



FACE AND PHASE OF VAIDYA – A REVIEW

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ABSTRACT

Ayurveda is a unique medical science with unique features that have focused not only on ancient days but also on the present situation with more concentrating on the preventing and curing of diseases for mankind. There are mainly four pillars of treatment i.e. *Chikitsa Chatushpada* they are *Bhishak (Vaidya)*, *Dravya*, *Upastha*, and *Rogi*. In these four pillars *Vaidya* occupies the most superior place because of the virtue which helps the *Rogi* in achieving health. In *Ayurveda*, classical books explain different types of *Vaidya* and their quality for the betterment of their service to mankind. This review article attempts to explain the types of *Vaidya* and the quality of *Vaidya* as mentioned in *Ayurveda* literatures.

Keywords: *Chikitsa Chatushpada*, *Vaidya*, types of *Vaidya*, quality of *Vaidya*, *Ayurveda* literature.

INTRODUCTION

Vaidya plays an important role in treatment protocol and the comprehensive functioning of a medical system. It demands the qualitative involvement of each member of the health system for effective healing. In

Ayurveda, there is an explanation about *Chikitsa Chatushpada*, which includes *Vaidya*, *Dravya*, *Pa-richaraka*, and *Rogi*. Among these, *Vaidya* occupies the most important place. *Vaidya* not only helps in

achieving health but also helps to achieve *Moksha*, the ultimate of *Purusharthas*. Therefore, *Vaidya Vrutti* has been included under noble services. In different *Samhitas*, we get a vast explanation regarding various types of *Vaidya*, code and conduct, and ethics of *Vaidya* at different periods of time. If we see the *Vaidya* in the olden days, we can find more variety of *Vaidya* regarding the scale of responsibilities. In *Pada Chatustaya*, *Bhishak* is superior because of their special knowledge about medicine, managing quality, and knowledge of administering *Dravya* in a proper way. *Bhishak* has *Brahmi Buddhi*¹ which makes him superior among *Pada Chatustaya*, *Brahmi Buddhi* are *Maitri* (Friendly attitude towards patients), *Arteshu Karunya* (Compassion towards patients), *Shakye Preeti* (Concern towards patient with curable disease), *Prakrutisteshu Bhooteshu Upekshana* (Neglect the person who is near to death). By practicing *Vaidya vrutti* one can achieve either any of these *Artha*, *Maitri*, *Dharma*, and *Yashas*² by practicing *Chikitsa*. But it never goes worthless. Understanding diseases completely and reducing the pain of *Rogi* is *Vaidyatva* (real duty).³ But the doctor cannot have hold of *Prana* of *Rogi*. *Shaastra* provides light for illumination of one's ignorance & *Buddhi*. How the lamp light takes away the darkness, likewise *Ayurveda Shaastra* acts as *Jyothi* which illuminates the scientific knowledge of the *Vaidya* for better understanding and makes *Vaidya* not commit mistakes during treatment. So, *Vaidya* should make all efforts to enrich his knowledge.⁴ The merits and demerits of *Shaastra*, *Shastra*, and the quality of *Jala* depend on the person who uses it for good or bad things. In the same way, the *Bhishak* who has a good knowledge of *Hetu*, *Linga*, *Prasamana* will prevent disease and will be the best *Vaidya*.⁵ *Vaidya* who is having *Vidya* (Knowledge of *Ayurveda*) *Vitarka* (Logical thinking for interpretation of textual reference) *Vijnana* (Knowledge of various *Shastra*) *Smriti* (Good remembrance/memory) *Tatparata* (Dedication towards *Roga* and *Rogi*) *Kriya* (Use of treatment) quality will deserve the degree of *Vaidya* who can spread happiness among living beings.⁶

IMPORTENCE OF VAIDYA

All four *Chatushpada* equipped with their sixteen qualities are responsible for the success in any type of treatment.⁷ Yet the *Vaidya*, by the virtue of his keen knowledge, administrative position and prescribing ability occupies the most important position among them. In the success of treatment, the patient, attendant, and medicine are helpful to the physician. Medicine, patient, and nurse all these three limbs of the treatment along with the fourth limb i.e., *Vaidya*, a physician with good quality will be able to cure the severe disease even without other three limbs. Without a good *Vaidya* even if the remaining three limbs are of good quality, the treatment becomes unsuccessful. Only a learned physician having good qualities always rescues many patients from the ocean of diseases. According to *Acharya Sushruta*, the *Vaidya* possessing good qualities alone can save the patient life always, just as the navigator alone can save the boat in water even without another assistant with him. From these statements, we can say that physician plays the most important role in the process of treatment. In *Samhita*, *Acharya* gives a clear picture of different types of physicians such as *Raja Vaidya* (royal physician), *Pranabhisara* (an excellent physician), *Chadamchara* (who pose themselves as a physician), *Siddhisadhita* (who boast themselves as a successful physician), *Vaidyagunayukta* (genuine physician), *Murkha Vaidya*, etc.

MATERIALS AND METHOD

This is a literary review. All the references have been collected and relevant material is compiled from various available *Ayurvedic* classics texts like *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Bhojana Kutuhala*, *Brihat Nighantu Ratnakara* and available commentaries on it. Research articles are also searched on various websites. All Compiled matter is reorganized and critically analyzed for the discussion and an attempt has been made to draw some fruitful conclusions.

TYPES OF VAIDYA

Pranabhisara Vaidya⁸

A *Vaidya* who saves the life of patients and are born into a noble family, who are well read, who have sufficient practical experience, who is skillful, pure, who

have all equipments and is endowed with healthy sense organs, who have the presence of mind, acquainted with *Sharira* and *Shaarira* is known as the *Pranabhisara Vaidya*.

Peeyushapani Vaidya⁹

A *Vaidya* who has god's hand which cures the illness of patients is bestowed with qualities like *Guro Adhita Akhila Vaidya Vidya* (Submitting oneself to the respected feet of his teachers), *Peeyusha Pani* (One who has magical touch), *Kushala Kriyasu* (Expert in treating diseases), *Gataspruho* (One who doesn't have any desire), *Dhairiyadhara* (Courageous One), *Krupalu* (Compassionate One), *Shuddha* (One who is clean by both *Manas* and *Shareera*) these are the qualities of *Vaidya* is *Peeyushapani Vaidya*.

Pranacharya Vaidya¹⁰

A *Vaidya* who is well expert in teaching and consulting patients and has qualities like *Sheelavan* (Having good character), *Matiman* (highly intelligence), *Yukta* (having good practical experience to treat diseases), *Dwija* (second birth by a physician when finished his training), *Shaastra Parigraha* (perfect in theoretical knowledge).

Rajarha Vaidya¹¹

A *Vaidya* who is fit to be appointed as a royal physician, who possesses the fourfold knowledge regarding the cause of diseases, diagnosis, methods of alleviating them, and preventing the recurrence of diseases. The physician, who possesses the six qualities, like keen knowledge of the science, critical approach, sharp memory, promptness and perseverance, can never miss the target. Any one of these following like, knowledge of the science, wisdom, practical experience, continued practice, success in treatment, and dependence on an experienced preceptor. The one who combines in him all above good qualities deserves to be called *Rajarha Vaidya*.

Purna kama Vaidya¹²

A *Vaidya* who, bringing back one's life for long life. Such type *Vaidya* has qualities like lives by principles and ethics, compassion towards patients, giving value to one's life, saving lives is greatest deed and practices same in his medicinal practice.

Ubhayajna Vaidya¹³

A *Vaidya* is the same as a *Rajarha Vaidya* i.e., an expert in theoretical and practical knowledge. And having qualities like *Matiman* (Intelligent), *Artha Vijnana* (Knowledge about maintaining health), *Vak Sousthava* (Good speaking skills), *Pragalbhe* (Experience) like two wheels are needed for *Ratha* for functioning, in the same way, both knowledges is needed to achieve health in *Rogi*.¹⁴

Pujya Vaidya¹⁵

A *Vaidya* who is, worth worshipping due to his qualities. This type of *Vaidya* has a quality like *Shaastravida* (Well versed medical knowledge in various sources), *Raksha* (Brilliant), *Shuchi* (Clean and good conduct), *Karma Kovida* (Has good practical experience of therapeutics), *Jitahasta* (*Vaidya* with magical touch in hands). *Jitatmana* (Having self-control).

Chikitsa Prabhruta Vaidya¹⁶

A *Vaidya* who is an expert in all *Panchakarma* procedures. This type of *Vaidya* has qualities like *Dhiman* (Wise), *Shaastravan* (Well versed in classics), *Karma Tatparata* (Prompt in action) and *Vaidya* who have knowledge about management of *Atiyoga* and *Ayoga* in *Panchakarma*.

Mahanasika Vaidya¹⁷

A *Vaidya* who has excellence in cooking. This type of *Vaidya* has qualities like *Kulina* (Good *Kula*), *Dharmika* (Following *Dharma*), *Snighdham*, *Sanmate* (Soft and sincerely), *Priya Darshanam* (Good looking), *Bhaktam Krutajnam* (Devoted and grateful).

Chadmachara Vaidya¹⁸

Vaidya who come to be known as physician simply by virtue of the exhibit themselves as *Vaidya* by keeping *Bhanda Aoushadhe* (Boxes having medicines), *Puste Pallavairavalokane* (Medical books around them), *Shabdamajnaste* (Totally ignorant of any medical knowledge), they are simply faking.

Siddhasadhita Vaidya¹⁹

Vaidyas who attribute their association to people accomplished in wealth, fame, and knowledge also come to be known as physicians, even though they are not so. *Vaidyas* of this category are to be regarded as not trained physicians only they have a practice based on visually gained knowledge.

Rogabhisara Vaidya²⁰

This kind of *Vaidya* moves from one place to another place in search of livelihood. Once they here about somebody's sickness, they would surround him and start enumerating their own qualities (merits) very loudly, so that the patient and patient relatives could listen to them. Qualities of this *Vaidya* are *Pranabhisara Viparita* (Opposite to life savior physicians), *Hantara Prananam* (They take away the life of patients), *Roganam Abhisaro* (Make diseases complicated), *Chadma Praticanna* (Quacks), *Kantaka Bhuto Lokasya* (Thorns for the entire world), *Prati Roopaka* (Not a *Vaidya*, behave like ideal *Vaidya*), *Rajanam Pramadat Charanti Rashtrani* (Fright of caught and punished by king, never stay at one place).

Ajnani Vaidya²¹

A *Vaidya* who has not well versed in their own science. And qualities like telling on false views, saying that they do not have sufficient time, explaining about head ache, etc ailments when questions being asked, try to show their efficiency by exhibiting books, equipments, etc. Use harsh words and speak ill about others, abuse *Shaastra*, etc.

Pallavika Vaidya²²

A *Vaidya* who knows only partial knowledge. And quality like *Samkshobha* (Confusion and sudden flight like a bird). To know to what extent they know the subject and to assess the superiority or inferiority, one should ask them *Ashta Prashna*. Those who have only partial knowledge get frightened by the very sound of the *Shaastra* like the birds fly by the mere sound of the bow string.

Nishiddha Vaidya²³

Vaidya does not get a reputation. And the quality like one who wears dirty cloths, speaks harsh words, arrogant in nature, those who live in a remote area and one who comes without any invitation. If *Vaidya* has this quality even, he is equal to Dhanwantari he should be avoided.

Mrityudoota Vaidya²⁴

Vaidya is the messenger of death. And there are qualities like *Bhishak Chadma* (Pseudo physicians), *Vyadhita Vitamsa* (Catches the patient with the net

like catching prey), *Shruta* (Devoid of textual knowledge), *Drushta* (Practical knowledge), *Kriya* (Therapeutics), *Kala* (Time), *Matra* (Dose).

DISCUSSION

Bhishak, *Dravya*, *Upastha* and *Rogi* are four components of treatment when they are having requisite and specific qualities that can successfully re-establish the equilibrium of *Dosha* and *Dhatu* which is disturbed in a disease condition. A *Vaidya* must have witnessed therapies, gained practical experience by performing them himself several times and also been pure, clean in body, mind, and speech.²⁵ He should be expert and light-handed in performing the acts necessary for the treatment. He also possesses all the necessary equipment and medicine essential for the treatment. He should also be brave in performing the necessary acts and should be of sharp intellect, clever, industrious, kind in speech and a true follower of medical ethics. While prescribing the medicine to a patient, the desired effect, the unwanted reaction of medicine and its dose everything is considered by the physician. Such a type of physician is regarded as the best.

CONCLUSION

According to *Ayurveda*, all *Chatushpada* equipped with their sixteen qualities are responsible for the treatment's success. Still, the *Vaidya* get important, by the virtue of his keen knowledge of medical science, administrative position and by prescribing capacity occupies the most important position among them. Present era different health care systems come into existence and will keep on changing, but the basic quality of *Vaidya* is always the same and will be the same even we keep entering different time periods. But the contribution and role of *Vaidya* towards society are becoming more crucial, as the mindset of people becoming more sensitive irrespective of knowledge. *Ayurveda* is not just a qualification; it is a life science that is to be taken as part of human life. And Practicing a *Vaidya* is not just a profession it is a *Guna* for *Ayurveda* physicians.

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