

Importance of Vaidhya in Chikitsa

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Abstract

Ayurveda is the ancient science. It has been evolved since creation. Ayurveda is a preventive medicine. It gives importance to health aspects. To achieve chaturvidha purushartha, the health is important. Among the three eshanas, pranaishana is the most important one, due to pranaishana only the remaining dhanaisana, paralokaishana will be achieved. In ayurveda, the importance of physician was described. In ancient days the physicians were occupied by king's royal physician known as raja vaidhya. A physician used to check the food cooked in royal kitchen to ensure the safety of royal family. The ayurvedic physician was called vaidhya. Vaidhya laid equal emphasis on cure of diseases as well as drug, he is supposed to keep in mind that both the therapeutic and adverse effect. In the aspect of chikitsa, purusha primary importance is given to physician. The main aim of ayurveda is 'swastasya swasthya rakshana & aturasya vikaara prashamana'.

Keywords: - vaidhya, dravya, upastha, rogi

Introduction:

Mythologically, ashwini kumara's were the oldest physicians. In astanga hridaya in ayushkaamiya adhyaaya sutra 27 among paada chatushtaya / chikitsa paada, the importance of physician was described as:

भिषक् द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् चिकित्सितस्य निर्दिष्टं, प्रत्येकं तच्चतुर्गुणम्

The paada chatushtaya mentioned for the treatment are bishak, dravya, upasthata / paricharaka and rogi. Paada chatushtaya constitutes the minimum requirements for the success of treatment. The coordination of all the four angas of paada chatushtaya is inevitable for complete cure of ailments. Each of these four paadas possesses special qualities. Among the four factors, physician is of utmost importance, since he is the person who navigates the remaining three factors like dravya, upasthata and rogi.

दक्षस्तीर्थात्तशास्त्रार्थो दृष्टकर्मा शुचिर्भिषक्।

The physician should be daksha i.e. Expert, academically qualified, experienced, and hygienic.

बहुकल्पं बहुगुणं सम्पन्नं योग्यमौषधम्।

The drug should be capable for use as bahu kalpa i.e. It is used in various pharmaceutical modes and dosage form; it should be bahu guna, sampanna. It should be readily available and it should be yogya i.e. Applicable to patient.

अनुरक्तः शुचिर्दक्षो बुद्धिमान् परिचारकः।

The paricharaka should be anurakta / loving, suchi / hygienic, daksha / skilled, buddhimaan / intelligent.

आढ्यो रोगी भिषग्वश्यो ज्ञापकः सत्त्ववानपि।

The patient should be aadya i.e. Rich enough to afford treatment, bhishag vashya i.e. Obedient to the physician, Jnapaka / communicative and should be satvavaan / courageous.

Review of literature:

In samhitas different types of vaidyas and their vrittis were mentioned. Padachatustaya / shodasa kalaa (four elements of ayurvedic treatment) are said as 'bhisak dravyan upastata rogi paada chatushtayam' in (caraka. Sutra. 9/3). The four aspects of treatment are bhisak, dravya, upastata, rogi. The pada chatushtaya are responsible for the cure of diseases, provided they have the requisite qualities. Bhisak was mentioned at first because to highlight the importance to physician among all limbs 'pradhaanam bhishako atra tu' because administration of medicine

formulation i.e. Kalka, kwatha etc. Nurse and patient are under the control of physician. The main intention of treatment is to get rid of the disease and to obtain the healthy state.

The four qualities of the vaidya mentioned as in (caraka. Sutra. 9/6). They are as:

1. 'srute paryavadatvatvam' - the physician should have excellent medical knowledge, sound knowledge of text books.
2. Extensive practical knowledge and experience.
3. Dexterity.
4. Cleanliness are the four qualities of physician.

Chikitsa lakshanas:

The combined efforts of bhisak, dravya, upastata, rogi with proper qualities for the restoration of dhatu samyata in the event of dhatu vaikruta i.e. Disequilibrium of dhatus known as chikitsa.

Various contexts of vaidhya as mentioned in classics of ayurveda are as:

1. Vaidya pradhaanyata is mentioned in (caraka. Sutra. 9/10).
2. Three simili regarding position of physician (caraka. Sutra. 9/11-12)
3. Condemnation of quackery / bad clinical practice(caraka. Sutra. 9/15 -17)
4. Pranabhisara vaidya (caraka. Sutra. 9/18)
5. Qualities of raja vaidya (caraka. Sutra. 9/19-20)
6. Six qualities of vaidya (caraka. Sutra. 9/21)
7. Chaturvidha vaidya vritti (caraka. Sutra. 9/26)
8. Trividha bhisaja – three types of physician (caraka. Sutra. 11/50-53)
9. Chikitsa prabruta and vaidyamani (qualified and unqualified physician)
10. Definition and aim of chikitsa (caraka. Sutra. 16/34)
11. Two types of physician (caraka. Sutra. 29/5)
12. Qualities of good ayurveda physician (caraka. Sutra. 29/6)
13. Features of physician who saves the prana and destroys rogi (caraka. Sutra. 29/7)
14. Rogabhisara vaidya (caraka. Sutra. 29/8 -9)
15. Importance of bhisak (caraka. Sutra. 29/10)
16. Similies for pseudo physician and genuine physician (caraka. Sutra. 29/75-81)
17. Ajnana vaidya (ignorant vaidya) (caraka. Sutra. 29/82 -83)
18. The best physician (caraka. Sutra. 8/15)
19. The physician (caraka. Sutra. 1/26)
20. Examination of physician (caraka. Sutra. 8/86)
21. Qualities of surgeon (caraka. Sutra. 5/10)
22. Four limbs of treatment (susruta. Sutra. 5/10) and (astanga samgraha. Uttara sthana. 50/166)
23. Chikitsa paada (astanga hridaya. Sutra. 1/26) and (astanga samgraha. Sutra sthana. 2/21-22)
24. Praana charya (astanga hridaya. Sutra. 7/1)
25. Royal physician (astanga samgraha. Sutra sthana. 8/1)
26. Yogya bhishak (astanga samgraha. Sutra sthana. 34/37)
27. Sena vaidhya (astanga samgraha. Sutra sthana. 8/31-33)

Conclusion:

Vaidya occupies major role in chikitsa aspect. Among paada chatusthayas the primary importance was given to physician. Vaidhya gets success in treating diseases by applying textual knowledge, practical knowledge, dosage of drug, advising pathya and apathy to particular disease. Vaidhya knows upadravasa of vyadhi by this saadhya asaadhya of vyadhi is assessed. Medicine, patient, attendant all these are three limbs of the treatment. The fourth one is the physician. The physician can cure the severe diseases in short period of time. Without a good physician even the remaining three limbs though are of good quality, the treatment becomes unsuccessful.

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