

## A Review Article on 'Vaidya Guna' with special reference to *Ashtanga Samgraha* and *Ashtanga Hridaya*

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### Abstract

*Ayurveda* is one of the most ancient medical sciences of the world. The main aim of *Ayurveda* is to maintain the health of healthy persons and to eradicate the disease of patients. *Ayurveda* gives ample emphasis on the preventive aspects and helps in promotion and prolongation of a healthy and happy life. *Ayurveda* is the word made from two; 'Ayu' is the first word indicate life and second word is 'Veda' means science of life. Ayu and its science is eternal. The knower become more eternal after knowing *Ayurveda*. *Chikitsa* (treatment) is the outcome of efforts and proper employment of *Chatushpada*<sup>1</sup> (four pillars of treatment). *Ayurveda* believes that success of any treatment is totally depends upon *Chatushpada* of *Chikitsa*. *Chatushpada* are *Bhishag* (physician), the *Upastha* (Medical Attendant), *Rogi* (patient) and *Dravya* (medicine). These four factors are mutually dependant on each other. These four pillars are considered mandatory to provide relief to the patient. Absence of any one of these, the treatment would not be possible. Each of the four factors possesses four qualities essential for a treatment to be successful. When all these four

factors are favourable, then the treatment will be successful. Therefore, this review article attempts to explain the importance of *bhishaga* through his *gunain* detail as mentioned in *Ashtangasangraha* and *Ashtanghridaya*.

**Keywords:** *Bhishag*, *Chatushpad* of *Chikitsa*, *Guna*

### Introduction

*Ayurveda* always guides man to keep the body and mind fit to attain these *Purusharthas*. *Ayurveda* is used to cure diseases caused by the imbalance of the three *doshas* and maintain *swasthyaby* preventing diseases. *Swasthyais* one of the basic and important need of every individual in the world. The *swasthyais* a complex phenomenon which can be managed by self or by health care professionals as per the conditions. *Ayurveda* is a very distinct Indian medical science and has some unique qualities in catering the health service and management for the needy, based on the four pillars of treatment i.e. *Chatushpada*. It consists of *Bhishag* (physician), *Dravya* (medicine) *Upastha* (medical attendant) and

*Rogi* (patient). *Chikitsa* is the outcome of efforts and proper employment of *chatushpada*. In absence of any one of these, the treatment may not be successful. However among these four pillars, physician has got prime importance since in any case treatment is not possible in his absence. Each of the four factors possesses four qualities essential for a treatment to be successful. If these factors have their proper qualities, then they responsible for the cure of diseases. But any one of these factors are absent then *chikitsa* can't possible. The physician should have appropriate knowledge of *siddhantas* of all allied sciences along with skills too. According to *Ashtanga hridaya* ideal physician should have four qualities; *Daksha Tirtharthashastra*, *Drushtakarma*, *Suchi*<sup>2</sup>. *Bhishag* (Physician) Ancient Indian literature praised a physician (*Vaidya*) like a god. The same literature defined a physician as “one who studied medicine with extensive practical experience at the same time able to cure the diseases and save the life of the mankind in all conditions”<sup>2</sup>.

*Acharya Vagbhata* has mentioned qualities like a *shatsrakarmakrutvaidya* should be firm, brave, possessing all equipment and drugs required, to be intelligent enough to manage any situation, ingenious, skilful, well-versed (in precepts and practice), adhering to truth<sup>3</sup>. *Acharya aVagbhata* while describing *Chatushpada* has given great importance to the *vaidya*. Further he illustrated brilliantly the same as “If three limbs endowed with good qualities are available then forth limb “the *vaidya*” possessing good qualities, will be able to cure even a great disease within short time”<sup>4</sup>.

Without *Vaidya* the other three limbs, though having all good qualities are futile, just like *Udgatra*, *Hotra*, and *Brahma* (these are priests of *Samaveda*, *Rugveda* and *Atharva veda* respectively) without the *Adhvaryu* (priest of *Yajurveda*) has got no importance in a sacrifice. Similarly *Vaidya* possessing good qualities alone can save the patient always, just as the navigator alone can save the boat in water even without other assistants with oars”. Four *gunas* are as follows;

***Daksha*** (Alertness) *Vaidya* should be alert or should have dexterity. He must critically analyse the progress of disease and its ongoing treatment. In this context *Acharya Vagbhata* has mentioned that *bheshajais* like nectar, but when used by ignorant, acts like a sharp weapon, fire or poison, hence such *Vaidya* should be kept apart. The conditions mentioned in *Samhita* where *Vaidya* should be alert are as follows;

- Proper examination of *doshavruddhikshayaasthanaavastha*, *dushya*, *desha*, *bala*, *kaal* etc and the time of *chikista* should not get extended<sup>5</sup>.
- First examination of *vyadhi* is done then examine related *aoushadha*<sup>6</sup>.
- *Kshara* should be used cleverly because its excessive use may destroy like *agni*, *visha*, *shastra* and *ashani*<sup>7</sup>

***Tirtharthashastra*** (knowledge about science) A *Vaidya* should have detailed knowledge of theory and practical about various diseases along with their treatment procedures. In this context *Acharya Vagbhata* explained that one who practices medicine, after learning the science from

preceptor and engaged constantly in recapitulating it can only be called as best *Vaidya* whereas all others are impostors.

- The *shastra* gives vision to *Vaidya* for which the *chikitsaby* him does not get failed<sup>8</sup>.
- The *Vaidya* with all knowledge of science can able to differentiate the use of *shastra*, *visha* and *agnias* a treatment of disease or for inviting death<sup>9</sup>.
- *Shastratadvadnyan* gives the vision of use of *ghrita* and *visha* appropriately. Without this knowledge *visha* can't be use as *amruta* or *ghrita* may leads to poisoning<sup>10</sup>.
- *Arishtas* gives *vidya* the knowledge about *aayudnyana* and *ayuraksha*<sup>11</sup>.
- If *Vaidya* having only knowledge about *shastra* but not its clinical applicability, then in front of patient he getting afraid<sup>12</sup>.
- If *Vaidya* does treatment overconfidently then he should be punished by the king<sup>13</sup>.
- *Agni*, *shastra*, *kshara* are prime equipments of death. Hence *bhishaka* should used them appropriately<sup>14</sup>.
- Sometimes *dharma*, sometimes friends, sometimes money, sometimes success, sometimes practical knowledge may not get fruitfull; but *chikitsa* always be fruitfull<sup>15</sup>.
- The knowledge is like a ocean, hence the information should be collected regularly<sup>16</sup>.
- The *Vaidya* having proper *shastra* knowledge, then he should be able to

examine *doshakshyaavastha*, *vyadhi* *vaishamya*, *pathya*, corresponding *chikitsa* etc.<sup>17</sup>.

#### **Drushtakarma** (Skills)

It means a *Vaidya* should have extensive practical experience in respective domain. In this regard *Acharya Vagbhata* has explained that a *Vaidya* who knows either theoretical or practical aspect of science becomes confused on approaching the patient just like a coward in a battle field and a bird with only one wing respectively.

- The *Vaidya* who perform *shstrakarma* should have properties like *shourya*, *aashukriya*, *tikshnashastra*, *asweda*, *avepathu*, *asammoha gunas*<sup>18</sup>.
- *Bhishakatam* having knowledge of *hetu*, *lakshana*, *hetulakshanaprashamana* and do not cause recurrence of disease<sup>19</sup>.
- The *shastra* gives the success after its practical use ; the jeweller getting knowledge of gems only after their study<sup>20</sup>.
- *Vaidya* should treat his patient like own childrens<sup>21</sup>.
- The *amruta* become *halahal* if not put in proper pot, similarly if *shastra* in improper hand may become harmful for patient<sup>22</sup>.
- The *shastra*, *shatra* and *salila* gain properties of *patra* in which they resides<sup>23</sup>.
- *Vaidyavrutti* are four in number; *maitrii*, *karuna*, *pramoda* and *upeksha*<sup>24</sup>.

#### **Shuchi** (Purity of Body and Mind)

The *Vaidya* should be impressive which can be expressed by Purity various things and

sufferer gains the confidence to get treatment. Among those maintaining the personal hygiene and dress code are very important otherwise *Vaidya* can be infected or becomes source of infection. Ayurveda described that *Shuchi* is also related to purity of the mind which is a spiritual quality needed to develop holistic approach for delivering ethical medical services to the society.

- *Vaidya* should go to patients home after calling from patient.
- In well dressed.
- With some reason.
- Not get distracting with other things.
- Does not reveal secrets of patient anywhere.
- The time period of treatment should not get exceeds<sup>25</sup>.

The information related to other different types of *vaidyas* mentioned in *Ashtangsamgraha* and *Ashtanghridaya* are as follows;

#### A. Qualities of *Raja Vaidya*:

- The *Vaidya*s fit to be appointed as a *Raja Vaidya* (royal physician) who possesses the keen knowledge of the *shastra*, critical approach towards treatment, kind, sharp memory, promptness and perseverance, he can never miss the target. able to usufruct his fruits of karma<sup>26</sup>.
- He should be with all necessary equipment's, *shastra*, *yantra* and flag for the patients to identify his site. These are duties of *Vaidya* during time of war<sup>27</sup>.

#### B. Qualities of *Pranacharya Vaidya*:

- *Pranacharya* is having person with clean character, wise in decision, belongs to *dwija* category<sup>28</sup>.
- *Vaidya* who are born in noble (respectable) family, well read, having sufficient practical experience, skilful, pure, having all equipment and endowed with healthy sense organs, having presence of mind, acquainted with the anatomy and physiology of the entire body is known as the *Pranacharya Vaidya*<sup>29</sup>.

#### Vaidys duties towards patient

- *Vaidya* should not examine female patient without her consent or in absence of his husband.
- The *Vaidya* avoid patient who hate king/ *vaidya*, *chanda*, *shokatura*, *bhiru*, *krutaghna*, *hinopakaranam*, *vyagram*, *gatayusham*.

*Adnyavaidya* is one who wander on earth like a *kaalpashavat* / *mruyorpresara*. Hence he is dangerous to patient

#### Discussion

According to *Ayurveda*, all *Chatushpad* equipped with their sixteen qualities are responsible for the success in treatment. Still the *Vaidya*, by the virtue of his keen knowledge of medical science, administrative position and by prescribing capacity occupies the most important position among them. The success of a physician lies in identifying the disease in the most appropriate way and prescribing the most effective drug. *Akaladimrutyu pasha* and *jwaradivyaadhibhaya* are treat with the

*chikitsa* done by keen *Vaidya*. There is no any great donation on the earth than the donation of life. Such donation given by *pranabhisaravaidya* only. While explaining the superiority of *vaidya*, *acharya* explain *pathyaannapana*, *vyadhiharaoushadha*, *rasayanavrushya* can be achieved after residing with *vaidya*. A *vaidya* must have witness of therapies, gained practical experience by performing them himself for several times, and also pure, clean in (body, mind and speech). 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 patient, desire effect, unwanted reaction of medicine and its dose everything is considered by the physician. Such type of *vaidya* is regarded as the best. *Vaidya* never ask to patient for any kind of favours, instead of these he use burnt iron ball, fire or poison for dying. *Vaidya* having one of the important *guna* as *bhutadaya*. This *guna* made him *siddhartha*.

### Conclusion

The *shodashagunayukta chikitsachatushpada* include *bhishaka*, *drvaya*, *anupasthata*, *rogi*. These are important for the *chikitsa* point of view. Because every one has its own important. If there is lack of any of these factors dose not achieve the success in treatment. *Vaidya* is the one who can remove patient which stuck in disease like mud. Medicine, patient, nurse all these three limbs of the treatment along

with a fourth one of a good quality *vaidya* cause cure of even the severe disease in a short time. Without a good *vaidya* even if the remaining three limbs are of good quality the treatment becomes unsuccessful. As the vessel, fuel and fire are the helping factors for the cook in the process of cooking and for the victory, a conqueror needs favourable to graphical position, army and weapons, similarly in the success of treatment, the patient, attendant and medicine are helpers only to the physician. In the simile of cooking, the patient is likened to the vessel, the attendant to the fuel and the medicament to the fire and in the victory the patient has been compared with land, the army with the attendant and the weapons with the medicine.

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