference between *Ayurveda* and the *Atharvaveda*, according to Darila Bhatta's analysis of *Kausika-Sutra* 25. 2. He claims that there are 2 different types of situations: those brought on by an unwholesome diet and those brought on by sins and transgressions.

*Ayurveda* was made for remedies for ailments caused by an unbalanced diet. *Atharvan* practices for the lastly mentioned one. The *Maha-vagga* of the *Vinaya-Patika*, where the Buddha specifies prescriptions for his disciples, contains one of the most important Methodical references to drugs infused with conjurations and charms. These medications are of a basic character, yet they clearly show signs of systematic organization. Also said there is a surgeon by the name of *Akasagotto* who performed procedures. *Jivaka* is mentioned as having studied drugs at the Taxila University under *Aterya* in Rockhill's *Life of the Buddha*. As evidenced by a mantra in the *Ayurveda* that extols the qualities of amulets and claims that their powers are comparable to thousands of drugs used by thousands of medical interpreters, it is true that at the time of the *Ayurveda*, there were hundreds of healers and an elaborate pharmacopedia treating conditions with medicines. There is no doubt that medicine was being practiced at the time of the *Atharvaveda*, and even though there is no other evidence to support the idea that there was literature on the treatment of ailments known as *Ayurveda* in which the various branches that later developed were all in the same general condition, there is still no evidence to disprove Susruta's assertion that such a literature existed.

The *Caraka-Samhita* makes reference to the reality of an early, less conventional durability of Ayurveda, under which he covers life, the consistency of the rates of medicine treatments food, etc., and their benefits for the mortal body and the intellectual enquirer. *Tantras* are early works of literature like the *Caraka-Samhita* and *Susruta-Samhita*. *Agnivesa's* work, *Agnivesa-samhita*, was a *tantra*, and *Caraka* amended it when it was still available during the reign of *Cakrapani*. It can be said that such literature was organized work of *Agnivesa*. It finally became lost as other people took its place. *Ayurveda* is still used by *Caraka* to refer to the science of life generally. But what is *Ayurveda's* relationship to the *Atharvaveda* if it refers to life's wisdom? A physician should have a special attachment to the *Atharvaveda*, according to the *Caraka-Samhita*. As it deals with the treatment of conditions by advising the placatory solemnities, auspicious offerings, penances, purificatory rituals, fasting, and invocations. In his opinion, *Cakrapani* claims that because it is recommended that doctors be associated with the *Atharvaveda*, the *Atharvaveda* eventually transforms into *Ayurveda*. Without a doubt, the *Atharvaveda* covers a broad variety of topics, hence Ayurveda should only be regarded as a portion of the *Atharvaveda*. According to *Cakrapani's* renditions, *Caraka* attended a medical school that had a close relationship with the *Atharvaveda*. One may counter that the reason *Ayurveda* is genuine isn't because its creator is a real person, but rather because its prescriptions can be verified via personal experience [14].

In *Atharvaveda*, XIX. 34.1-10; 35.1-5 *Jangida*, in XIX. 31.1-14; *Audumbara*, in XIX 28.1-10;29.1-9; *Darbha* and in XIX. 36.1-6 *Satavra* is mentioned. These are used as amulets to guard off harm from enemies and certain ailments as well as witchcraft. By the time of *Atharvaveda*, the number of herbs increased. In IV. 12.7 *Atharvaveda* mentions the surgical skill of joining fractures, it can be said that surgery was successively developing. The *Yajurveda* in XXV. 1.2; supplies the information of physiology, Eye & E.N.T. In book X.2, we have a hymn titled To the Man and Wonderful Structure of Man, in which many elements of the skeleton are methodically listed. *Atharvaveda* discusses head and ear diseases in chapter IX.8. As a result, the origins of the anatomical tradition may be found in the Vedic period. *Kayachikitsa* gets exhaustive treatment in *Atharvaveda* [15]. Scientific therapeutic health account abounds in reference to a group of sixty-four psychic herbs under the discipline of drug, witchcraft, rejuvenation, spiritual wisdom, and yoga. Similar plants are said to have remarkable effects on the health of humans. Six outstanding herbs are mentioned as liberators of sin coming to the most known herb of soma. In *Atharvaveda* XIX. 34. 1-10;35.1-5 there's mention of a similar herb *Jangida*. No modern herb or flora from the distant past can compare to you. It is enumerated as an awful spring herb endowed with magical mending powers [16].

### 4.3 *Aushadhi* and *Vanaspati* Medicine

The foundation of this therapy is medicine. Nearly a hundred and seven kinds of plant species have been mentioned that nurture in three different seasons. The patient can be healed by properly scheduled and balanced use of these medicinal plants. *Vanaspati* means bigger and taller trees, while *aushadhi* means herbs and shrubs. *Rigveda* mentions the *divya* (obtained from Gods), *Prathvi* (obtained from earth) and *Jaliya* (obtained from water bodies) medicines (RV 10.18.4) [12].

The medicines that are the remedy to different ailments are known *subhaisajya*. It was believed that these medicines radiated power from the *Soma* or the moon and were helpful in curing numerous diseases. The medicines were prepared by *Brhaspati/Guru* (master of sacred wisdom) to cure those who were ailing. *Aushadha* (medicine) namely four named after the Vedic sages *Atharvini*, *Angirasi*, *Daivi*, and *Manusi* (AV 2.3.1) [17]. Some other therapies mentioned in *Vedas* are psychotherapy, solar, water, vital, heat, soil, touch, mantra or chanting, *manidharana* wearing different kinds of gems.

According to the book *Tracts Historical and Statistical on India*, we have also learned a great deal from Hindus about the medicinal characteristics of minerals, animal products, and plants, as well as the chemical analysis and decomposition of these. Despite the fact that the Hindus have made relatively few contributions to the study of natural science, their *Materia Medica* is so significant and has contributed so much to Western medical knowledge that we cannot afford to hate it (p.125) [18].

The therapeutic art and science of holistic healing of Hindus are as old as their evolution and culture. Hindus laid the basis for certain vicinity of medical science in other countries. No primordial Nation can hint its healing art from prehistoric times, or present such continuous though not complete evidence of expansion for so many centuries. From the *Vedic* period, which can be carefully put down as 4000 to 2500 B.C., we can outline the fundamentals of medicine rising in two or three small rivulets from the Himalayas. The *Rigvedic* hymns describe and celebrate the wonder of medical plants and herbs and the detoxing properties of water. It also narrates the medicinal qualities of air and vegetables. The juice of the Soma plant is explained as the elixir of life. It is said that Lord *Brahma* seeing the suffering of Mankind gave Ayurveda to *Surya* the Sun God.

The Aryan conquerors who descended through the Himalayas were sober, diligent, and brave people who lived a pastoral lifestyle and didn't need any more medical care than what common folk medicine is able to provide worldwide. They also had no knowledge of the enervating attractions of large cities. The *Vedic Hymns*, the *Sacred Books of the Hindus*, which were written by the brightest and greatest of the men, who were warriors and herdsmen, as well as the priests and doctors of their own families, are their first recorded works. They steadily expanded their area of priestly dominance. The *Brahmans* emerged, as a result, as the ones making effective prayers. The *Atharva Veda* has an exorcism against the fever demon, and the *Rigveda* makes references to doctors and discusses the healing properties of medicinal plants, indicating that medical issues received attention fairly early after the Aryans conquered India.

According to the Hindus, when *Brahma* first gave man access to their 4 eternal *Vedas*—*Rig*, *Yajur*, *Sama*, and *Atharva*—neither sickness nor sin existed; nevertheless, as soon as humanity strayed from this virtuous and happy condition, the disease was introduced. The *Upavédas* is a second class of holy texts that *Brahma* sent to humanity out of compassion for their sufferings; one of them, *Ayurveda*, deals with illness prevention and treatment. Some claim that *Siva* really created this work; it is the most ancient piece of Hindu holy medicine. It was formerly quite long, but *Brahma* cut it down out of charity for people. Only fragments survive at this time, and they are found in commentators' writings [19].

As accounts recorded in *Tracts Historical and Statistical on India*, *Tract VI* Heyne Benjamin attempts the translation of *Kalpasthanum* the original texts were always in Sanskrit then translated into other Indian languages. Although not a *sastra*, the book is of considerable significance and is a collection of all the *sastras* written on the topic. The author claims he undertook the translation to enable the European reader to make some judgment of the virtues of the local Indian doctors. In tract VI, it is explained how to properly gather medicinal plants according to the *sastras* and how to turn them into nectar-like remedies. It also discusses the climate, weather, and anti-nature of the various soils. All nations are, in turn, either high or low in elevation, or they occupy a midway ground between the two. The first, known as *jangaladehsam*, is a forested area with high mountains, where the majority of the plants are thorny and the trees are enormous. You may find salt water by digging quite deeply. Typically, the sky is bright and calm, and the horizon looks to be far away. The citizens of these nations are often thin and devoted to their country. They experience a lot of adversity, and the few ailments they do have are mostly nervous system problems (*wadum*). The second is referred to as low country or *anopadehsam*. Such a land is characterized by its abundance of tanks covered with *nasu* (*utriculariastellaris*), reservoirs for countless fish, and overall verdure, which gives it a rich, luxuriant aspect.

High mountains surround the whole area, the trees there grow to enormous proportions, and the entire plain seems to be divided by palm trees and encircled by them. The residents are prone to catarrhal and hemorrhoidal conditions, abdominal blockages, and swollen legs. They are typically huge, gentle, and have flesh that is tender. The plants that flourish in these nations provide an abundance of juices, mostly sweet juices. Depending on its location, the third kind of nation, known as *sadaranam*, approaches either the first or second of the two types of nations previously stated. For this reason, it is also known as, according to circumstances. If we pay attention to the weather and the season of the year, we can find the greatest medications in these types of countries. The following guidelines should be followed while collecting medicinal plants from soil; Never gather any plants for medicinal purposes that grow in church yards, flower gardens, shady areas, areas impregnated with the juice of rotting leaves, salty or rocky terrain, pools or ant mounds, areas frequented by males, areas where bodies have been burned. The same goes for plants that are picked that are submerged for a significant portion of the year and on which *darba* (different types of grass) grows. Each season generates plants that are unique to that season. Even plants have odd parts that are exclusive to each season (pp. 127-28) [18].

According to Hyene, *Kalpastanum* is a kind of tutorial for newcomers that includes the fundamentals of pharmacy as well as the insights of other educated individuals. Sections of *Kalpastanum* discuss the climate weather, anti -the nature of different soils. It describes the right way to gather medicines, as instructed in old writings and sastras. It shows the manner and methods of making nectar-like medicines to cure ailments. Each season generates plants that are unique to that season. There are rules to collect these plants. In a way is *Kalpastanum* a kind of treatise in pharmacy and medicine it must be explored thoroughly for better understanding and practice.

When we consider the great status that Hindu science and art had acquired in very ancient times, it is remarkable that we seem to have learned relatively little about the healing arts from them. According to Max Muller, there formerly existed an indigenous Hindu astronomy and Hindu geometry. He believes that the Sutras' challenge to build a square altar of the exact same size as a circular altar served as a likely inspiration for the first effort to address the circle-squaring problem. It seems improbable that a race as wise and patient as the Hindus, who are both keen observers and deeply speculative, would not have kept up with other civilized cultures in the study of medicine and surgery. Given that India's flora is so abundant in medicinal plants and that its *Materia Medica* is so rare in other nations, it seems sense that Hindus would rank among the top teachers of the medical arts both due to their intelligence and geographic position [19].

#### 4.4 Chief Surgeons of Vedic Period *Ashvini Kumaras*

The earliest record of ancient Indian civilization, the *Rigveda*, mentions that *Ashvini Kumaras*, also known as *Dev Vaidya*, were the chief surgeons of the *Vedic* periods. They were credited with performing rare, legendary surgical operations, including the first plastic surgery to rejoin the head and trunk of saint *Chyavana* after *Dakshya* severed his head. They also performed *Reejashva's* eye surgery, *Phushna's* teeth implantation in the mouth of the toothless, and *Ganesh's* head transplant after Lord Siva had severed his head. They gave *Bispala*, the wife of King *Khela* who had lost her leg in battle, an iron leg transplant. In the very early *Rigvedic* era, which is said to have been about 5000 years ago, *Ashvini Kumaras* accomplished both homo- and hetro-transplantations; such astonishing magical surgical talent of the *Rigvedic* period may appear only like legends or a mystery to present medical sciences. The ability to do surgery has been practiced from the time of the *Ashvini Kumaras*, *Chavana*, and *Dhanvantari*, via *Atereya Agnivesh*, and *Shushruta*. More advanced techniques were also used for craniotomies and brain surgery. They do demonstrate certain unique surgical abilities that formed the basis of *Ayurveda*, the fifth Indian Veda, and India's traditional medical system.

However, *Charaka's Charak Samhita* contains the first realistic and organized compilation of Indian medical knowledge. It incorporates the *Ayurvedic* Principle and details the work of early doctors such as *Acharya Atreya* and *Acharya Agnivesh*, who lived about 800 BC. It remained the accepted *Ayurvedic* scripture for about two thousand years. *Sushruta*, a professional in cosmetic, plastic, and dental surgery, arrived after them (*Sandhan Karma* around 600 BC) [20].

The 2 brothers never age and are always young, attractive, brilliant, golden, quick, and athletic. Compassionate, they aid anyone in need, from elderly people to warriors who have been abandoned by an army that is retreating. They also symbolize duality, have the ability to alter their shape at whim, and have the ability to heal. Since they are regarded as the official physicians of heaven (*Svarga*), one of the intermediate realms and *Indra's* domain, they are the subject of numerous Hindu hymns. In this avatar, they go by the names *Dasra* and *Nasatya*, individually, or *Dasras*, *Nasatyas*, *Gadagadau*, or *Svarvaidyau* as a group. The *Ashvins* are Hindu deities whose names stem from the Sanskrit word *asva*, which means horse. They are often believed to have the bodies of men and the heads of horses, although they also go by a number of other names. These include *Abdhijau* (ocean born), *Badaveyau* (named after their father, *Badava*, an underworld fire in certain sources), and *Puskarasrajau* (meaning "wreathed in lotuses"). Rarely seen in ancient Hindu art, the *Ashvins* do emerge as figure sculptures on the *Cidambaram gopurams* (monumental gates) from the 12th century CE. Another significant obligation for the *Ashvin* family is to accompany their father as he travels through the sky each day in his golden chariot, bringing warmth and sunshine to the earth. Sometimes they ride merely their horses, and other times they have their own three-wheeled, golden chariot that is drawn by either horses or birds. They represent the morning twilight specifically since they arrive before their father. They drive the morning dew off their horses by flogging them [21].

Various references to the twins' parents include the sun, the skies, the seas, the earth, or two mighty rulers [22]. They ride in a golden shining chariot, herald daybreak, overcome darkness, and appear as the respective stars of morning and evening. They are the gods' doctors and are capable of incredible medical marvels including raising the dead, giving sight to the blind, assisting the lame in walking, reattaching severed heads, and creating prosthetics for dismembered limbs. They also support childbirth and solidify happy unions. They renew the vitality of the old and the powerless. They developed medicines and gave humans access to healing skills. They are inseparable friends, but like Prometheus, their charitable deeds earn them the displeasure and mistrust of the gods. All harmonious dualities should follow their example in how they might work together to accomplish good deeds. For instance, they are likened to a happy married pair, an animal's two horns or feet, its two seeing eyes, its two speaking lips, or its two confluent rivers [23].

The *Ashvins* serve as a metaphor for the reconciliation of completely opposite energies. A harmonic synthesis is created by combining many opposing or conflicting energies (such as light and darkness, disease and health, violence and tranquillity, etc.). As a dual personification of coordinated activity. An allegory on the subject of reconciliation may be seen in the narrative surrounding their conception. According to one interpretation, the goddess *Sanjna* (Conscience or Understanding), who was married to the Sun, *Surya* or *Vivasvat* (Righteousness or Eternal Law), could not endure the brightness of her spouse and separated from him to a shaded area and took the appearance of a mare. He changed into a horse in order to adapt to her transformation and then followed her to her woodland refuge. The *Ashvins* were the result of their relationship [24]. Therefore, compassionate healers are the consequence of divine luminosity being integrated with the self-effacing appearance of thoughtfulness required to recount human restriction

#### 4.5 References to Ashvins in Rigveda



Figure 2. Twin doctors of our Puranas [26].

Shown in Figure 2 are the *Ashvins*. Both *Ashvins* with their army in a chariot rapid as an arrow brought youthful *Vimada's* wife a consort, I spread their glory as the wind bring forth the rain clouds, I trim like grass my praise for *Nastyas*. Those who are heroic in guarding their people are really worthy of praise. (*Rigveda* 1.116.1). The truthful *Ashvins* moves swiftly borne on swift steeds, moving swiftly like Gods they go ahead. That stallion was won by *Nasatyas*, a thousand in the race, in *Yama's* contest. Heroes are mighty in battle defeating the thousand foes. (*Rig Veda* 1.116.2).

As a detached man leaves his wealth, *Tugra* instructed *Bhujyu* his son to proceed and attack the enemies across the great oceans. *Bhujyu* followed his father's words when his sea vessel broke. *Ashvins* helped him lift him in boats and to return back to his father. Kings must prepare well to face the foes on water and send their heroes with such vehicles, to defeat the foes. (*Rigveda* 1.116.3).

On the wide ocean across the sandy deserts, *Nastyas* you'll travel swiftly for full three days and three nights, *Bhujyu* safely reached his abode seated in your, this vessel, with three chariots, hundred wheels six horses. (*Rig Veda* 1.116.4)

O! *Ashvins*! Where there is no place to be stable, where there is no support from such mighty ocean, thou heroes carried *Bhujyu* to his dwelling borne in a ship with hundred oars. That was really a heroic deed; heroes should perform such deeds either by sea vessel or by air-craft. (*Rig Veda* 1.116.5)

*Ashvins* gave the white horse to *Aghasva* and gifted a brave horse to *Pedu*. To gift such wealth to heroes is a glorious deed. *Ashvins* is always to be invoked. (*Rig Veda* 1.116.6)

O *Ashvins*, You'll, granted wisdom to *Kuksivan* who sprang from *Pajra's* line. Thou granted might and knowledge to the heroes who guard the kingdom. In hundred horse hoof shaped pats, thou filled pure waters. So, give the citizens such training that they fill store pure waters and develop enough skill to overcome their foes. (*Rig Veda* 1.116.7)

Sage *Atri* advocated freedom, so *Asuras* locked him up and ignited a burning fire on all four sides and thus tortured him painfully. *Ashvins* ye brought cold water like snow distinguished fires, freed sage *Átri* with all his people, to feeble sage *Atri* food very rich in nourishment ye furnished. Those raising voices for public welfare must be given support and due respect, along with his people. (*Rigveda* 1.116.8)

Truthful *Ashvins* lifted up the well and engineered waters from uneven lands to the ashram of sage *Gautamu*; those dwelling in ashram quenched their thirst and were bestowed with all types of wealth. Here it is instructed that people should be provided with water by canals and other means because water is a basic necessity as well as a channel for other developments and progress. (*Rigveda* 1.116.9)

O, *Ashvins*! Old *Cyavana* was neglected by all his relatives and friends, thou stripped his old age-like skin and granted him long life. When all left him helpless, *Dasras*! You made him youthful and Lord of maidens. (*Rigveda* 1.116.10)

O, *Nasatyas*! Sage *Vandana* was lying in a pit-like place thou lifted him like a treasure and placed him well. Your act is praiseworthy showing that you'll favor true heroes who are like hidden treasure. (*Rigveda* 1.116.11)

*Dadhya*c assuming the horses head from *Atharvans* family made known to you the *Soma's* sweetness, as the thunder signifies rainfall in a similar way, I propagate your, this glorious deed. I call this my service for public welfare. (*Rigveda* 1.116.12)

*Ashvins* grant great treasure, might, and riches to his people with the birth of good off-springs best society is built, and their fame and glory become widespread in the whole world. Hearing the prayer of weakling wife, thou granted her a son *Hiranyahasta*. (*Rigveda* 1.116.13)

Within one day together with *Indra* thou Mighty *Ashvins* drove away misfortunes, thou foes of *Prthusravas*, one morning thou strengthened *Vasa* for the battle. (*Rig Veda* 1.116.21)

O *Ashvins*, you'll raise waters up from the deep well and quenched the thirst of *Rcataka's* son of *Sara*. With your, might you heal the feeble barren *Sayu* who yielded milk. (*Rig Veda* 1.116.22)

O, *Ashvins*! Thou art mighty, heroic, and a leader. I describe your deeds thus, in my Kingdom with might I desire to live long gracefully, enjoying lengthen life afterward enter old age as it were the house, I live in. (*Rigveda* 1.116.25)

The above references designate *Ashvins'* brilliance as the wind transmits the rain clouds, they are gallant protectors of humanity and therefore truly admirable. The trusting *Ashvins* moves speedily fast stallions; they are Gods they go further on. *Ashvins* are always to be invoked. They granted might and knowledge to the brave men, who defend the kingdom. *Ashvins* store pure water as pure hygienic water is associated with good health. So, they give the people such training that they fill and store pure water. Storage and use of pure water defeat the foes the diseases. To feeble sage *Atri*, they gave food very rich in nourishment, so that he can recover to the best of his health. *Ashvins* lifted up the well and engineered waters from uneven lands to quench the thirst of the people. Here it is instructed that people should be provided with water by canals and other means because water is a basic necessity for good health and good health brings happiness and prosperity. They favor true heroes who are like unknown jewels.

#### 4.6 *Dhanvantari* and the Science of Holistic Healing

The Vedic hymns quoted here show how balanced healthy food, good positive thoughts, and synergy with nature and human nature bless all beings on this earth with longevity and well-being.



Figure 3. Picture of Lord Dhanvantri [27]

Figure 3 is *Dhanvantri* that is not referred to in Vedic literature. In epics *Mahabharata* and *Ramayana*, he is the gem churned out of Milky Ocean. He is the deity, holding a white pitcher containing nectar. *Nirukta* V.5 gives the etymology of the word *dhanvun* it is the mid-region from which the waters flow. So, it is said that *Dhanvantari* arose out of the waters. This can be traced to the very early period of Indian mythology. Right from the Rig Vedic period, waters have been looked upon as the best of medicines and the herbs are their offspring,

Ayurveda states that *Dhanu* means the science of surgery and *Dhanvantari* is one who has mastered it. In the epic *Ramayana* he has been first time associated with the science of Medicine. The Puranas have accepted his proficiency in medical art as an established fact and have repeated it time and again. He is described with his art of healing in *Vayu* and *Matsya Purana*. The *Padma Purana* repeats the same. The *Matsya Purana* calls him the progenitor of medical science. In *Skanda Purana* he is described as a partial incarnation of Lord Vishnu bringing ambrosia, the essence of all savors with it he approached Laxmiji. In the days of *Bhagvat Purana* *Dhanvantari* was a fully developed personality, a seer of science and medicine. In the legend of *Samudramanthana* *Dhanvantari* appeared as a miraculous person, carrying the pitcher of *amrita*, nectar the drink of immortality. Now immortality implies freedom from death and disease. Hence *Dhanvantari* was looked upon as a divine physician who come to the world of mortals. In this legend, he comes out of water and waters have been looked up as the best of medicine. Hence here his connection with the science of medicine appears quite reasonable. Though *Dhanvantari* is not referred to in Rig Veda his prototype *Ashvins* are present in Vedic literature. When in the epic period *Dhanvantari* was recognized as a heavenly physician and the founder of medical science, the feats and epithets of Vedic *Ashvins* were transferred to him. There is a medical dictionary named after him, viz. *Dhanvantari- Nighantu* [28].

#### 4.7 Rigvedic Hymns: Importance of Food/ Balanced Diet for Wellbeing and Healthy Life [22]

Now I will glorify food that upholds great strength, by whose radiance in all three worlds, mightily Indra slayed demon named *Vrtrasur*. Food, one of the forms of Indra meaning Sun, with his radiance eradicated darkness. It is said that food makes us healthy. (*Rig Veda* 1.187.1)

O pleasant Food, full of appetizing joy grants good health of body and mind, thus food be our kind protector. (*Rig Veda* 1.187.2)

O Food, thou auspicious and satisfactory come towards us thou friendly not unkind bringer of health. We must respect food. (*Rig Veda 1.187.3*)

There are various types of winds in heaven, Similarly, there are various types of juice in the food meaning in the particles of the earth there are various types of juices and nutrients that make us healthy. (*Rig Veda 1.187.4*)

Sharing food with others satisfies us. The person who selfishly eats alone is a sinner means he insults food. One should always share while he eats. These saviors of thy juices work like creatures that have mighty necks. (*Rig Veda 1.187.5*)

In thee, O food, reside the guardian spirits of great Gods. Under thy auspicious flag mighty deeds were done by Indra, Meaning, for food even the mighty abandon the nectar. Fed by food the mighty kings defeat their enemies, as Indra slew the dragon, named Ahi with thy help. (*Rig Veda 1.187.6*) When the water-laden clouds shower their pious water, the juice is induced in the food meaning, the growth of crops is due to appropriate rainfall. Thus, food is prepared for our enjoyment (*Rig Veda 1.187.7*). Herbs grow due to water and herbs produce food having such food grants us a healthy mind and body. Thus, the scriptures instruct us to always have food with nutrients. (*Rig Veda 1.187.8*)

We enjoy from thee in milky food or barley-brew. Thus, Soma grants us nutrients. We should have healthy food for the mighty mind and body. (*Rig Veda 1.187.9*)

Scriptures say that we must always have properly cooked food. It keeps away the diseases of the stomach and makes us healthy. Eating raw food makes us sick. So, only have that food which grants good health. (*Rig Veda 1.187.10*)

O Food, We humans and Gods have enjoyment from thee. Gods and humans equally sing thy praise and have thee with grace. As a shepherd his cow milking with love similarly chews the food and extracts its juice affectionately. Thus, having food in this way nourishes us. Vedas say that we must never hate food but always love and respect it. (*Rig Veda 1.187.11*)

O Soma, come to the juice that we have churned mixed with curd, come and favor us. We shall have this in the early morning, as our breakfast. (*Rig Veda 3.42.1*) O Indra, come and have this gladdening drink placed on grass, pressed out with stones. These oblations are offered for thee in the fire sacrifice. Having milk, curd, and other nutrients lets mankind be strengthened. (*Rig Veda 3.42.2*)

O visionary Indra, we know thee as a winner and resolute in battles. We sing thy praise, accept our offerings, we implore thy blessing. Accept the food that we offer. All type of food is important. Therefore, we should always praise the food. (*Rig Veda 3.42.3*)

Singing the praise of Indra, it is said, O God, provide us a proper shelter-a good place to live, cows and might. when he hath listened to our songs, he hath granted us all these. (*Rig Veda 3,45.23*)

O Humans, be fed with food that strengthens you and achieves great fame. Yield not thy singer to reproach. (*Rig Veda 3.45.27*)

O Indra, bring us name and fame, enrich us bestow us with might and excellence wondrous God Indra fair visional magnificent, thunder-armed, heroic, hast filled this earth and heaven.

Thou grant us good food. (*Rig Veda 6.46.5*)

O Indra, give us a ride in a chariot like that of yours. Let our chariot have racing well - disciplined horses. Favor us and grant us food of the best quality, as you are the Lord and wealth. Protect us from foes. (*Rig Veda*

6.47.9) Vedas say that Gods have not ordained hunger to be our death, even the one who is well-fed comes to death in a different way. Those who give their riches and donate never waste their riches. While those who never give find comfort nowhere. (*Rig Veda* 10.117.1).

The one having food in stock refuses to give it to the needy and miserable begging for it. The one who hardens his heart and eats food avoiding the guest finds comfort nowhere. (*Rig Veda* 10.117.2)

He is the real donor who gives generously to the hungry beggar, feeble in want of food. He attains the fruits of fire sacrifice and defeats his enemies in the battle, He makes a foe, a friend to aid him in future troubles. (*Rig Veda* 10.117.3)

He is not a friend who refuses to grant food to his friends and comrades. One should abandon such a person and seek a stranger to support himself. (*Rig Veda* 10.117.4)

Vedas say that let the wealthy satisfy the needy and thus make the needy happy. One who donates generously is a visionary as it is a pathway to heaven. Riches come and go as the wheel of time rotates. Therefore, one should donate. (*Rig Veda* 10.117.5)

The foolish man gains food by fruitless labor: that food- I speak the truth-shall bring his ruin. Consider that man dead who feeds no trusty friend or offers no oblations in sacrifice. All guilt is he who eats alone and shares with none. (*Rig Veda* 10.117.6)

Vedas say, the farmer plows the field and cultivates the food that feeds us. He thus performs his deeds and follows the righteous path. One who knows Vedas and utters them is better than the silent Brahma. Thus, the donor is greater than the one who donates not. (*Rig Veda* 10.117.7)

The one with one part of wealth pleads from the one with two and thrice parts, the one with four parts so on and so forth the chain is built. Even the richest think that he is not too rich in comparison to others. Abandoning all such thoughts one should donate generously thinking of oneself to be the wealthiest. (*Rig Veda* 10.117.8)

O Lord of food Agni, thou grant us nutritious food that brings no sickness. Promote onward and lead the giver. Grant us enough food for our children's cows and other (pet) animals (*Shukla Yajurveda* 11.83) [29].

There are numerous examples related to the importance of diet or food in Vedas, the same thought is transmuted to the later text of Ayurveda. Above mentioned few references show that immense importance is given to diet and its contents in Indian health and fitness tradition. Similar importance is given to good healthy long life which is attained by good healthy food.

#### 4.8 Vedic Hymns and Prayers for Healthy Holistic Longevity

Prayer is soulful to any civilization in the world. For Indians it draws back to Pre -Vedic and Vedic times where prayer is a phenomenon in which individual consciousness transforms into collective consciousness, and personal energy transmutes - metamorphosis of cosmic radiance. It is *Bhartiya Darshan*.

The aspirants adore *Varuna* for long life, they pray: "O *Varuna*! Preside with us and be not angry grant us long life, O thou wide-ruler." (*Rig Veda* 1.24.11)

O Singers! As you know about the central fire sacrifice, ancient customs, and vows and about Lord Vishnu, in the same way, sing his praise in appreciation and please him. Sing his might and fame.

O *Vishnu*! Grant us good thoughts. (*Rig Veda* 1.156.3)

The scriptures say that the auspicious favors of God let be ours, may we always be on the righteous path. The friendship of Gods be with us: so, may the Gods grant us long life that we may live. (*Rig Veda* 1.89.2)

If some guest arrives first see whether he is young or elder and then deal with them accordingly. Sweetly speaking one should ask from where you come. With what message? How do you arrive, etc? Later, feed him healthy food. The guests further say, what follows in the next mantra. (*Rig Veda* 1.169.1)

In the *Girihastha Ashram*, one should divide food into four parts. First one for household members, the second one for guests, the third one for servants, and the fourth one for birds and animals. Thus, have the Gods commanded. Those who follow the command are respected in the society, therefore "I come" says the guest. If *Sudhanvan's* Children do this, you shall participate in sacrifice with Gods. (*Rig Veda* 1.169.2)

The Vedic hymns quoted here show how balanced healthy food, good positive thoughts, and synergy with nature and human nature bless all beings on this earth with longevity and well-being.

#### 4.9 Healing Power of Mantras

*Atharva Veda* as well as *Rig Veda* consist of numerous *mantras* describing healing arts. For *Vedic* people health was not a mere condition with the absence of all diseases or infirmity. Health is a state of physical, mental, and emotional well-being. The equilibrium of *prana* sheath and the mind. Diseases in the human body indicate a lack of harmony in the human body. To attain good health each part of the human body must be suffused with delight and bliss, *Ananda*. Healing is considered integrative in the *Vedic* concept. According to the holistic healing concept of *Veda* the process of healing comprises many aspects, as shown in the following Fig. 4.



*Vedas* describe *Agni* as the lord of power and will. *Agni Mantras* are recited to develop the will power. For instance, *Rig Veda mantra* 10.63 says that the enkindled *Agni* or goodwill leads the individual to peace and bliss. It is said that a positive mindset keeps the person away from ill health. The proper flow of *Prana*/oxygen or life-energy eradicates the diseases. *Prana* is controlled by different *yoga* poses; *prana* is one of the life-energy there are other life-energy too like water/ *apah*. Negative thoughts hinder the positive energies so a positive mind leads towards well-being. Healing can be done by invoking the *prana*. It is said that the *Vedic mantras* are intensified as they are loaded with meaningful and powerful words and they originate on the supreme plane of consciousness. The recitation of *mantras* in the right spirit discards negative energy the

root cause of ill health. To understand the word power of *mantras* one must refer to the importance of soothing words and divine speech with pure intentions mentioned in *Atharva Veda* 8.1.3, 8.1.8, and 8.1.21. It says darkness has departed, light has emerged and mankind is set away from death and disease. Vedic scriptures say that war begins in the minds of people and the ultimate healer is within the person.

*Mantra* basically consists of rhythmic sound movement, the interwoven verbal form and the sublime thought, and the supreme and all-encompassing Truth. When the combination of all three is intense with perfect pronunciations and recitation then the mantra becomes effective. When the individual recites the *mantra* with purity its pure essence is experienced. According to Sri Aurobindo the *Rigvedic mantra* enlightens and it brings revelation, *Yajus mantra* is divine power it brings accomplishment. The *Sama Veda* mantra gives ultimate bliss.

When we combine the theory that supports it with our earlier theory—that there is a creative vibration of sound underlying every formation—we start to comprehend the notion of the original creative Word. The Vedic usage of the *Mantra* is just a conscious utilization of this hidden power of the word. Without a corresponding vibration on the vital, sound's vibration on the material plane would not have been possible. That in turn presupposes a corresponding originated vibration on the mental, and the mental presupposes a corresponding originated vibration on the supra-mental at the very foundation of all phenomena. A supra-mental vibration, however, denotes an ultimate vision and discernment, while a mental vibration denotes cognition and perception. Therefore, every sound wave on that higher dimension is instinctive and descriptive of the highest level of truth comprehension. Thus, we can see that the theory of material creation by sound vibration in the ether and the theory of creation by the Word, which is the ultimate expression of Truth, are logically equivalent and represent two poles of the same notion. They are both a part of the same historic Vedic system. Therefore, this is the ultimate Word, our speech. The form or physical expression arises out of whatever substance on whatever plane through its creative agency; it is a vibration of pure Existence, instinct with the perceptive and origin power of infinite and omnipotent consciousness, shaped by the Mind behind the mind into the inevitable word of the Truth of things. The imaginative Logos is the Super-mind utilizing the Word. This is the power of mantra says Sri Aurobindo. The term is explained by Sri Aurobindo as a sound that expresses a thought. When an idea has to be realised on the supra-physical plane, one may create vibrations that prime the mind for realisation by repeating the idea's word-expression. The fundamental idea behind mantras is that they work by inducing vibrations in the mind that prepare the individual for realising the Divine. It is the same idea that is expressed in the Bible, “*God said, Let there be Light, and there was Light.*” It is creation by the Word. According to Aurobindo Mantra is mental armor [30].

For Vedic Seers nature is a healer and therefore various *mantras* are attributed to Nature as God. Human nature and Nature in harmony can bring peace and bliss to mankind.

#### 4.10 Gods and their Healing Power

The universal Godhead is known to us in different ways. There are different incarnations of *Vedic* Gods and deities they embody divine inherent healing power (Fig. 5). They are interrelated; they manifest the universe and are part of cosmic energy. Building an environment of ease, peace, compassion, tolerance, and acceptance where our awareness is open to the field of our intrinsic pure consciousness, which has regard for all life, is the most efficient approach to establishing and maintaining global harmony. Instead of only adhering to the rules of one specific religion, dogma, or theory, we embrace our own inner divinity as well as the holy nature of Mother Nature by imagining the deeper light of awareness around us. We worship the earth, the environment, the Sun, the Moon, the planets, the stars, and the cosmic forces that support our existence in connection with collective awareness. By extrapolating from culture and lifestyle, we build a solid

foundation for creative ability, we enable each person to hold their aspirations, and we open the door to the richness, beauty, and pleasure that the cosmos offers to all beings.

A healing process restores health to an organism that has become out of balance, has a sickness, or has been harmed. Themes of completeness, story, and spirituality were linked to healing. By stressing meditation and certain bodily movements, spiritual healing promotes health maintenance and the return of an individual's health to its pre-illness state. Modern medicine makes the assertion that it can maintain people's health. The doctors' primary responsibility has changed from providing medical care to finding treatment for diseases. Therefore, spirituality and belief systems have established a well - organized charisma in curing and its support system. The Hindu faith as a whole includes numerous methods for relieving physical suffering. In Vedic tradition, all the gods are believed to be divine healers.

#### 4.10.1 Sun as the Healer

Sun is the orb and vital life energy for all beings of Mother Nature. This comment is in the ancient Hindu tradition, all beings are considered to be 'the children of the Sun' [31]. The Sun is referred to as the cure-all in the Rig-Veda hymn (1.191.10). The strength of the Sun to extinguish disease-causing poison is mentioned in the Atharva-Vedic hymn 9/8. The sun's rays destroy headaches, blindness, ear pain, deafness, fevers caused by seasonal changes, colic in the stomach, urinary diseases, blood disorders, skin diseases, headaches, high blood pressure, and several more. As a result, it is believed that the Sun will cut the human death rope and cleanse the Earth with its rays [32]. Seven of the Sun's thousand rays—the primary energy sources being red, yellow, blue, and orange—are particularly remarkable healers. Sunrays water is also used as a cure for disease, it is also an abundant source of vitamins A, B, and D. In its truest sense, the Sun provides complete healing, grace, and balance to mankind and all the flora fauna. Rig Veda (10.170.4).

#### 4.10.2 Prana (Life Energy) as Healer

In *Ayurveda* Prana has been identified as the subtle cosmic energy of all living organisms. In the same vein, Prana is required to monitor the dynamic holistic balance of the body and its functioning systems. Defining Prana, Atharva Veda (11.4.10 and 11.4.23) says that Prana abides in all creatures who are born in the universe; Prana is the lord of all who breathes and those who won't; Prana is the source of all activities, and cause swift movements in other worlds. Sun, Wind, and Earth are the three main sources of life energy. The locations of the 5 Pranas on the body may also be observed. The transfer of energy from the top of the body to the navel, the physical body's Pranic centre, is governed by the Prana Vayu. The flow of energy from the navel to the root chakra at the base of the spine is controlled by apanavayu. The flow of energy from the whole body back to the navel is controlled by samana vayu. The whole body's flow of energy out from the navel is controlled by vyana vayu. Energy flows from the navel to the head under the control of udana vayu [33].

#### 4.10.3 Water as Healer

Waters are the currents of power of light (*gyana*) and strength (*bala*) from the higher planes flowing towards the earth. Water's therapeutic qualities provide tremendous healing to the mind, body, and spirit of a person in terms of physical and mental health. Since religion is so important in Hindu culture, even medications are said to have powerful effects and properties. Hindu pilgrimage involves visiting various water sources, including rivers, seashores, tanks, lakes, and waterfalls. In Hinduism, Ganga water and Triveni Sangam of Ganga, Yamuna, and Saraswati are embodied as purifiers from sins. Vedas churns hymns on water that manifest essential qualities of water as medicine. Rig Veda (10.9.4 and 10.9.5) illuminate the supremacy of water "Gracious be divine Waters for our protection, be they for our drink, may they stream on us bliss and

happiness. (O Waters) you are sovereigns over precious things, and masters of persons that see, we seek healing powers from you, O waters.”

#### 4.10.4 Rudra as Healer

*Rig Veda* (2.33.12): “O Rudra, we approach you and bow down to you, just as a son (approaches) with obeisance his father. I chant to the lord of existence, the giver of much. Being hymned, you give me the healing remedies.” The hymns of Vedas illustrate several divine qualities of Supreme Rudra (Siva). The lyrics propose the Lord remove the miseries from life and bestow serene satisfaction and head away from diseases. Rudra is the divine embodiment of nature, a destroyer of the negative forces and a healer of the devotees, A bounteous God who is urged to gracious his devotees and their descendants, the Father of the whole universe, Rudra the mighty lord, the best healer among healers, *Rig Veda* (5.42.11) adores Rudra as ‘he is both violent and mighty; he breaks down all defective formations and groupings of the outward and inner life; he is also the supreme healer.’

#### 4.10.5 Maruts

The Maruts are the Vedic deities, children of Vayu. They are also praised as healers. Maruti (Hanuman) in *Ramayana* and Bhima in *Mahabharata* are closely associated with these Vedic Gods. Both have superlative qualities such as the mighty one, the peace provider, and the one who bestowed bliss lavishes life, and removes obstacles from the devotees.

#### 4.10.6 Soma as Healer

More or less twenty- four species of Soma plants are mentioned in the Sanskrit literature, all of which prove that the concept of soma plants is not limited to one. Regarding the third meaning of the term, it can be said that Soma's meaning is not limited to sap and plants, but has been extended to a panacea of life and enjoyment. Soma is a joy, power, and life-giving entity. It was called God's Ambrosia. A seer proclaimed once: "Those who drink Soma become immortal. The soma drink pleased the Gods. It is said that Soma's power allows all gods to manifest their power. Vedic hymns contemplate that one should drink the purest Soma-delight to make one's body to be agile, to vigor and luminous eyes. The richness of Soma drink discards away the calamities, and sickness and offers protection in the state of breaking joints or legs. Such a glorious Soma drink is worthy of medical properties.

#### 4.10.7 Adityas: The Divine Protector

The Adityas, also known as solar gods, include Mitra, Varuna, Bhaga, and Aryaman. Mitra is the Lord of love and harmony. The ruler of infinity, Varuna, cannot stand restricted behavior or thought. Only he is capable of releasing the three restrictions on each person's bodily, vital, and mental identities. Varuna offers protection to the sensitive work of Mitra (Healing Mantra 45) [15]. Adityas described in *Rigvedic* hymns as the deity who drives away disease, opposers, and evil thoughts, drives out sins from us, delivers knowledge and delight, drives away all the forces of difficulties and draws us towards infinity, and brings purity and strength to Mankind.

#### 4.10.8 Agni: The Eradicator of Ignorance & Sin

Agni, the god of fire, is associated with the Vedic sacrifice. Fire is a metaphor for a purifier and devourer hence each and every culture views fire as a purifying force. He is the source of life and gives things their vital force, rasa, the essence of substantial existence and delight. Agni extinguishes the world's pervasive darkness. Agni is invoked in prayers for food, prosperity, joy, progeny, and the annihilation of evil. The human race and its inceptions are with Agni. The long tradition of practice proved that a vast mythology is constructed around the fire. Agni is the force of conscious existence that we call will, and it operates behind the workings of the

mind and body. *Agni* is the mighty god within, who opposes all aggression, forbids stagnation, rejects all failures of mind and strength, and spurs all lack of masculinity.

#### 4.11 Recent Pandemic of 2019 and the Ancient Indian Healing System

The increasing use of ancient philosophical complementary therapies has gained more significance during the recent pandemic time. It has been demonstrated that the documented advantages of relaxation, reduced perception of pain, lower anxiety, and a greater sense of wellbeing enable an improved quality of life, where curative treatment is more acceptable with medical care. Ayurvedic treatment through healer Gods is an age-old practice pertaining in India but the current pandemic of Novel Corona held the stepping stone for its vital recognition throughout the universe. All these practices have proven to be the energy healer. All four *Vedas* are endowed with essential cure systems.

The longstanding pandemic of Coronavirus syndrome is caused by the SARS-CoV-2 virus. To combat the malady, there was, however, a dearth of specific treatments and vaccinations. In some countries, patients are treated with proven antiviral drug combinations that have previously been used to treat other viral diseases such as remdesivir, lopinavir/ritonavir, lopinavir/ritonavir with interferon beta-1 $\alpha$ , and chloroquine or hydroxychloroquine are being used. Even so, it doesn't seem to be much beneficial [34].

The therapies found in the *Vedas* may relieve and even eliminate some of the symptoms of Covid. *Ayurveda* utilizes a comprehensive strategy for treating diseases and preserving a healthy person's wellbeing. *Ayurveda* contains a wealth of interventions that are currently used in pandemic treatment and preventive measures, and they are enhancing the user's positive outcome. *Ayurvedic rasayana* treatment has long been utilized for its immunomodulatory and apoptogenic properties, and more recently, it has been included as a therapeutic adjuvant for a variety of chronic diseases. Payyappallimana has stated in his article, "Traditional medicine systems such as *Ayurveda* have a highly developed theoretical and methodological frame-work to study new diseases and develop treatment guidelines based on rationale derived from clinical medicine principles and therapeutic experience since millennia" [35].

In *Rasayana* (Chemistry/Pharmacy) therapy, herbs like *Tinospora cordifolia* (Guduchi), *Withania somnifera* (Ashwagandha), and *Asparagus racemosus* (Shatavari) are worthy to be used. On April 20, 2018, the National Interdisciplinary Research and Development Task Force for *Ayush* research pandemic was founded by the government to coordinate *Ayush's* (Ayurveda, Yoga and Naturopathy, Unani, Siddha, and Homeopathy) pandemic response. The ongoing AYUSH-CSIR collaborative studies (a joint initiative among the Ministry of *Ayush*, Ministry of Health and Family Welfare, and Ministry of Science & Technology, with technical assistance from ICMR) include four clinical studies on the use of *Ayush* medicines for a pandemic, both in a prophylactic role and as an add-on intervention to conventional treatment [36].

Resemblance between the social behavior followed in the *Vedic* culture and the post pandemic practicing the *Vedic* way of life that may help in addressing various problems of health. To recover from the trauma of the pandemic, people seek spiritual tranquility and resilience. Inner peace could be attained through meditation, yoga, purity of mind and heart, and a simple way of life. Numerous practices that are currently being recommended in order to prevent the spread of disease were prevalent in Vedic era because high holistic health and hygiene standards were maintained during those times. Such as we are now being told not to touch our eyes, nose, etc without washing our hands, in *Manusmriti* (4/144) it is written: "Without a reason don't touch your own senses (eyes, nose, ears, etc). As regards frequent washing of hands, *Padmashristi* (51/88) states Wash your hands, feet, mouth before you eat". Another common thing being insisted now is to avoid re-use and frequent change of clothing particularly after you return home from a visit outside. In the same scripture, shloka 51/83 says "Don't use the cloth (like towel) used by another person for drying yourself

after a bath.” The Mahabharat teaches “Use different clothes while sleeping, while going out, while visiting places of worship”. In *Vishnu Smriti* shloka 64 preaches “Clothes once worn should not be worn again before washing.” The material (*samagri*) used for *yajana* (fire worship) in Indian Households including incense sticks use many ingredients which purify the atmosphere and keep infections away [37].



Figure 5. All Gods as healers.

## 5 Conclusion

The hyper-development concepts lead to the depletion of natural ecosystems and human wellbeing. This has been through intrusion on forest reserves, dilapidation of wetlands, and disorderly expansion of agricultural land leading to soil erosion. Sustainable position is reached when man's ability to use natural recourses can be restocked as expected. Human activities have led the resources to deplete and the well-being of humanity to degenerate. In the Vedic world view natural resources must be guarded despite severe human activity as the well-being of the human race depends on it. Management of resources was inherent in people around the world as Indians find evidence in ancient classical literature like the Vedas. The Pandemic era made a clarion call to mankind for adhering to classical healing traditions to revisit the ancient Indian ways mentioned in wisdom like the Vedas. Nature cure and Yoga are widely practiced and appreciated globally, in co-existence with nature as we find the art of therapeutics - science and skill of medicating: the ethno- holistic healing health practices of the Hindu way of life in ancient India abided within it.

## 6 Recommendations

The study revisited aspects of *Vedas* a discourse on multiple themes, including holistic wellness concepts in the Hindu way of life, ethno-holistic healing practice, and ancient Indian therapeutic art. If these wellness concepts are enlivened by probing into their scientific truths and significance, they can prove to be elixirs to humanity. The Vedic path when adopted with authenticity leads to the holistic well-being of mankind. The entheogenic aspect of healing systems in the Hindu way of life can lead to collective cosmic wellness and individual holistic well-being. The pure and mindful experiences of holistic living can be experienced through these practices. Thus, Vedas educate the individual to live in harmony with the ecosystem to conserve the earth to revive the idea of ecotopia into a living reality.

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