

## MEDICAL CARE AND ENVIRONMENTAL ISSUES AT AVESTO

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### ABSTRACT:

Among all social issues, medical issues related to human health play an important role in Avesto. The experience of the medical rules given in the Avesto shows that the countries of the ancient East have such an ancient history as India, China, Iran, Arabia, Egypt and other countries. The Avesta scholar Hamidjon Hamidov writes that the image of a vessel with the venom of a snake, a symbol of medicine, was first depicted in the Avesto. (See: Hamidov H. The fame of "Shohnoma".-T .: "Uzbekistan", 1991, p. 94, the book with the symbol of medicine // "Ishonch", June 30, 2001).

According to Avesta scholars, the great Greek scientist Hippocrates (460-377 BC) compiled a text of an oath consisting of ethical-medical rules for practitioners, summarizing unique medical data and experiences. However, it is fair to say that several centuries before the Hippocratic Oath, the Oath of the Physicians was given in the Vandidod section of the Avesto. (See: H. Boboev, T. Dustjanov, S. Hasanov. "Avesto" is a priceless monument of the eastern peoples, p. 57).

### INTRODUCTION:

The oath of the doctors in the Avesto can be divided according to the number of oaths given in the fourth fargard of the Vandidod. It is stated in this part of the book that Zoroaster refers to Ahuramazda: "O Creator of the world!

O Truth!

How many oaths!

Ahuramazda replied:

- My oaths are six;

the first is the oath of allegiance;

the second is an oath;

the third is the sheep's oath;

the fourth is the cow's oath;

the fifth is the human oath;

the sixth is the oath of the crop; the crop in the best, most prosperous, most fertile land (Avesto, Vandidod, Fourth Fargard, p. 117).

Apparently, the doctor's oath was included in the human oath as the fifth type of oath. In our opinion, the oath of doctors is quoted in the book Bindaxshin of the Avesto. In Mansur Yasht's Ardabihisht verse, the doctor's repeated prayer during treatment and surgery is given and interpreted as follows:

O troubles, withdraw!

O death, withdraw!

O giants, withdraw!

O patriots, withdraw!

O ugly ashmug, Ashah, withdraw from the Truth!

O tyrant, withdraw!

O dragons, flee!

O fleas, flee!

O two-legged bastards and pests, flee!

O Tarimayati, flee!

O flee, flee!

O fever, flee!

O liar, flee!

O restlessness and dam, flee!

O wretched man, flee!

O liar liar, disappear!

O witch-woman, go away!

O wind of apocalypse, disappear!

O apocalyptic body, perish!

May the dragon be saved!

This oath was repeated by each physician during the treatment of his patient.

The Avesto states that the average life expectancy is 800-900 years, and that some people can live up to 1,400 years, depending on their living conditions, the cleanliness of the

environment, and their value. Almost every of the 22 chapters in the Vandidod section of the Avesto contains medical and health regulations. These medical views can be classified as follows:

Diagnosis (anatomy) and client (physiology):  
Means of disease prevention: Information on the occurrence and transmission of various diseases:  
Methods of treatment of patients: Physicians' oath, ethics, and other rules of medicine.

The Avesto calls for the extermination of animals and insects that pollute nature and the environment and spread various diseases.

Paragraphs 17 and 1-2 of Vandidod also contain hygienic rules for removing hair and nails and keeping them clean. "Whoever combs his hair, or takes it, or takes his fingernails and pours it into a pit or a hollow without any ritual, it is tantamount to applauding the giants, strengthening them and giving them help. (Avesto, p. 159).

In the fourth verse of the seventeenth fargar, this idea is further elaborated, saying: "Fifty steps away."

According to the Avesto, the main reason for such medical and hygienic actions, if not done, is equated with giving weapons to unclean forces, including giants, which are the enemy of one's health. In particular, verse 10 of the seventeenth fargard states: "If the claws are not given to the bird Ashv zvashta, they will first turn into spears, daggers, arrows and slingstones." (Avesto, p. 160).

Apparently, it is our custom to immediately sweep the hair and nails, which have become a value, under the feet, to bury them in one place without throwing them away, to throw them on the roof in a clean place if the child's teeth fall out or "take your bone tooth, give me an iron tooth." customs also go back to Zoroastrianism.

In the Avesto, Ahriman is said to have transmitted 9,999 diseases to people, which

are thought to be caused by wind, cold, cold, hunger, mental anguish, eating spoiled food, and not keeping clean.

The Avesto shows three methods of treating the disease used in practical medicine:

1. Treatment with a knife (surgery):
2. Treatment with herbs (pharmacotherapy):
3. Verbal treatment (with prayer, psychotherapy).

We can learn about this from the fourth verse of the Arbabihisht verse of the Mansur Yashtlar section of the Avesto: which doctor treats with the help of knowledge; which doctor treats with a knife; which doctor treats with herbs; which doctor gives medicine with mansara;

The doctor who treats Ashavan's inner vices is the best healer." (Avesto, p. 230).

The role of herbs in healing and their importance for human health and life in general can be found in many sections of the Avesto. In particular, paragraphs 79-80 of the eighth chapter of Vandidod state: If not, thousands of invisible giants, thousands of giants of darkness, thousands of witches and fairies will fall into the fire, which is the son of Ahura Mazda. (Avesto, p. 143).

To relieve the pain, doctors added cannabis to the wine and performed complex and difficult surgeries.

The Avesto emphasizes the cleanliness of the environment, public places and personal hygiene of couples and children for the healthy growth of children. In this regard, the orientalist Fozila Sulaymonova writes: "Every Zoroastrian had to wash, purify and worship the Sun five times a day." (Sulaymonova F. Zoroastrianism and Ionian philosophy. // "Literary heritage". 1989, No. 4, pages 9-10).

The process of worship, that is, prayer, begins with purification. This is characterized by the concept of ablution in Islam. In the Avesto, the process of purification is described

in detail in verses 40-72 of the seventh chapter of the eighth chapter of Vandidod, in which purification is characterized by the process of expelling the filthy giant from the body. We found it necessary to describe this complete process of purification: "First they wash his hands.

If the hands are not cleansed first, it will make the whole body unclean.

After washing his hands, water is poured from his head three times.

O Creator of the universe! O Truth!

When the water reaches the head of the impure, where does the filthy giant nasv flee?

Ahura Mazda replied:

-Murdor giant runs forward, between two eyebrows.

O Creator of the universe! O Truth!

Where does the filthy giant nasv flee when the water reaches between the two eyebrows of the impure?

Ahura Mazda replied:

-Murdor giant nasv runs to the back of the head.

O Creator of the universe, O Truth!

-Where does the filthy giant run away when the water reaches the back of his unclean head?

Ahura Mazda replied:

-Murdor giant nasv hides on the cheeks of the impure.

O Creator of the universe! O Truth!

-Where does the filthy giant nasv flee when the pure water reaches the cheeks of the impure?

Ahura Mazda replied:

-Murdor giant nasv hides inside the right ear of the unclean.

O Creator of the universe! O Truth!

When the pure water reaches the right ear of the unclean, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides in the left ear of the unclean.

O Creator of the universe! O Truth!

When the pure water reaches the left ear of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides in the right palm of the impure.

O Creator of the universe! O Truth!

When the pure water reaches the right palm of the unclean, where does the filthy giant nasv flee?

Ahura Mazda replied:

-Murdor giant nasv hides in the left palm of the impure.

O Creator of the universe! O Truth!

When the pure water reaches the left palm of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides under the right sheep of the unclean.

O Creator of the universe! O Truth!

Where does the filthy giant nasv hide when pure water reaches under the right sheep of the unclean?

Ahura Mazda replied:

-Murdor giant nasv hides under the left sheep of the unclean.

O Creator of the universe! O Truth!

Where does the filthy giant nasv hide when the pure water reaches under the left sheep of the unclean?

Ahura Mazda replied:

-Murdor giant nasv hides on the chest of the impure.

O Creator of the universe! O Truth!

When the pure water reaches the breast of the unclean, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides behind the impure.

O Creator of the universe! O Truth!

When the pure water reaches the back of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides on the right nipple of the unclean.

O Creator of the universe! O Truth!

When the pure water reaches the right breast of the unclean, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides on the left nipple of the unclean.

O Creator of the universe! O Truth!

When the pure water reaches the left nipple of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides on the right side of the impure.

O Creator of the universe! O Truth!

When the pure water reaches the right side of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides on the left side of the unclean.

O Creator of the universe! O Truth!

When the pure water reaches the left side of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides in the right number of the unclean.

O Creator of the universe! O Truth!

When the pure water reaches the right number of the impure, where does the filthy giant nasv retreat?

Ahura Mazda replied:

-Murdor giant nasv hides in the left number of the unclean.

O Creator of the universe! O Truth!

When the pure water reaches the left side of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides in the form of masculinity or femininity.

If there is dirty soil, water is first sprinkled on its back and then sprinkled on the front. If there is a wife, the water is first sprinkled in front of her and then sprinkled on her back.

O Creator of the universe! O Truth!

When the pure water reaches the masculine or feminine form of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides in the right leg of the impure.

O Creator of the universe! O Truth!

When the pure water reaches the right leg of the unclean, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides in the left leg of the impure.

O Creator of the universe! O Truth!

When the pure water reaches the left leg of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides on the right knee of the unclean.

O Creator of the universe! O Truth!

When the pure water reaches the right knee of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides on the left knee of the unclean.

O Creator of the universe! O Truth!

When the pure water reaches the left knee of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides on the right side of the impure.

O Creator of the universe! O Truth!

Where does the filthy giant nasv hide when the pure water reaches the right side of the impure?

Ahura Mazda replied:

-Murdor giant nasv hides on the left side of the impure.

O Creator of the universe! O Truth!

When the pure water reaches the left side of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides in the right pocket of the impure.

O Creator of the universe! O Truth!

Where does the filthy giant nasv hide when the pure water reaches the right bowel of the impure?

Ahura Mazda replied:

-Murdor giant nasv hides in the left fist of the impure.

O Creator of the universe! O Truth!

Where does the filthy giant nasv hide when the pure water reaches the left side of the impure?

Ahura Mazda replied:

-Murdor giant nasv hides on the right heel of the impure.

O Creator of the universe! O Truth!

When the pure water reaches the right heel of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides on the left heel of the impure.

O Creator of the universe! O Truth!

When the pure water reaches the left heel of the impure, where does the filthy giant nasv hide?

Ahura Mazda replied:

-Murdor giant nasv hides in the palm of the right foot of the impure (it appears in the form of a fly's wing).

The unclean must strike the toes of both feet on the ground and raise the heels to pour water into the palm of the right foot.

Murdor giant nasv hides in the palm of his left foot. Then they should pour water on the left sole.

Murdor giant nasv hides on his right toes (it is visible in the form of a fly's wing).

The heel should hit the heel of both feet to the ground and lift the right toe to spray water on the toes.

Murdor devi nasv hides in his left toes. Then water is sprinkled on the left toes.

The nasv giant, embedded in the body of a whistling mosquito, emerges from behind the back of the impure and escapes into the space of the ugliest and most pale hrafstaras.

Then recite the most blessed and unforgiving prayer ... " (Avesto, pp. 140-143).

Thus the process of purification consists of 32 stages from the body to the expulsion of the nasv giant.

The Avesto nature protection law repeatedly states that pollution of land, fire, water and air is a grave sin. A homeowner who collected garbage near a street door was sentenced by a community elder to 25 lashes and a whip to a person who took water from a pool or spring in an unclean jug or bucket. Cattle grazing along rivers and streams, tying horses were not allowed, and those who polluted well and pool water were fined heavily.

In particular, the eighth fargar of Vandidod, paragraph 106, states:

"If he comes across trees along the way and the heel of the fire falls on his neck, what will be his punishment?"

Ahura Mazda replied:

"Aspahih-ashatra and saravushu-charana are beaten 400 times with whips." (Avesto, p. 146).

Maintaining the purity and cleanliness of the land was considered the sacred duty of the Ashavans. It is even said how long after the human body is buried in the ground it can purify the earth and produce a clean crop. Vandidod's seventh fargar, verse 47, states, "How long after the human body has been buried will the earth return to its state of purity?" When asked, Ahura Mazda replied:

-Hey, Sipiytom Zardusht! Fifty years after the moment the human body was buried, the earth returns to its original state of purity. (Avesto, p. 135).

According to the Avesto, if a dog or a person sows grain or puts water on the ground less than a year before the deadline, it is severely punished. The sixth fargar of Vandidod says: "... If the Mazda-worshippers sow grain and water the dead land of dogs and people for less than a year, their reward ... they will be questioned twenty times. " (Avesto, p. 128).

According to the Avesto, a person should not start cultivating the land in an unclean way. He must have begun his labor in clean, clean clothes, and must have been aware of the science of tillage. If the rites of purification are not complete, there will be no harvest, no fertility, and the earth will not be subject to man, there will be no blessing. It is written in verses 52-53 of the seventh fargar of Vandidod: , blessing and advantage, the fertility and yield of wheat and herbs will be saturated ". (Avesto, p. 150).

The Avesto even goes into great detail about what a woman in a Mazda family should do to avoid polluting the environment if she menstruates, whether naturally or unnaturally. First of all, "His path will be cleansed of all kinds of flowers and bushes. And the land

where he lives is sprinkled with dry soil. A separate building will be restored for him. The building will be taller than normal buildings, since the eyes of a menstruating woman should not catch fire.

O Creator of the universe! O Truth! How far from fire and how far from water! How far is it from the bars of Barsam. How far Ashavand is from the earth!

Ahura Mazda replied, "Fifteen steps away from the fire." - Fifteen steps away from the water. - Fifteen steps away from Barsam. - Ashavan is three steps away from the ground. (Avesto, p. 157).

The Avesto lists a number of diseases and discusses their origin: death, sudden pain, fever, malaria, headache, nausea, vomiting, snake bites, stagnation, suffocation, eye contact, mental illness, and gandida. Many of these, if caused by a lack of cleanliness or negligence, are said to be caused by gangrene and Gandhi (tumors) that "Ahriman deliberately caused the destruction of human seeds on earth."

It is noted that the main reason for the emergence and spread of such diseases is pollution, i.e. the presence of dirt and filth. As stated in verse 58 of the seventh fargar of Vandidod, "As long as there is filth and filthiness in those dahmas, the joy of the giants will last. The worst diseases - fever, nausea, malaise, bone loss, premature graying of hair - occur in those dahmas. There, from evening to dawn, death reigns over the people with great power "(Avesto, p. 136).

The responsibility of the physician in the treatment of patients with such diseases is emphasized. In the late seventh century BCE, when the Avesto was written, physicians used a variety of treatments. In particular, special dispensaries (polyclinics) and sanatoriums (hospitals) were established at the fire stations, which were state-owned and the expenses were covered by the income of the foundation.

Because the medical field was still under state control at that time, the treatment options were undoubtedly improved. According to the Avesto, "Some physicians treat patients with the help of the Osha-good spirit divine power, some treat them with their own scientific power, another group of doctors is adept at correcting the patient with a knife, another category is prepared from various herbs. are treated by means of ointments, and a group of physicians put the patient on his feet by means of various juices. The best doctors treat with barjuvand mansara-dua. " The perfect description of that prayer is given in 20 verses that they should recite the following prayers during the healing process. Characteristically, every prayer recited by the doctor ends with the sound of driving the patient away, with the cry: This means that our ancient ancestors believed in such folk myths as "eye contact" and "eye contact", and it has always existed. Also, all the doctors were really reading from time to time during the treatment of this or that patient.

In the "Vandidod" part of the "Avesto" special attention is paid to the statement of the doctor's knowledge, culture, ethics, devotion to his profession, appreciation of the doctor's work. In particular, the doctor must be spiritually and spiritually pure, have strong faith, lifestyle, clothes and equipment must be cleaned in a special liquid, he must have passed several practical experiments and tests.

If a Mazda fan wanted to be a doctor, he had to first test his ability in practice. Vandidod's seventh chapter, paragraphs 36, 37, 38, 39, 40, and 41, details the doctor's knowledge, culture, and experience. "It's better for a Mazda fan to try his hand at medicine," he said.

If a giant dies three times during treatment with a surgical knife, then he is unfit for medicine. ...

After that, he can't cure any Mazda fan ...

If he wants to treat mazdarapists, he needs to be warned that the result could be death.

If he treats the devils three times with a surgical knife and heals him, he finds himself worthy of medicine.

Only then can he treat Mazda worshipers and give them medicine with a surgical knife "(Avesto, p. 134).

It should be noted that in Avesto, the treatment of a patient without medical knowledge ended in severe punishment. Even the attempt of a menstruating woman to stop the bleeding was a cheap death, the punishment of which was beaten twenty times with aspahih-ashatra and saravushu-charana whips. (See Avesto, p. 158).

Complicated, i.e., patients with multiple diseases, were treated at the same time by several physicians (conselium in modern medical language). Special attention was paid to the treatment of the surgeon and the doctor. For each successful surgery, patients were rewarded by donating sheep, goats, donkeys, cows, licorice, and camels according to their financial ability, occupation, and position in the community. In particular, the head of several provinces and large provinces - the doctor who treated the "genius" was given two pairs of cattle, the head of the tribe or tribe - the doctor who treated the "zantupati" was given a bull. The doctor who treated the woman received the fee from her husband or father. Regarding the payment of doctors for surgery, the Avesto says: "The surgeon treats the temple for his prayers and alms, the householder for a low price, the dekhud for a medium price, Shahribon for a high price (three thousand steries) and Shahriyar for a four-horse chariot." ("Avesto". Historical and literary monument. Translation by Askar Mahkam.-T .: "Sharq", 2001, p. 134).

The Avesto describes Ardvissura-Anaxita as caring and sponsoring pregnant and postpartum women.

Interestingly, in the treatment of the patient, our ancestors also skillfully used folk medicine. According to the orientalist Bahromi, the Avesto lists more than a thousand medicinal plants and herbs, and shows how to get and prepare medicines from them. Medicines are often made from the juice of sap, leaves, flowers, grains, shrubs and coca roots, saffron, sage, sesame, poppy, hazorisband, cumin, onion, sedan, resin, sugarcane, radish, date, carrot, quince, honey, olive oil, savanna, made from coca and herbs such as barberry, deciduous, hawthorn. In surgery, Hum and cannabis juice were added to the wine and used to anesthetize the patient. "White Hum is considered the king of all medicinal plants."

The Avesto mantras encourage man to follow the rules of keeping the floor, room, body, clothing, and food clean and tidy. In particular, cemeteries should be located at a height, away from cities and villages, surrounded by special walls or fences, and the corpses should be kept clean. It is said, "It is not permissible to plant a crop for a year in a place where the corpse of a man or a dog has been touched." Vandidod contains useful advice on the clothes worn by the corpse, the resin of the soil, the care of the dead in a special place until burial, the keeping of his clothes in a special shelter, leaving him naked, and other factors. A person who prevented the spread of germs or diseases in the country by taking the carcass of an animal or a bird from the public eye and burying it in the ground was considered a "heavenly person".

In the Avesto, water is considered sacred and it is a great sin to defile it. If the corpse of a bard and any animal or bird fell into the water, it was advised how long the water would be clean and how to clean it. In the sixth fargard of the Vandidod, if the water of the well was

polluted, half of the water, or one-third, or one-fourth, or one-fifth of the water, was taken away and consumed after a certain period of time. (See Avesto, p. 130).

Zoroaster says, "To tell you the truth, the sun, the moon, and the stars also suffer from the unclean." Of course, in those moments it is necessary to read the occasional. Only then can others enter the room. " In the same place, it is repeatedly said that "people are hell" who pollute water, fire, and all sources of life in general, and destroy it.

Advice is also given on how not to cook for three days in the house where the corpse came from, and how to bring the fire into the house where the corpse came out. Vandidod's fifth chapter, paragraphs 42-43, advises: "... How can a fire enter a house that has come out dead?" Ahura Mazda replied, "For nine nights in winter and a month in summer, the fire is kept outside the house where the dead came from." After that, it will be brought in ... What is the punishment for those who bring fire into a dead house for nine nights in the winter and less than a month in the summer! ... In return for his sin, he will be beaten twenty times with the whips of aspahih-ashatra and saravushu-charana. (Avesto, pp. 125-126).

Avesto recommends that people always wash and comb, wear a hat and wrap a scarf so that people do not breathe and do not sit in the air. Washing the face and hands several times a day, cleaning the teeth, nose and ears are recommended. In particular, it is recommended to store towels, toothpaste in a special place, bury the hair and nails at a depth of fifty steps away from human habitation, at a depth that cats and dogs can not dig. Because in Zoroastrianism everything that was lost from the body was considered unclean. A cleaner or housewife who collected rubbish in front of a courtyard door or on the street was punished with 25 lashes. No fruit trees have been planted along the pool, fountain and ditch. Because if a

fruit falls into the water and rots, it spreads "a hundred thousand germs." The menstruating woman had to walk 15 steps away from the pools. Before the menstrual period, a woman should live separately from others. It is often said, "Whoever pleases the one who cleanses the filthy earth, he pleases the fire, the water, the earth, the trees, and the idols of men and women of faith."

Those who polluted the environment, streets, bushes and meadows, and violated the rules of land conservation were sentenced to "400 lashes."

Environmental cleanliness and disease prevention tools in Avesto can be divided into the following groups:

According to the Avesto, in order to protect the environment and keep the environment clean, to prevent the spread of various diseases, the sanitary-hygienic regulations are implemented as follows:

1. Covering rubbish, burying contaminated areas with soil, stones, by hand. In this way the germs are killed.

2. Loss by fire, heat and cold. With this tool, even clothes are decontaminated.

3. Chemical way: by burning ash, vinegar, wine, various herbs (isfand, mehak, saday, onion, aloe, sandalwood). Many of them are now used in folk medicine as a microbial agent.

This means that "... if it is easier to place a corpse in a room than to take it to a hut, the Mazda worshipers should leave the corpse in the room and leave it. fargard, 3-band).

Our ancient grandparents paid special attention to washing and tidying the pots and dishes used in the evening, as cleanliness and cleanliness protect a person from various impurities and evils. Leaving the dishes unwashed until morning was understood to be

an extremely unnatural thing. That is why the Avesto teaches:

"O Creator of the universe! O Truth!

Can the dishes that people eat be cleaned if they touch the carcasses of dogs or people?

Ahura Mazda answers:

- It will be clean.

- How to clean?

-If the pot is made of gold, once it is washed with sand (novvos urine), once it is ground, once it is rinsed with water. Then it will be clean ... If the dish is made of tin, it is washed three times with sand; three times to the ground; it is rinsed three times with water so that the vessel is cleansed ... "(Vandidod, 7th Fargard, paragraphs 73, 74, 75).

Chapters 5 and 11 of Vendidad recommend regular physical activity, washing your face and hands several times a day, keeping your hair clean, and removing and cleaning your nails frequently. It is said that a person should eat meat when he is full.

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