

## A Review of Qualities of *Vaidya* in Charaka Samhita.

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### ABSTRACT:

Ayurveda is one of the ancient traditional science. Ayurveda deals with the health of society, the diseases and the patients. So that, much more emphasis is given to the qualities of physician with special reference to Charaka Samhita. In the recent era, we observe the malpractice by most of the physicians, which we can say as quacks as well as annoyance to the society. Physician is the best component among the medicine, attendant (nursing staff) and the patient. There are four main qualities of *Vaidya* viz. theoretical knowledge, extensive practical experience, dexterity and purity of body and mind. These qualities are come under the *Guna Kalpana* among the seven *Kalpanas*. There are three types of *Vaidya* as well as two types also. Only the real and genuine *Vaidya* is able to fulfil both aspects of Ayurveda i.e., prevention of disease and cure of the disease. Hence, in this article attempt has been made to explain the importance of the qualities of *Vaidya*.

**KEYWORDS** – *Bhishak*, Charaka, *Guna*, Physician, Qualities, *Vaidya*.

### INTRODUCTION –

The objective of the Charaka Samhita is achievement of *Dhatusamyā* means equilibrium of sustaining and nourishment factors i.e., body constituents.<sup>1</sup>

**Definition of *Chikitsa*** – employment of all the excellent four – physician etc. – in case of disorder of *Dhatu* with the objective of (re-establishing) their equilibrium is called '*Chikitsa*'.<sup>2</sup> Therapeutics consists of measures or operations by way of which concordance of the tissue elements can be sustained and this (achieving concordance of tissue elements) constitutes the duty of the physician.<sup>3</sup>

**Four components of healthcare:** Physician, medicine, attendant (nursing staff) and the patient, these are four components which, all in their best of qualities are responsible for the complete cure of disease.<sup>4</sup>

***Bhishak* as a *Karana*** –

1) Physician has been mentioned as doer (Karana).<sup>5</sup>

2) *Bhishak* is the one who should be able to win over the diseases.

**Synonyms of *Bhishak***– According to the *Amarkosha*,

- 1) *Rogahari*,
- 2) *Agadankar*,
- 3) *Bhishakvaidya*,
- 4) *Chikitsak*<sup>6</sup>

These *Vaidya Guna* are *Guna Kalpana* out of the *Saptavidha Kalpana*.<sup>7</sup>

## **MATERIALS AND METHODS –**

Collection of qualities of *Vaidya* with the help of -

1. *Charaka Samhita* with *Chakrapani* commentary,
2. *Amarkosha*,
3. Book of *Padarth Vigyan*.

## **REVIEW OF LITERATURE –**

Physician (*Bhishak*) is best among factors of therapeutics or Among aspects of treatment.<sup>8</sup> Sense of property or practical skill (*Yoga*) is best among qualities of Physician.

**Importance and role of physician** – these four components consist of sixteen qualities, if ideally administered, lead to a successful outcome. But here the physician is most important because of his specific knowledge, administrative capacity and managerial skills.<sup>9</sup>

***Upamana Pramana* –**

- 1) Very severe disorders vanish like the (imaginary) city of *Gandharvas* (magician) while even the simplest of disorders aggravated, in spite of the other three components of treatment i.e., drug, nurse, patient with their all qualities. Learned and ignored

physicians are responsible for the above two consequences respectively.<sup>10</sup>

- 2) As a cooking utensils, fuel and fire are complementary for the cook, the battlefield, soldiers and weapons are supporters to the conqueror, similarly for the healing capabilities of the physician, drug, attendants and patients are the supporters.<sup>11</sup>
- 3) As the soil, stick, wheel, thread etc. do not serve the purpose of making pot without the potter, the other three components are in the same position without the physician.<sup>12</sup>
- 4) The merits and demerits of weapons, scriptures and water depend on their user. So, physician should purify his intellect before treating.<sup>13</sup>

**Qualities of the best *Vaidya* –**

A *Vaidya* should possess the qualities such as proficiency in theoretical knowledge, extensive practical experience, dexterity and purity of body and mind.<sup>14</sup>

- 1) Theoretical Knowledge<sup>15</sup>
- 2) Practical experience (*Drushta Karmata*) is best among those that resolve doubts.<sup>8</sup>
- 3) Dexterity means
- 4) *Shuchi* – Purity of body and mind

**Qualities of ideal *Vaidya* –**

Learning, rationality or capacity for innovative thinking, specific scientific knowledge, memory, devotion to performing timely duties and action (clinical practice) – on who possesses these six qualities, nothing remains unachievable for him.<sup>16</sup>

**Ideal attitude of physician towards patients –**

Friendliness, compassion towards the diseased, attachment to the remediable and indifference to those who are moving towards the end (death) – this is the fourfold attitude of an ideal physician.<sup>17</sup>

- *Dvija* –

After completing the course of training, it is the third birth of physician because the physician does not carry the epithet *Vaidya* from the previous birth. On completion of training, *Brahma* or *Aarsha* psyche enters into him certainly according to the knowledge. Hence, the physician is known as the thrice born.<sup>18</sup>

- *Tatvavida* –

If one who knows the uses and actions of the herbs, though not acquainted with their forms, is called pharmacologist, then what need to be said of the physician who knows the herbs from all aspects.<sup>19</sup>

- Qualities of best Physician –

The best physician who knows the science of administration of drugs with due reference to country and season and who uses it only after examining each and every patient individually.<sup>20</sup>

The right medicine is that which restores the health and best physician is that who relieves patients from their diseases.<sup>21</sup>

The therapeutic aptness or rational therapy depends on the *Matra* (Dose) and *Kala* (time). Success of the treatment depends on *Yukti* (rational therapeutics). But prior to the application of *Yukti* the physician

should always possess complete knowledge about drugs.<sup>22</sup>

- Qualities of a Royal physician –

The physician, who possesses knowledge of aetiology, symptomatology, therapeutics and prevention of diseases, is the best among physician and is fit for becoming a royal physician.<sup>23</sup>

The individual who knows all these eight factors which are auspicious and inauspicious for foetus is capable to be a physician of King.<sup>24</sup>

As the well-equipped physician effects the production of balanced tissue elements by means of his expertise, he is regarded as the bestower of bodily health, happiness and longevity. By virtue of his aptitude to bestow physical happiness and longevity the physician is regarded as the donor of virtue, wealth and desires belonging to this ordinary world and the world eternal.<sup>25</sup>

### **Types of physician –**

There are three types of *Bhishak* (physician):

- 1) *Bhishag Chhadmachara* (pseudo physician) –

Those who carry equipment, medicines, books, green herbs and dress up like *Vaidyas* are ignorant of medical science, fool others and are just fake *Vaidya* or quacks.

- 2) *Siddhasadhit* (pretender) –

A person who poses like wealthy, famous, knowledgeable and *Siddha* person, but in reality, is not like so, belongs to the category of *Siddhasadhit* Physician.

- 3) *Jeevitabhisar* (true physician) –

Practical use of various therapies and the deep knowledge of *Ayurveda*

science, having insight, famous, successful, capable of giving happiness to the patients are *Jeevitabhisar Vaidya*.<sup>26</sup>

**Two types of Vaidya:** Surely, there are two types of physicians –

- 1) *Pranabhisara* – who is a companion of the life forces and destroyer of diseases
- 2) *Rogabhisara* – who is the companion of the diseases and destroyer of the life process.<sup>27</sup>

## DISCUSSION –

There is main four qualities of *Vaidya* stated in Charak Samhita.

- 1) *Shrute Paryavadatvam* – means Theoretical Knowledge

Ayurveda literature is very important to become proficient in Ayurveda science. There are three-fold method to get excellency in medical knowledge i.e., *Adhyayan-* to learn, *Adhyapan-* to teach and *Tadvidya Sambhasha-* discussion with scholars, peers. On other hand *Vaidya* should know also various *Kavya Rachana*, *Vaiyakaran*, astronomy, animal science, psychology, science of architecture, science of food, sightseeing, etc.

- 2) *Drushta Karmata* - means Practical experience.

Beside the knowledge of text-theory, he should also have a vast practical experience in removing of *Apara*, *Shayakarma*, etc.

- 3) *Daksha* – means Dexterity

Daksha means *Chatur* (adroitness), twist of the wrist means skill-fullness. To identify drug, to prepare the medicine, to apply *Kshara*, *Shastra*, *Agnikarma*,

*Vaman*, *Virechana*, etc. skillfulness is must.

- 4) *Shuchi* – Purity of body and mind both. Ayurveda has given the uppermost place to treatment as a noble profession, purity in mind, body and speech is must.

## CONCLUSION –

To fulfil the motto of Ayurveda, there are main four qualities of *Vaidya* as well as many types of *Vaidya* such as genuine physician, *Chikitsa-Prabhruta Vaidya* – having speciality in *Shodhana* therapy, *Yuktigya Vaidya* – having sharp reasoning power, *Pranacharya* – having spiritual attitude, *Pranabhisara Vaidya* – ability to handle critical condition and *Raj Vaidya* – royal physician who is expert in preventing poisonous conditions are described subtly.

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