

Review Article on Noble Qualities of Vaidya (Physician) Mentioned in Charak Samhita (Sutrasthana)

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ABSTRACT

Ayurveda is the science of health. The maintenance of health and curing of diseases, these are the main aims of Ayurveda. To achieve these aims, there is need of Sampat Chatushpada- Bhishag [Physician], Dravya [Drug], Upsthata [Attendant or Nurse], Rogi [Patient]. Among these Chatushpada, Bhishag is the most important because remaining three are controlled by Bhishag.

So, it is very important that one should know, how Vaidya/Bhishag must have properties to maintain the health and to cure the diseases.

Acharya Charak has mentioned the properties or qualities of Sampat Vaidya in Sutrasthana in various adhyayas according to requirements. We must know these properties.

KEYWORDS

Sampat Chatushpaada; Sampat vaidya

INTRODUCTION

The quadruple - Chatushpada i.e., physician, drug, attendant and patient are if endowed with qualities, leads to alleviation of disorders [1,2]. Employment of all the excellent four physician etc. in case of disorder of dhatus with the object of their equilibrium is said as therapeutics i.e., Chikitsa. Excellence in theoretical knowledge, extensive practical experience, dexterity, and cleanliness these are the qualities of physician [3].

The quadruple consisting of 16 qualities [Shodash kala Bheshaj] is the cause of success but there also the physician is the main because of his having specific knowledge, administrative and managing position. As in the act of cooking; utensils, fuel, and fire; and in the victory of the victorious land, army and weapons are causative factors. Similarly, in the success of a physician in treatment of disorders, patient etc. are mentioned as causative factors. Thus, the physician is the main principal cause. As earth, stick, wheel, thread etc. do not serve the purpose of making

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pitcher without the potter, the other three legs are in the same position without the physician [4,5].

Now- a- days it is found that many of physicians focus on profitable activities. But it's the duty of a physician to concentrate on health of patients. Today, it's the need to aware a physician for his duty. And the most important thing is physician must know the qualities of a good physician [6,7].

As the physician is the most important, Acharya Charak has mentioned various qualities of Bhishag in Sutrasthana. And to be Vaidya is the most important thing that we must know these qualities of physician [8-10].

MATERIAL AND METHODS

In ancient time, when diseases cropped up creating in pediments, in penance, abstinence, study, celibacy, religious observances and life span of living beings, the holy great sages, out of sympathy on creatures, assembled on one of the auspicious sides of the Himalayan. Among them were *Angira, Jamadgni, Vasishtha, Kashyapa, Bhrgu, Aatreya* etc. and other great sages. They all sources of spiritual knowledge, self-control, and restraint of mind, illumined with brilliance of penance like fire having oblations took their seats comfortably and held auspicious deliberations. Disease free condition is the best source of virtue, wealth, gratification, and emancipation while the diseases are destroyers of this welfare and life itself. Now this has appeared as a great obstacle for human beings and what could be the means for their amelioration. Saying this they concentrated on this. Then with their concentrated vision they saw Indra as savior. The Indra Deva is only able to tell the correct means of ameliorations of diseases. In this way the holy Ayurveda arrives for all human being.

As per mentioned in the Charak Samhita, the weapon, the Science and water needs the appropriate vessel (*Paatra*)

endowed with qualities for their effect. So, it's the need that the Vaidya must be endowed with qualities as mentioned in the classics.

Qualities of Vaidya (Physician) Mentioned in the Charak Samhita

Deerghanjiviteeya Adhyaya: Dravyadnyanavata

It is observed that goat-herbs, shepherd, cowherds, and other forest-dwellers know the plants by name and form. But nobody can comprehend fully about the plants only by knowing their names or forms. He is the *Dravyadnyanavata* (Real knower of plants) who, after knowing the name and form, has got knowledge of their administration, let alone the one who knows plants in all aspects. He is the best physician who knows administration of these plants according to place and time and keeping in view the individual constitution.

A drug if unknown, is like poison, weapon, fire, and thunderbolt while, if known, is like nectar. A drug unknown by there - name, form and properties including actions and badly administered even if known are responsible for complication.

A sharp poison also becomes the best drug by proper administration on the contrary even the best drug is reduced to sharp poison if administered badly. Hence the wise person for long life and health should not take any medicine administered by irrational physician or quack. Indra's thunderbolt even when felled on head, may let somebody survive but the medicine prescribed by ignorant physician cannot make a patient survive.

Regarding himself as wise who without knowing, administers medicines to the affected, bedridden, faithful patients; man falls into hell even on talking with this physician devoid of virtue, sinner, and personified death and wicked. The serpent poison is good or the intake of decocted copper or the swallowing of red-hot iron balls but

the acceptance of medicine from one putting on the robe of scholars is not at all good. Receiving food, drink or money from surrendered patient is also nor proper. Hence the wise one aspiring to become a physician should make full effort for acquiring good qualities, so that he may become life giver to human beings. Success shows the proper application of all the measures and success in turn indicates the physician endowed with all qualities.

Apaamarga Tanduliya Adhyaya: Yuktidnya

Proper administration of drugs depends on dosage and time, and success is based on proper administration. Hence, knower of proper administration-Yuktidnya always stand at the top among the knowers of drugs.

The physician endowed with memory, proficient in rational management, having self-control and presence of mind is capable of treating a patient with combination of drugs.

Khuddak Chatushpada Adhyaya

Excellence in theoretical knowledge, extensive practical experience, dexterity, and cleanliness - this is the quadruple of physician. The extremely severe disorders vanish like the imaginary city of Gandharvan and even simplest disorders aggravate in want of quick management in spite of the three other legs being existent, confirms that the learned and the ignorant physicians are responsible for the above two consequences respectively.

Pranabhisara Vaidya

It is better to self-immolate than to be treated by an ignorant (physician). As a blind man moves about with the help of the movement of his hands and as a boat under storm, the ignorant physician due to ignorance, proceeds in the therapeutic management with too much fear and lack of confidence.

Such one regarding himself as physician, cures by chance a diseased person whose life span is certain, but on the

other hand, kills hundreds having uncertain life span. Hence a physician devoted to those four- scriptures, understanding, application and practical experience is known as one who promotes life i.e., Pranabhisara Vaidya.

Raja Vaidya

The physician who possesses knowledge of the four aspects - causes, symptoms, cure and prevention of diseases, is the best one and is fit for a king i.e. Raja vaidya.

Shadguna of Vaidya

Learning, rationality, specific knowledge, memory, devotion, and action- one who possesses these six qualities, nothing remains unachievable for him. Learning, wisdom, practical knowledge, experience, accomplishment, and popularity - out of these even one quality is sufficient to the degree of 'Vaidya'. The one who possesses all the auspicious qualities like learning etc. deserves to hold the honorable degree of 'Vaidya' who showers happiness on the living beings.

Scriptures are like light for illumination and own intellect is like eye endowed properly with both these factors, the physician while treating a patient doesn't commit mistake. Because in treatment, the other three legs i.e., drug, attendant and patient are dependent on the physician, hence the physician should enrich his qualities.

Vaidya Vrutti

Friendliness and compassion towards the diseased, attachment to the remediable and indifference to those who are moving towards end- this is the fourfold attitude of the physician, i.e., Vaidyavrutti.

Maha Chatushpada Adhyaya: Knowledge of Curable and Uncurable Disease

The physician who knows the classification of curable and incurable diseases and proceeds with the treatment in the time after thorough knowledge certainly succeeds. On the other hand, the physician, treating an incurable disease

certainly suffers from the loss of wealth, learning and reputation and from censure and unpopularity.

Thus, a wise physician should first examine specific characters of diseases and then take up the treatment only in case of curable diseases. One also knows the difference between curable and incurable diseases and takes action in right earnest is not liable to produce wrong notions in person like maitreya.

TISTRAISHANIYA ADHYAYA

In this adhyaya three types of physicians are mentioned. These are as following:

Fraudulent- Chhadmachar Vaidya

Those who by virtue of having some containers with medicines, models and charts, useless speech and look use the title of 'physician' are fools and fake ones.

Those Imitating the Accomplished Ones- Siddhasadhita

Those who practice in the name of physicians accomplished in wealth, fame, and knowledge, and, though not similar to them are the physicians imitating the accomplished ones.

Endowed with Physician's Qualities- Vaidya Gunayukta

Those who are accomplished in rational administration, knowledge, specific knowledge and success, and who provide happiness and promote life are the real physicians in which qualities of physicians are found.

Chikitsaprabhrtiya Adhyaya

The measures by which the bodily *dhatu*s are brought back to equilibrium constitute the Therapeutics i.e., Treatment of disorders. This is the function of the physician. The therapy is administered with the objective that there should not be disequilibrium in *dhatu*s and that there should be promotion of *dhatu*s which are in equilibrium. As the well-equipped physician leads to production of balanced *dhatu*s by means of balanced factors, he is regarded as donor of

health, happiness and longevity. The physician, by dint of bestowing health, happiness and longevity, becomes also the donor of virtue, wealth, enjoyment and both the human worlds.

Maharogadhyaya

The physician should examine the diseases first then the drug and thereafter management. He should always proceed with prior knowledge. The physician who without knowing the disease start its treatment succeeds by chance even if he is well versed in management with drugs. The one who knows the characters of disease, is well-versed in all therapeutic measures and is acquainted with the proper measure of place and time succeeds undoubtedly.

Dashapranayataniya Adhyaya

In this adhyaya, Acharya has mentioned two types of physicians:

1. One the promoters of vital and destroyers of diseases - Pranabhisara Vaidya.
2. Other promoter of diseases and destroyer of vital breath - Rogabhisar Vaidya.

Pranabhisar Vaidya

The learned physician who knows about vital seats *Dashapranayatana*, sense organs, consciousness, root of consciousness and diseases, is known as the promoter of life i.e. *Pranabhisar* Vaidya.

The physician of high descent, well versed in scripture, having practical knowledge expert, clean, skillful, self-controlled, well-equipped, having all the sense organ, knower of constitution and course of action be regarded as promoters of vital breath and destroyers of diseases.

Such a physicians are free from doubt in anatomy, embryology, physiology, and pathology, and also in the distinct knowledge of aetiology, prodromal, suitability in relation to curable, hardly curable, pal liable and reject able diseases.

These are the interpreters of the threefold Ayurvedic principles with brevity as well as details along with the threefold group of drugs, appliers of 35 roots and fruits, four snehas, five salts, eight urines, eight milk, six plants with latex and bark, groups of drugs useful in five measures such as shirovirechana etc. 28 Yavagus, 32 lepa, 600 evacuative and 500 decoctives.

Interpreters of well-acquainted with the conduct prescribed for healthy in to food and drinks, standing, walking, sleeping, sitting, quantity substance, anjana, dhumpaan, abhyanga, udvartana, dharniya and adharaniyavegas, vyayaam, suitability, examination and knowledge about sense organs, and conduct of the nobles, doubtless in Chatuspaada with their 16 qualities, nature of diseases, three desires knowledge about, merits and demerits of vata, capable in management of four-fold unction with 24 media and 64 equipment.

Physician should be experts in various procedures of various types of measures such as snehana, swedana, vaman, virechana, Basti etc.

Physician should be well versed in head diseases etc., diseases caused by proportional variation of Doshas, diminution, vrana, vidradhi, shotha, 48 locations of diseases, 140 specific diseases, the despicable over-obese and over-lean along with causes, symptoms and treatment, wholesome and unwholesome sleep, insomnia, and over-sleep along with the causes and treatment, six measures reducing etc.; symptoms and treatment of disorders caused by oversaturation and under nutrition, aetiology, symptoms and therapeutic management of blood disorders and also of mada, murccha, and samnyaas.

Physician should be well acquainted with dietic considerations, food items wholesome and unwholesome by nature, group of the best ones, 84 Aasavas.

Physician should know properties and actions of drugs according to Rasa and anurasa, proportional variation in combination of rasa, antagonism, properties and action of food and drinks classified in 12 groups, properties of Anupaana. 9 points regarding food, movement of food, wholesome and unwholesome food along with their good and bad effects. Physician should know the diseases located in Dhatus along with their treatment, dashaparanayatani. He should be accordingly well-versed with the brevity and details, in the entire treatise and its acquisition, retention, understanding, application, measures, health, time.

Physician should be endowed with memory, intelligence, learning and rationale, in implementation not conflicting with his noble and dealing with all the living beings with friendly manner. Physicians who are endowed with such types of qualities are the promoters of vital breath and destroyers of diseases i.e., Pranabhisara Vaidya.

Rogabhisara Vaidya

These are the promoters of diseases and destroyers of vital breath who hidden in disguise of physicians, thorn like for the people and simulating pictures move about in countries due to carelessness of the state.

Their Special Features are as Follows

They in the garb of physician excessively praising themselves move from place to place in search of praise, on hearing about somebodys illness fall around him, there in order to make him hear exclaim their physician's qualities loudly, once and again put forth the defects of the attentive physician, try to win favour of patient's through entertainment, flatter and service etc. at the same time, proclaiming his desire for a little remuneration, on finding the case, look around frequently posing dexterity in order to hide their ignorance, being unable to alleviates the diseases, blame the patient himself for lack of arrangements, nursing and self-control.

When the end of patient is approaching near, they flee to some other place in disguise, in midst of ordinary people, describe their proficiency like fools.

Impatiently despise the patience of the bold ones, keep away at a distance from the assembly of scholars like travelers from the fierce forests, if memorized a portion of some aphorism, always quote it relevantly or irrelevantly, do not entertain questions nor put questions to others, get terrified from questions like death, nobody is known as their preceptor, disciple, classmate, or colleague in discussion.

Here are the worsen- those, who is disguise of physicians look for the patients like bird catchers spreading nets for the bird in the forest and are turned out of the knowledge of scripture, practice, therapeutic measures, time and dose, should be abstained from because they are moving on the earth as the messengers of death in search of their livelihood.

In this way, *Acharya Charak* has mentioned various qualities of *Vaidya* in *Charak Samhita*.

CONCLUSION

As *Vaidya* is the most important among *Chatushpaada*, it's the most important to know all qualities of *Vaidya*. According to *Charak Samhita* following conclusions can be concluded.

Synonyms for Vaidya

It is observed that *Acharya Charak* has mentioned various qualities of *Vaidya* according to need. While it is also observed that *Acharya Charak* has given various terms to the *Vaidya*. These are *Dravyadnyanavata*, *Yuktidnya*, *Bhishag*, *Rajvaidya*, *Praanabhisar Vaidya*.

It is also observed that *Acharya Charak* has not only mentioned the good qualities of *Vaidya* but also mentioned the worst types of *Vaidyas* such as *Chhadmachar Vaidya*, *Siddhasadhith Vaidya* and *Rogabhisar Vaidya*. In classics, it is mentioned that, for the successful treatment the physician is the whole and soul responsible factor. Because he has control over the drug, patient and attendant. It is also observed that now a days, physician/*Vaidyas* seek towards only profitable treatment and thus the rate of curing disease is low. So, it's the most important thing that the qualities of good physician/*Vaidya* should be known to each and every physician/*Vaidya* which are mentioned in the classics thousand years ago.

So, it can be concluded that the good qualities of *Vaidya* which are mentioned by *Acharya Charak* is nothing but the treasure for the physician in today's era. One should try to implement these qualities in himself/herself for successful treatment.

CONFLICT OF INTEREST

There are no conflicts of interest.

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