

CHAPTER II

QUALITIES AND IMPORTANCE OF PHYSICIANS

Present chapter gives a brief outlook on the personalities and behaviours of physicians. The essential characters should be in a physician according to *Caraka*, *Suśruta* and some other medical treatises are incorporated herein.

As the first aspect of therapeutics, physicians have great importance in the procedure of treatment. At the very beginning of this chapter some descriptions are given on types of physicians and their educational system. The words *Bhiṣak* or *Cikitsaka* are used in term of physician.¹⁴¹ The reference of *Bhiṣak* is found in *Yajurveda*.¹⁴² The meaning of the word *Bhiṣak* is *conqueror of diseases*.¹⁴³ The root of the word is *Bheṣaj* and the meaning is *conquering diseases*.¹⁴⁴ He is also called *Prāṇada*, saviour of life.¹⁴⁵

TYPES:

During Vedic period, the priests performing religious rites and ceremonies were also practicing the system of medicine were called *Vaidya*. They were deeply devoted holy people and saw health as an integral part of spiritual life endowed with various qualities. Generally, in Sanskrit the words *Bhiṣak*, *Vaidya* are used for physicians.

Physicians are of two types: Priest physicians and the caste physicians. The priest physicians or court physicians known as *Rājavaidya* are those who see the royal people relating to the king or the ruler. They are responsible for the health of the king along with the family and also ensured the quality of food for the royal family. They secured a highly honored position; and some of them used to stay in the palace of the king. They are not only physician as well as personal advisers and priests. The other physicians should have to consult with them for taking any decision about the king. The caste physicians are the common doctors for the general being.

¹⁴¹ *Bhiṣaka vidyate cikitsake* | Amarkoṣa

¹⁴² *Yah doṣādayaḥsangaccante.....bhiṣak rokṣohamiva catanah...* Kṛṣṇa Y. V. ch. 4

¹⁴³ *Bhikṣpati iti bhiṣak...* Vyākhyāsudhā

¹⁴⁴ *Bheṣaja ruk jaye....* Pāṇini

¹⁴⁵ S.S. Sutra. 44-46

In the epic period, we have been seen of two types of physicians- Army surgeons and Court physicians. In the *Rāmāyaṇa* war, *Suśeṇa* was the principal army physician of *Rāma*, who cured *Lakṣmaṇa*. In *Mahābhārata* also, we have seen of army surgeons.¹⁴⁶ According to some authorities *Vāgbhaṭa*, the writer of *Aṣṭāṅgahr̥daya* was the family physician of the *Pāṇḍavas*. Here, the word *Pāṇḍava* is used to signify race of *Pāṇḍu* and not the five sons of *Pāṇḍu*. He might be a physician of later period. *Nakula*, the fourth *Pāṇḍava* was also a physician. Now also, it has been seen of army physicians. They used to stay with the soldiers even in the battlefield and provided treatment to the wounds.

In the Buddhist period, *Caraka* was the personal physician of king of *Kaṇiṣka* and *Jīvaka* was the royal physician of *Buddha*. The royal physicians were always used to stay with the king and check his health everyday and provided advices.

Now physicians are categorized according to their proficiency in a particular field. Like M.D, one who is expert in medicine; surgeon, one who is expert in surgery, Cardiac surgeon, psychiatrists, the doctors deal with mental diseases.

EDUCATION OF THE MEDICAL STUDENTS:

India has a rich tradition of learning and teaching right from the antiquity and the knowledge was transferred orally from generation to generation. In ancient India, the education system was *Gurukula*. There was a wholesome balance between the theory and practice in healing art.

Brāhmaṇas were appointed to teach at that time. The three castes- *Brāhmaṇ*, *Vaiśya* and *Kṣatriya* studied under them. As per Ancient Indian custom *Brāhmaṇ* teach other two castes along with their own caste but not study under *Vaiśya* and the others.¹⁴⁷

For any branch of education selection of student is the first thing. Next one is the teacher and the third and the most important is the curriculum or the subject matter of study. About the selection of proper text and qualification of the preceptors and disciples *Caraka* mentions that the entire world is a preceptor for the wise, and an enemy for the unwise.¹⁴⁸ In case of selection of a student for the course of *Āyurveda*, the teacher observes many characters in the

¹⁴⁶ Mahābhārata, Ch. 84

¹⁴⁷ Chāndogya Upaniṣad

¹⁴⁸ *Kṛtsōhi loko buddhimatamacaryaḥ satruscabuddhimatam* | C.S.Vimāna. 8:14

behaviour of the student like obedience, catching capacity, willing to know something. Besides the behaviour, the person from the family relating to medical system was given more preference than the others.¹⁴⁹ The qualifications like young age, good character, prowess, cleanliness, energy, vigour, good intellect and memory, steadfastness, judgment are seen in a medical student.¹⁵⁰ Physical appearance is also seen.¹⁵¹ Adding to these, he should have cheerful nature, pleasant speech, good manner and painstaking character.¹⁵² *Caraka* in *Vimānasthāna* of his *Samhitā* has mentioned the characters of a medical student.¹⁵³ Lust, anger, greed, infatuation, pride, egoism, jealousy, rudeness, back-biting, falsehood, laziness, defamatory actions should be avoided totally by them.¹⁵⁴

Like the other branches of education, here also followed all the rules and regulations and certain ceremonies were observed.¹⁵⁵ At the initiation, one kind of ceremony named *Upanayana* was observed. Here, the boys tonsured their heads and sacred threads were worn by them. After the completion of that he had to ask officially to the preceptor for the permission of study under him. The preceptor used to keep his hand on the head of the fellow. Keeping of hand signifies the acceptance as student. In the *Atharvaveda*,¹⁵⁶ we find the earliest attempt to describe the process of *Dīkṣā* or initiation by a *Guru*. The teacher gave some *mantra* to the disciple in his ear. Here, the *Guru* invites the student to come to him like a child to his mother.¹⁵⁷ In *Atharvaveda* there is a prayer to the God to give *Tapas*, vigour and intelligence.¹⁵⁸ *Kaṭhopanīṣada* and *Taittirīya Upanīṣada*¹⁵⁹ also mentions of this type of prayers. It is prayed to the God at the initiation of study to protect both the *Guru* and the disciple from any kind of danger so that total accomplishment of the purpose of the study. It says- “May *Brahman* Protect us both! May *Brhman* bestow upon us both the fruit of knowledge! May we obtain the energy to acquire knowledge! May what we both study reveal the truth! May we cherish no ill

¹⁴⁹ *Vidyakulajam*.....Ibid. 8.8

¹⁵⁰ *Brāhmaṇakṣatriya*.....S.S. Sūtra. 2.3

¹⁵¹ *Tanuḥvauṣṭhadantāgramṛju*.....Ibid. 2.3

¹⁵² *Prasannacittavākceṣṭm kleśasaham*.....Ibid. 2.3

¹⁵³ *Adhyāpanavidhḥ*.....C.S. Vimāna. 8.8

¹⁵⁴ *Kāmakrodhalobhamohamānāhankārerṣā*..... S.S. Sūtra. 2.6

¹⁵⁵ Ibid.Ch. 2

¹⁵⁶ *Brahmacārī sūkta*, A. V. 11.5

¹⁵⁷ *Ācārya uapamānayo brahmacārīṇam kṛṇute garbhamenta* | Ibid.11.5. 3

¹⁵⁸ Ibid.1. 33

¹⁵⁹ *Aum Sahanā Bhavatu Sahanau Bhunaktu Sahavīryam Karvāvahai Tejasvināmadhitamstu mā Vidviṣāvahai*.....Taittirīyopaniṣad, Śikṣāvallī.

feeling toward each other!” In those days, there was enough respect to the *Gurus* as there is saying- “*Guru Sāksāt Parambrahma*”. The teachings were free of charge, but at the end of the study he has to offer *Gurudakṣiṇā*¹⁶⁰ where any gift might requested by *Guru* in exchange for the gift of knowledge and the disciple is bound to present the same. *Gurudakṣiṇā* was essentially a mere token of respect and gratitude. In *Mahābhārata*, we have seen *Ekalavya* has offered his finger to his *Guru Droṇa* on his request.

It is not only seen by the *Guru* or the preceptor; the students also examine ownself whether they are eligible or not. In that era the process of preparing expert physician began with self examination. An intelligent individual measured the difficulties and obligation of the medical practice against the rewards obtainable there from, and, if he found himself suitable for the study of medicine, he then selected a text for study. The science of medicine should be studied by a learned one who has well understanding capacity. *Caraka* says- “The whole of suffering which cleaves to mind and body has ignorance for its basis and conversely all happiness is found in clear scientific knowledge. However, this very knowledge of mighty import is no illumination to those who are avoided of understanding, as is the sun to those have lost their eyesight.”

They were given knowledge on various fields allied with the knowledge of medicine. Ayurvedic students also learned other practical arts, such as, cookery, as the diet is an essential aspect of treatment, horticulture, agriculture, preparation of medicine, metallic knowledge as these are also ingredients of drug. Unlike the other courses the duration of studentship is twelve years¹⁶¹, though it is a lifelong process. In this period, he cannot marry. If he was already married than also he had to lead a life of a *Brahmacārī*. It was clearly told by the teacher to the students in the initiation ceremony. During this period, they had to stay with the preceptor at the home of the preceptor far away from their families; and learn the things by following him in every step. At that time the study place was like laboratory. *Guru* observes or sees the patients at his home. His home was his pharmacy, laboratory, chamber of a doctor; in short a medical college of today. The students helped him as assistant in making of the preparations. Thus, by doing these they were learned the things practically. Theoretical knowledge may erase from the

¹⁶⁰ *Ācāryāya Priyam Dhanamāhṛtam*..... Taittiriyoṇiṣad, 1.1.1

¹⁶¹ *Sa ha dvādaśavarṣa upetya Caturviṃśatavarṣaḥ*.....Chāndogyoṇiṣad, 6.1.2; 4,10.1

mind but practical knowledge stay lifelong. It does not mean that there is no importance of theoretical knowledge. At the very first he should have the theoretical knowledge. He should have by heart all the verses with the meaning clearly; and the knowledge of tools and procedures relating to the medical system. After that, when he get into the practical field, these knowledge would help him a lot. The teacher taught them to handle the instruments by demonstration on fruits, flowers, human body made of clay or woods. The physicians were trained in all the eight specialized branches of medicine. Some of them became expert in particular branches. Apart from the eight branches of learning of medicine the students were expected to know ten arts. They were taught about the preparation and administration of medicines. Among the preparing methods, distillation, operative skills, cooking, horticulture, metallurgy, analysis, separation and compounding of minerals and metals, preparations of alkalis, pharmacy were taught so that make them perfect from all sides and not dependent on others for anything. These were taught during the instruction o relevant clinical subjects. Before completing the education he had to pass the tests arranged by the preceptor and must have to satisfy him with his knowledge and technical skills. Then only he was declared for completion of degree.

At the end of their education period, the disciple was thoroughly tested. We can here mention the case of *Jīvaka*. The *Guru* asked him including all the other students to collect things which have not any medicinal property. All disciples have gone out in search of that. But *Jīvaka* has not gone anywhere and answered the *Guru* that there is nothing in the world has not medicinal property.¹⁶² The *Guru* pleased at his reply. And, then, in the *Samāvartana Mahotsava* means convocation ceremony used to observe. There, they were given certain instructions by the preceptor.¹⁶³ The *Guru* directed the students to lead a life of chastity and honesty and not to neglect his duty.¹⁶⁴ The students were advised to strive with all his being for the health of the sick. He was not to betray patients for his own advantage. *Taittiriyaopaniṣada* gives a brief account on these.¹⁶⁵ The preceptor advised his students to follow the right path and always loyal to the duty. His primary duty is to provide treatments to the sick; for the same his should

¹⁶² *Jagatyevamanaṣadham na kiñcit|Vidyate dravyam vasatnāmārtha yoga yaḥ*||A.S. Sūtra. 9-10

¹⁶³ *Athainagnisakāṣe Brāhmaṇsakāṣe Bhiṣaksakāṣe.....*C.S. Vimāna. 8.13

¹⁶⁴ *Aum sahanā bhavatu Śāntiḥ Śāntiḥ Śāntiḥ* ||Taittiriyaopaniṣad, 1.1.1

¹⁶⁵ *Devapīrkāryābhyām na pramaditavyam.....* || Ibid.1.10. 2-4

give his utmost effort to save the patient. The preceptor prohibited them to take strong drinks. Now also at the completion of the study this ritual is followed which are technically known as 'Hippocratic Oath'.¹⁶⁶ These are some commitments or promises to their profession and duty. As any physician knows, the 'Hippocratic Oath' is more than just a "swear", it is a contract. The contract includes the trust instilled by the patient to the physician. These are some rules listed to conduct by a physician is expected to follow. It is said in the ancient system of medicine that it is better to suffer the effects of snake venom or to be burnt by hot iron rather than demand money from poor person against the treatment that is provided by him.

THE PROFESSION OF PHYSICIAN:

After the completion of education one should register his name and take license approving from the king and then after he could enter in to that profession.¹⁶⁷ This procedure was same as now a day layers' entrance in to jurisdiction after registration. Though, one might have highly qualified degree but without registration and the license he could not enter in that profession. In the time of *Caraka*, the art of healing was regarded as a holy and pious deed and not as an occupation for earning money and through to lead a pleasurable life. At that time, it leads to the ultimate happiness of one's life.¹⁶⁸ But we find the profession was taken as the means of earning wealth and their livelihood as well.¹⁶⁹ For the attainment of goals of life excluding *Mokṣa*, this was just a ladder. After completion of the medical education, the physician takes a second birth and is called *Vaidya* literally means 'one who knows'. This title is not given to him because of his expertise in the previous birth. The physician is certainly of endowed with either *Brahma Sattva* (the mental faculty of *Brahma*) or *Ṛṣi Sattva* (mental faculty of a sage). Therefore, he is called a *Vaidya* and *Dvija*.¹⁷⁰

We have found, people were honest to their duty; but we cannot say dishonest and undutiful men were not there; of course there were.¹⁷¹ The proficient and the submissive physicians were

¹⁶⁶ D.C. Smith, "The Hippocratic Oath and Modern Medicine", *Journal of the History of Medicine and Allied Sciences*, 69AMSTERDAM LAW FORUM, 1996, VOL 3:1, p.p. 484.

¹⁶⁷ S.S. Sūtra. 3.52

¹⁶⁸ C.S. Cikitsā.

¹⁶⁹ Ibid.Sūtra. 30.29

¹⁷⁰ C.S.Cikitsā. 1.4.52-62

¹⁷¹ S.S. Sūtra. 10.7

given respect and honour in the society. In each and every profession liability and discipline is needed; and that too in the field of medicine it is the most necessary criterion.

STATUS:

As cultural rigidity increased, the social hierarchies that developed when the previous wandering Aryans settled down and established kingdoms in India were formulated in to layers in society evolved what is called the caste system. It must be remembered that the later Ancient Indian society was strictly class based on caste system with a clear distribution of service and with rank determined by birth. *Śaunaka* is the originator of the four castes.¹⁷² The questions of pure and impure were arisen and thus the customs of untouchables. Before that little reference has been found but those are not much distinct. There were no such caste systems. Everyone is equal. We found in the *Vājasaneyi Samhitā* of *Yajurveda*¹⁷³ about class systems, but there all of equal status. *Atharvaveda* has not mentioned about any caste system. In *Śukla Yajurveda* we found the support against the traditions of that *Śūdra* is incapable of hearing Veda. It¹⁷⁴ clearly states no distinguishing of caste system. *Budhāyana Gṛhyasūtra* mentions the same thing.¹⁷⁵ One is not *Brāhman* or *Śūdra* by birth. It depends on the knowledge acquired or the profession taken as livelihood by him. They may change their castes. There are various instances where such cases are found like *Gṛtsamada* and many more. The sage *Kanva*, the son of *Ajamidha* and father of *Medhātithi*¹⁷⁶ is a descendent of *Puru* race,¹⁷⁷ by birth who is a *Kṣatriya*.

Atri was the grandfather of *Pururavas*, a *Kṣatriya* king.¹⁷⁸ In *Rāmāyaṇa*, *Janaka* is a king as well as *Ṛṣi*. He is often called *Rājaraṣi*. By profession, he is a *Kṣatriya* and his behaviour and nature is like a *Ṛṣi*. His name is also mentioned as a very prominent patron of various branch of knowledge.¹⁷⁹

Anyway, this is not the main thing of discussion here about caste system; however, here it is mentioned only to show that many times, we have been seen of taking of profession was not

¹⁷² Viṣṇupurāṇa 4.8

¹⁷³ *Rucanno dhehi brāmaṇeṣu rucaḥ Sudreṣu mayi dhehi.....* Y.V. 18.48

¹⁷⁴ Śukla Y.V. 26. 2

¹⁷⁵ Baudhāyana Gṛhyasūtra 2.5.8-9

¹⁷⁶ Viṣṇupurāṇa 4. 19

¹⁷⁷ Bhagavatpurāṇa 9. 20.6.7

¹⁷⁸ Viṣṇupurāṇa 4. 6

¹⁷⁹ Bṛhadāraṇyakopaniṣad, 2.1.1

class or caste based. Rather they are based on the knowledge and interest of the individual. Literatures tell that at first the profession of healing was taken by those people lives in the forest away from their homely duties and used to move from here and there and were providing medical aids to the societies. They were regarded as Brahmin and they were given very much respect for their deeds. But, a time came when this was regarded as the most impure work. In the society, if anyone has physical contact with the people suffering from diseases, will impure the person and with the contact of him the society will become impure. They were not given a respectable position in the class based society. The medical ethics says the physician's duty is to give treatment to all castes of people. This is one of the basic requirements of a physician to treat anyone beyond of caste, sex and age. Because of the demand and the requirements of their profession; they touched the patients without seeing their castes. They performed surgery and thus came into contact with the bodily fluids. The higher castes people throw them down to a very lower level; started to treat then as extremely polluted and impure and were excluded from the soma sacrifices and recognized as untouchables.¹⁸⁰ The profession of medicine is mentioned as an apparently honorable profession in the *R̥gveda*. But, *Yajurveda* specifically states that a *Brāhman* must not practice medicine because physician is impure, unfit even to attend a sacrifice. These things discouraged the *Brāhman* from selecting medicine as a profession.

Manusmṛti, the book on Indian law and custom also supports this view. According to the first law giver, the physicians should be excluded from social customs to be performed and banded from performing sacrifices.¹⁸¹ Adding with these, he asserts the view of non taking of food from physicians as these foods were considered as '*Pus and blood*'.¹⁸² Thus, they were avoided from the societies. It is reasonable of not touching them in the time of surgery for the sake of hygiene. But excluding them from performing of sacrifices and considering as untouchable is too much. For these rigid set of laws, interest to this profession gone downwards and started to cause problems for the medical profession. Though, this profession is very essential for the running of a healthy and disease free society; the mentality of those rigid law makers was not

¹⁸⁰ Taittiriyaopaniṣad 6.4.9. 1-2

¹⁸¹ *Cikitsakāndevalakānmāṃsa*.....*Syurhavyakavyayoḥ* || Manusmṛti. 3.152

¹⁸² *Cikitsakasya mṛgayoḥ**nirdaśam* || Manusmṛti. 4. 212, 3.108, 152 ;

Puyam cikitsaka.....*biṣṭā*..... *śastravikrayino malam* || Ibid. 4. 220

developed. Like the rules their mentalities were also very rigid, which were not ready to change.

At the later period, the ascetics started to wander from place to place and started to provide healing to the worldly beings. They used various plants for preparing of medicines and possibly they were the pioneers of this science. *Brahmajālasuttānta* and *Dīrghanikāya*¹⁸³ refer some wandering ascetics. They were known as *Śramanas* and were used various medical techniques for earning of livelihood. According to Megasthenes, *Śramanas*, an ascetic class used to live in the forests and practiced on medicines and was the physicians. They lived on plant based products like roots and wild fruits available in the forest. These are found in the geography of Strabo; a work of 64 B.C. to 21 A.C.¹⁸⁴

Days pass to month and month pass to year; time had changed. Mentality of people had been changed. The rigid rules of *Manu* and others were evaporated during the course of time. It is needless to say that the physicians were able to regain their status and a respectable position in the society. People started to realize that this is the holiest and the most honourable position ever had. Thus, positive aspects were shown to them. A time came, when the physicians were regarded as the second god as they provide their full efforts to save a patient from the danger and the life of the patient is at the hand of the doctor.

As mentioned earlier about *Śramanas* were live in forest areas and they used to roam there and thus had close touch with the forest products, knew the herbs and plants with their utility. Buddhist literatures also tell about the *Śramanas*. From this we can say that they were contemporary to *Buddha*. Buddhist literature tells that the *Brāhmaṇas* were divided into ten categories on the basis of livelihood though the caste system is not that much rigid. Those *Brāhman* physicians were taken this profession (*Tikicchākarma*)* for earning of money. And medicinal herbs and roots were also supplied for money.¹⁸⁵ In the early Buddhist literature mentioned two types of *Brāhmaṇas*. One group used to live in the forest with or without

¹⁸³ *Dīrghanikāya* 1.1.27; 1.12

¹⁸⁴ Zysk, Kenneth. *Asceticism and Healing in Ancient India: Medicine in the Buddhist Monastery*. New York and Oxford: Oxford University Press, 1991.

¹⁸⁵ *History of ancient India: on the basis of Buddhist literature*, Kh. Rita Devi, Akansha Publishing, New Delhi, 2007. p.17

families and the rest lives in the society and rendered them in different services. Some of them had taken the profession of physician and druggists.¹⁸⁶

A country is not without man; men are not without diseases and for the treatments of those physicians are mostly needed. Physician, medicament, attendant and patient – these are the four aspects therapeutics and among the all four physician occupies the most important place.¹⁸⁷ This signifies the importance of physicians in society.

QUALITIES AND DUTIES OF PHYSICIAN:

Prompt in action,¹⁸⁸ excellence in medical knowledge, broad practical knowledge, skillful and purity are the essential qualities of a physician.¹⁸⁹ The physician who is endowed with good conduct and intellect, who is well versed in scriptures may be considered as preceptor and offered respectful regards by the living beings. The physician is called *Prāṇācārya*.¹⁹⁰ The physician eliminates diseases and save life by his knowledge and intelligence; so, called *Prāṇābhisāra*.¹⁹¹

As instructed by the teacher the physicians were always tried for maintain honesty and chastity to their duty.¹⁹² But, this is not like that dishonesty and negligence were not existed there totally. The proficient and dutiful physicians were given honour and respect in the society.¹⁹³ But, for those with opposite characters certain words like *Kuvaidya*¹⁹⁴, *Murkha*¹⁹⁵ are used. Sometimes, like offensively *Vaidyavidagha*¹⁹⁶ is used. Generally, this means a physician with proficient knowledge in his field; but here with a totally opposite meaning. *Caraka* has used the

¹⁸⁶ Ibid.p. 20

¹⁸⁷ *Bhiṣagdravyaṅyupasthātā rogī pādacatuṣṭayamvikārvyupaśāntaye* || C.S. Sūtra. 9.3

* This is a Prakrit word, in Sanskrit *Cikitsākarma*

¹⁸⁸ *Cikitsāprabhṛto dhīmān śāstravān karmatatpara duḥkhamaśnute* || C.S. Sūtra. 16.3-4

¹⁸⁹ *Śrute paryavadātatvam bahuśo dṛṣṭakarmatā | dākṣam śaucamiti jneyam vaidye guṇacatuṣṭayam* || Ibid. 9.6

¹⁹⁰ C.S. Cikitsā. 1.4.52-62

¹⁹¹ *Ato Viparīta rogāṅmabhisarā hantāra pramādāccaranti rāṣṭrāṅi* || C.S. Sūtra. 29. 8

¹⁹² *Athainamagnisakāśe*C.S. Vimāna. 8.13

¹⁹³ *Śāstramguromukhodgīṇamādāyopāsyā cācakṛt* IS.S. Sūtra. 4.8

¹⁹⁴ S.S. Sūtra. 4.8

¹⁹⁵ *Murkhaprayuktam*Ibid. 25.33

¹⁹⁶ *Tatra sādhyā api vyādhayah* || Ibid. 10.8

word *Roghābhisāra* for these types of physicians.¹⁹⁷ And, sometimes the profession is called as *Taskaravṛtti*¹⁹⁸ means the profession of robbery.¹⁹⁹ In each and every profession dutifulness and liability is needed and that too, in the field of medicine. It is an essential criterion of the physician as the life of a person is in the hand of doctor. Doctors are considered as the second god. *Caraka Saṃhitā* has also mentioned of quack physicians.²⁰⁰ Quacks were apparently plentiful in that period just they are today. It is suggested not to go to those types of physicians for treatment. According to this, it is better to die than to be treated by such physicians.²⁰¹ Out of his ignorance what kind of treatment will be provided by him is unexpectable. Someone go to him for the treatment of one disease and in returning many new problems will be arisen additionally.

The physicians were entitled with various names according to their knowledge. It is some sort of designation of that particular person. A physician having knowledge of one hundred diseases with their remedies is called *Vaidya*; one having two hundred is called *Bhiṣaka*. And, one who acquainted with not less than three hundred kinds of diseases along with the treatments is called *Dhanvantari*. *Dhanvantari* is considered as the god of medicine; and it is not a simple matter for obtaining this designation. With the title he has various responsibilities also. It is not like that once he gained the knowledge and has forgotten it after a long time. He should have constant touch with study. Moreover, one should have practical knowledge as theoretical knowledge is very much important and essential;²⁰² as well as having theoretical knowledge; as, without having practical knowledge, one cannot go for the treatment of a person. In *Suśruta*'s words, he who has merely learnt the principles of medicine and received no practical instruction loses his patience, just as a coward get puzzled in a battle.²⁰³ For fighting in a battle practice of playing with instrument is very much needed as well as the knowledge of war affairs. Without practice, if he entered in the battle for fighting against the enemies will not find any way from where and how he has to start. Same is the case with physicians. Here, treating of

¹⁹⁷ *Ato*..... *rāṣṭrāṇi*|| C.S. Sūtra. 29. 8

¹⁹⁸ *Yaḥ karma kurute vaidya savaidyoanye tu taskarāḥ*||S.S. Sūtra. 4.8

¹⁹⁹ *śeṣāḥ taskaravṛttayah*||Ibid. 17.7

²⁰⁰ *Varamātmā hutoajñena na cikitsā pravartitā*|..... *Carai karmasu*|| C.S. Sūtra. 9.15- 16

²⁰¹ Ibid. 9.15-16

²⁰² *Sūtrārtha prayogakuśalaḥ*.....C. S. Vimāna. 8.86

²⁰³ S. S. Sūtra. Ch. 3

a patient is a battle field. If, he has not gained any practical knowledge he will feel helpless. A patient is suffering severely in front of him and he is unable to treat. So, ultimately he has to move from that place like a coward.

A physician's highest responsibility is the health of his patients and a lifelong willingness to learn new theoretical approaches and the therapeutic techniques is his greatest obligation.²⁰⁴ Just as a bird needs two wings to fly, medicine requires the two wings of theory and practice. In other words to run a chariot the two wheels should be balanced.²⁰⁵ Sometimes the relationship of *Guru* and disciple is compared with the tail of a bird, the tail for balance the body in flying means in the medical therapeutics. A physician should devote himself to the study of *Atharvaveda* as it is the basis of *Āyurveda*.²⁰⁶ *Kāmsūtra* also mentions the same thing.

A physician has often to visit the mountains in search of medicinal plants, as the density of these plants and herbs are more in forestry unaffected areas by human beings. *Rudra* or *Śiva*, the physician is regarded as the guardian of medicinal herbs²⁰⁷ and trees²⁰⁸ and the forest guard²⁰⁹.

In the 19th chapter of *Yajurveda*, there are various instructions for a physician to acquire the knowledge of medicine.²¹⁰ A physician should well versed in the science of medicine for the removal of ailment and skillful in prescribing medicine.²¹¹ He should be conducive to happiness and should be of sweet voice.²¹² He should be sweet both in his behaviour and voice. The healer must be pure, righteous in deeds, should provide knowledge to his follower like the cow yields milk. Self control and measured speech are expected for them.

Caraka presented many teachings about the physician which has great relevance to the modern society. The whole ninth chapter of *Caraka Samhitā* is on ethics of medical science and qualities of physicians. At the time of *Caraka*, the healing of diseases was regarded as holy

²⁰⁴ Ibid. Ch. 3

²⁰⁵ S.S. Sūtra. Ch. 3. 53

²⁰⁶ Daṇḍanītisāra 1.30. 19-20

²⁰⁷ *Aśadhināmpataye*..... Y.V.16.19

²⁰⁸ *Namo rohitāya sthāpataye vṛkṣāṇāmpataye*....Ibid.16.19

²⁰⁹ *Vanānāmpataye*..... Ibid.16.18

²¹⁰ Ibid. Ch.19

²¹¹ *Tebhyo bhiṣak buddhimāna parisankhyātamapi*..... C. S. Vimāna. 8. 149

²¹² Y.V. 20.57

practice and now it has been commercialised in today's mechanical society. In describing the treatment of diseases, he mentioned various qualities of a physician. A good physician is that who examines first himself whether he is able to provide treatment to the patient. Have all the criteria of a good physician fulfilled by him.²¹³ In present scenario, there is no time of self examining of oneself whether he is good or bad. In this crucial society most of the persons have the thinking that he is the best from all sides. Though he knows his knowledge limit, but not ready to show before others. The physicians should endow with full knowledge on medical science. Pretending of knowing is very much dangerous in this profession.²¹⁴ Because of these characters many cases appear of wrong treatment; and the patients have to suffer also and sometimes come the situation of losing the life. In that case they should take the help of more experienced physicians²¹⁵ or better to refer to another one. In ancient time, all physicians who treat their patients wrongfully had to pay fine.²¹⁶

Not the all, but for many doctors it is now just a profession only for gaining of money. So, *Caraka's* sayings have great significance for maintain their qualities, as the physicians are regarded as the second god in the society. The physicians were respected as '*Prāṇābhisāra*', 'saviour of life'.²¹⁷ Without the desire of gaining anything in return of his job he should fulfill his duty as much possible. The art of healing was regarded as a holy deed at that time. *Puṇya* can be acquired from this. For greediness for earning of wealth, providing treatment to the poor should not be avoided by him. If done so, it was considered that his virtue is sold for the sake of money. At that time, it was regarded as a very bad thing to receive fee from those unable to pay. And in the same time, nonpaying of fee by wealthy people were also place in the same category.

Caraka states: He who practices medicine out of compassion for all creatures rather than for gaining of wealth or gratification of the sensual pleasures surpasses all. Those who for the sake of provide medicine bargain for a dust heap, letting go a heap of gold. No benefactor, moral or material, compares to the physician who by serving the noose of death in the form of fierce

²¹³ *Kāraṇam bhiṣagityuktamagre tasya parīkṣā*.....C. S. Vimāna. 8. 86

²¹⁴ *Tadvadajñōajñamadhyasthaḥ*..... *bhidiate* || C.S. Sūtra. 30. 76

²¹⁵ *Vidyā vitarko vijñānam* *prāṇisuhapradah* || Ibid. 9. 21-23

²¹⁶ *Cikitsakānām saveṣām* *mānuṣeṣu tu madhyamaḥ* || Manusmṛti, 9. 284

²¹⁷ *Tasmācchātre*..... *prāṇābhisara Ucyate* || C.S. Sūtra.9.18

diseases bring back to life those being dragged towards death's abode. Because there is no other gift greater than the gift of life. He who practices medicine while holding compassion for creatures as the highest religion is a man who has fulfilled his mission. He obtains for Supreme Happiness 'Mokṣa'.²¹⁸

Caraka Saṃhitā defines a good physician that one who is able to make the patient free by eliminating diseases.²¹⁹ The knowledge of diseases and the knowledge of drugs are of equal importance to a physician. It is often compared of lacking any one of the two as a vehicle without a driver. Both the principle knowledge and the practical knowledge are required. He should have sufficient knowledge in practical field, as doctors possessing on with theoretical knowledge are compared with the warrior who is unable to playing with swords. At the same time basic knowledge has equal importance. One having practical knowledge without basic knowledge on the principles of medicine deserves no recommendation from the learned. This can be compared to a bird with a single wing. As like the single winged bird is unable to fly; the particular physician also cannot give proper treatment to the patient. And, the surgeons should well equip with the surgical instruments and also in handling them. Acquiring both the two can take them upwards through the steps of success.

He should be of sharp memory and must have thorough knowledge on medical and other allied sciences. He should also possess of vary depth knowledge on methods and skills of treatment²²⁰. The physicians having partial knowledge of medical science is not confident for his practice or even answering any question. They always escape themselves from their duty. Only the well versed can face any critical situation.²²¹

His mind should be pure and clean. Without showing discriminations to the patients he should provide treatment. A physician should treat patients like his near and dear one or relatives.²²² He should always be cool and polite, so that could communicate with the patients very skillfully. The patients come to the doctor putting all the beliefs on him that would be cured

²¹⁸ C.S. Cikitsā. 1.4.55-62

²¹⁹ *Tadeva yuktam bheṣajyam..... pramocayet* ||C.S. Sūtra. 1.134

²²⁰ *Śrute paryavadātavam..... vaidye guṇacatuṣṭayam* ||Ibid. 9. 6

²²¹ *Tadvadajñō..... bhidyate* || C.S. Sūtra. 30. 76

²²² *Sarvaprāṇiṣu cetaso maitrasya mātapitr̥bhr̥āṭṛbandhuvat.....* ||Ibid. 29.6- 7

certainly. Thus, he should also try to keep on the belief. First he should be an expert in examining the patient and identifying of diseases. Without identification it cannot be treated. The medical practitioner strives to do his work not with selfish motives or for worldly pleasures; but for the relief of suffering humanity.²²³

And, secondly, he should have thorough knowledge on application of the drugs. He should have clear knowledge on several sciences.²²⁴ Today, medicines are available at hand and the physicians have only to recommend them. But, in the ancient days physicians had to done all these; from collection to preparation and of course the application also. For this, they had to have close touch with the drug materials. So, *Yajurveda* has told that he means the physician should posses of thorough knowledge on the medicinal plants. In the ancient period, sometimes, for collection of those medicinal plants the physicians took the help of the people of that locality like the cowherds and the other forest dwellers for that they know them by name and form.²²⁵

They took help in collection only; preparation and administrations are up the physicians. Now also the pharmaceutical companies supply the medicines. The physicians prescribe them only. It is not an easy thing to prescribe a medicine. Because before doing it he or she has to well acquaint with the ingredients, the properties and actions and the side effects. Application is totally depended on the physician only where and how it has to apply. The physicians keep notices on these factors are regarded as a good physician according to *Caraka*.²²⁶

Therapeutic property depends upon the dose of therapy and the time of administration and again it is said success of treatment depends upon the observance of property. Proper administration is really a big factor in therapeutics. Depending on administration a sharp poison can work as a medicine.²²⁷ And, for the ignorance and lake of proper knowledge an excellent drug can work as poison because of the wrong administration.²²⁸ Drug is that which restores balance in the health of a patient and cures diseases. So, physicians must understand all the

²²³ *Nāmārtham nāpi kāmārtham atha bhutadayam prati Ibid.*

²²⁴ S.S. Sūtra. Ch 3 , 4

²²⁵ *Auśadhīrnāmarupabhyām jānate hyajapā vane |*

Avipāścaiva gopāśca ye canye vanavāsinah || C.S. Sūtra. 1. 120

²²⁶ *Vidyadesakalopapaditam. C.S. Sūtra. 1. 123*

²²⁷ *Yogādapi Viṣam tikṣṇamuttamam bheṣajam bhavet Ibid. 1. 126*

²²⁸ *Bheṣajam cāpi duryuktam tikṣṇam sampādyate viṣam | Ibid. 1. 126*

aspects of drug delivery and its mechanism of action as well as all the side effects and complications. In some cases, complications might be arisen from the application of medicine. For example, a diabetic patient is suffering from cough and comes to him for treatment. He should enquire the patient about all things regarding his health. Generally, cough syrups contain a good amount of sugar. And, if the particular patient takes the medicine, will arise various complications. Like this bitter should not given to those have been suffering from gastric problem.

The nature of diseases differs from man to man. So, he should have full knowledge on the nature of diseases.²²⁹ And, he should have thorough knowledge on dosage and the timing of administration of the drug.²³⁰, ²³¹The great writer states that the success of therapy depends on knowledge of proper dose, time of administration and complete knowledge on the substance used as drug. These knowledge should be well acquired by a physician. As already stated dosage are administered to one based on time. Drugs are depends also on the patients age, strength of the body and the diseases. These are varying from person to person.²³²

According to *Caraka*, ‘A physician who fails to enter the body of a patient with the lamp of knowledge and understanding can never treat diseases.’ He should first study all the factors including environment which influence a patient’s disease, and then prescribe for treatment. The necessary things should be enquired regarding the patients health by the physician. ‘What can I do for you’, ‘what is wrong’, ‘what is the problem’- means abnormalities during the suffering period. These questions are often asked by the physicians. He should listen them carefully. Besides this, a physician should do through check up of the patient. Because, some diseases are unable to detected by visual examinations. He should diagnose all the aspects as far as possible.²³³ And, after that only the therapeutics should be administered.²³⁴ Proper

²²⁹ Puruṣam Puruṣam Vikṣa.....Comm. of C.S. Sūtra. 20. 3

²³⁰ *Mātrākālāśraya yuktiḥ siddhīryuktau pratisthita* |

Tīsatyupari yuktijño dravyajñānavatam sadā || C.S. Sūtra. 2.16

²³¹ *Deśakālavibhāgajño yuktapekṣo bhiṣaktamaḥ* || Ibid.13. 30.

²³² *Mātrāpramāṇam pratipurūṣamāvekṣita bhavati* | Ibid.

²³³ *Viditaveditavyāstu bhiṣajāḥ sarvam sarvathā yathāsambham parīkṣyam*.....C. S. Vimāna. 7.4

²³⁴ *Satvādīnām prayogeṣu bheṣājānām kadācana* ||Ibid. 7.5-7

procedure of treatment should be taken by a physician.²³⁵ He is regarded as superior to the others who are acquainted only with the drugs according to *Caraka*. So, the proficient physician is that one who keeps notice in all the above things in treating a patient.²³⁶ He should try to alleviate all diseases of the patients and give suggestion for maintaining a positive health. It is more important to prevent the occurrence of diseases than the curing of sick.

These remarks may appear as fundamentals today but were developed in centuries ago. The treatise provides many more informations which apprehended admiration even now; such as physiology, etiology. And, he was the first who presented the concept of digestion, metabolism and immunity. As already mentioned about the Hippocratic Oath, today also various promises are taken by the physicians. In the time of receiving the degree the fellow had given some ritualistic declaration:

“Now, as a new doctor, I solemnly promise that I will to the best of my ability serve humanity—caring for the sick, promoting good health, and alleviating pain and suffering.

I recognise that the practice of medicine is a privilege with which comes considerable responsibility and I will not abuse my position.

I will practise medicine with integrity, humility, honesty, and compassion—working with my fellow doctors and other colleagues to meet the needs of my patients.

I shall never intentionally do or administer anything to the overall harm of my patients.

I will not permit considerations of gender, race, religion, political affiliation, sexual orientation, nationality, or social standing to influence my duty of care.

I will oppose policies in breach of human rights and will not participate in them. I will strive to change laws that are contrary to my profession's ethics and will work towards a fairer distribution of health resources.

²³⁵ *Apakarṣaṇamevādau.....tāvadbhiṣaja kāryam roge roge yathāvidhi* || Ibid. 7. 28-30

²³⁶*matrakalo vicarayan*. C. S. Sūtra. 2. 15

I will assist my patients to make informed decisions that coincide with their own values and beliefs and will uphold patient confidentiality.

I will recognise the limits of my knowledge and seek to maintain and increase my understanding and skills throughout my professional life. I will acknowledge and try to remedy my own mistakes and honestly assess and respond to those of others.

I will seek to promote the advancement of medical knowledge through teaching and research.

I make this declaration solemnly, freely, and upon my honour.”

These are the medical ethics in the profession of physician are actually duties of the physicians.²³⁷ These are some rules and conduct listed that a physician expected to follow. It is said in the ancient system of medicine that it is better to suffer the effects of snake venom or to be burnt by hot iron rather than to demand money from poor person against the treatment that is provided by him.

These are the ethics of medical profession. Taking care of a patient is the primary duty of a physician.

He should always in touch with his study and technical skills. Practice is the most important thing. “Practice makes a man perfect”. Perfection is very much needed in medical profession. Patients’ lives depend on the perfectness of the doctor. A minor mistake can take the life of a person. So, he should keep himself engage in his work and should study more and more to take out the solutions.

The profession a physician is a noble profession. Everyone respect them as the second god. So, they should not misuse their power of position and should not neglect their duty and responsibility. But how much these are followed this is an unanswerable question.

Many times, various inappropriate words used by some physicians’ hurt the patients. It should be mentioned that certain external forces are responsible for this but calmness should always be maintained by him. The physician should be sweet in voice and behaviour.

²³⁷ J.E. Carey, “The formal use of the Hippocratic Oath for Medical Students at Commencement Exercises”, *Bulletin of the Association of American Medical Colleges* 1928-3 (2), pp. 159-166.

In performing his works, professional behaviour and good clinical skills are very essential components. He has some responsibilities both for the patient and society. He should be a role model to the society. People follows the words of the physician and unquestioningly. Before giving any advice to the patient he should observe those rules. Unless they will not listen the same what he utters. For example, the habits like drinking and smoking. It is seen of taking alcohol and smoking by some doctors. He himself addicted for such things then how he could advise and expect for avoiding these thing to the patients. Physician is a mostly distinguished personality; whose actions are closely observed and often followed. So, he should be very much careful in his work. A minor mistake done by him can mislead thousands of people.

The physicians should be that type of persons who always suggests the general beings to keep them away from intoxicated things. But instead of these some amount of them are found in intoxicated conditions in public places what is totally against to codes of medical profession where this is mentioned that the physicians should keep them away from these intoxicate things. These are the conditions of today's society. Where have gone those medical codes of ethics and conduct?

Another thing, physicians should be empathetic to the patient and the guardians with him. His behaviour should be friendly to them; even he is in a stressful situation. Behaving in appropriate manner is always expected from him. He should work cooperatively with the other persons engaged in that profession.

A physician should be sweet in his behaviour and using of words. Disrespectful, insulting and violent languages should always be avoided. When he visits a patient's home is to be courteous and modest directing all attention to the patient's welfare. He is not to divulge any knowledge about the patient and the family.

He should communicate with the patients in a very polite manner. Inappropriate argument with the patient and family members should not be done. Needless comments and about other physicians always be avoided. One should try to make ownself great by his deeds and qualities; and not by showing faults in others which is often seen in present society. Calmness is always needed in this profession and never to show anger to either to patients or his colleagues. Harassment both from physically and mentally should not be given by him.

A physician has no caste in his profession. He has to provide medical aid beyond of caste, religion, sex, age or the economic condition of the patient. His door must be always open for anyone. The physicians have a responsibility to advocate for their patients. He is bound to provide all matters relating to the disease if the patient or the family members want to know.

Each physician should carefully assess the impact of his or her conduct on the ability to deliver quality health care to the patients. It is not good to a physician of avoiding treatment. They should make utmost effort to cure²³⁸ and give comfort to the patient.²³⁹

In early days only qualified physicians were allowed to select medicinal drugs and prepare medicines.²⁴⁰ Now also qualification is required. The physicians also have the deep knowledge on poisons and their antidotes. But today physicians do not prepare medicine by themselves. The medicinal drug factories supply the medicine and the physicians only prescribe the same.

A physician should always be clean and tidy and well dressed. He should keep him clean both from physically and mentally. His nails should be paired. In the time of *Caraka*, the physicians hold a stick and an umbrella in hand and wore shoes. According to some the wearing of shoes might be an adaption of foreign countries because wearing of shoes was not an essential object for the Indians. But, reference of foot wares has been found in the *Rāmāyaṇa*, where *Bharata* took *Rama*'s shoes to *Ayodhyā* to fulfill his absence.

He must be pure minded, frank full and straightforward, pious and friendly to all. He must be a devotee of truth and responsible to his duty. The primary duty of a physician is giving of treatment honestly. He must have control on his body, mind and behaviour. He should not have ego. Conducive in his speech is another significant character of a good physician.²⁴¹ He should not pass any unnecessary comments on others. The physicians should always purify his intellect for the sake of giving proper treatment.²⁴²

²³⁸yathāśakti payatitavya.....C.S. Vimāna. 8.13

²³⁹ *Vidyā vitarko* *Prāṇisukhapradaḥ* || C.S. Sūtra. 9.21-23

²⁴⁰ *Tebhyo bhiṣagbuddhimāna*C.S. Vimāna. 8.149

²⁴¹ *sumukhāḥ santo yuktālpabhāṣiṇaḥ* || C.S. Sūtra. 30. 80

²⁴² *Śastram śāstrāṇi* *viśodhayet* || Ibid.9.20

Confidentiality is needed.²⁴³ Doctor is the person from whom people do not escape anything. Some secrets that are known by only the doctor about the patient that harm the patient if known by others. In this situation the physicians should not disclose these confidential matters in front of others. So, he should not divulge any matter if the patient is not ready.

The system of medicine is patient centered. Taking care as much possible is primary duty of a physician. Physicians must be concern for patient. Sometimes care works more effectively than medicine. What medicine cannot do proper care can improve the health of the patient. By care he can help in raising the level of mental power of the patient for treatment. As professionals, physicians are expected to act in a courteous, dignified and civil manner towards their patients. In the procedure of treatment relationship between doctor and patient is a key factor.²⁴⁴ Communication skill is very much needed in this profession. He should communicate very well with staff and patients. It is a crucial character for the doctors. If unable to do this thing effectively, it can end up harming the patients. He must be able to communicate directly with the patients, delivering both good and bad news in a clear and concise way. Though emotions come in the way but he should drop them for the respective time. In divulging a matter about the condition of the patient he should be very tactful.

It is a very honorable profession. Physicians are given a very respectable position in the society. A physician should well realize that this position is at the command of the medical group whose work in the medical field complements one another and he is in the position of ideal example for the society. So, the physician should adorn to a number of morals which he should develop within himself. He is given respect by others and so he should also show respect to others.

The most important character of a physician is sincerity. He must be sincere in his work. In every profession it is needed; and that too in the field of medicine it has a great importance.

Carefulness is very much required in this profession. He must be careful to his duty. He is expected to maintain good qualities such as compassionate, emphatic, caring and kind to all

²⁴³ *Hrasitam Cāyusa*..... *sampadyate*....C.S. Vimāna. 8.13

²⁴⁴ *Maitrī kāruṇyamārteṣu*..... *caturvidheti* || C.S. Sūtra. 9.26

patients.²⁴⁵ The physician should treat the patients as family members though have no blood relation, look after them as mother, father and as a brother.²⁴⁶

Truthfulness is an essential trait. Though truthfulness is regarded as an essential quality of the physicians but for the well being of the patient sometimes telling of lie is considerable if the situation demands. The patients believe the physician very much. So, he should also try to keep their trust. The physician should not misuse the trust of the patient. He is entrusted with patients' honor and privacy. He should always be modest and not be arrogant. This profession needs a high amount of potency, patency and stamina. Hard work is necessary. Doctors have no time boundary for duty. Sometimes he may do his duty up to 24 hours and the whole week or in a day have to see various cases. He should have the capability to bear the intolerant behaviour of patients. Sometimes, patients with arrogant behaviour come to the physician. In those cases, he should wisely avoid the behaviour and keep concentration on treatment. Sympathy and kindness are highly required characteristic of a physician. He should be sympathetic and kind towards his patients. The physician must have to provide necessary medical care his patients in an efficient manner in achieve the best benefits to the patient. Without avoiding he should listen carefully the patients' words and understand his suffering. He should prescribe only those medicines or perform the surgical operations which the patients' condition requires. At present, it has been seen of prescribing various unnecessary medicines and surgical operation. Ultimately, the physician and his family have to suffer a lot.

He should inform the patient and his guardian about the actual condition of the disease, source and the causes of the disease, complications along with the benefits of therapeutic procedures.

Responsibility is another feature of a physician. He should realize his full responsibility. He must be confident in his deeds and have strong determination in serving his duty. The physicians have to keep notice for the benefice of the patients. If someone comes to him in severing condition he must have the ability of handling the patient immediately with the primary treatment. Here courage is an important factor. Sometimes he should have to take strong decision in crucial time. But decisions taken in hurried situation is very much risky; problems might be arisen. So, it is better avoid this.

²⁴⁵ *Maitrī* *prītirupekṣaṇam*..... *caturvidheti* || C.S. Sūtra. 9.26

²⁴⁶ *Mātāpitṛbhrātṛbandhuvat*..... Ibid. 29. 7.

He should not hanker after money and fame. In present scenario, it is often seen of physicians hankering after money and fame; though not the all. For this, certain unnecessary things are prescribed or done and the patients have to suffer and fall in problem.

There had not been seen of disruptive behaviour in physician in the time of *Caraka* but is frequently seen in present day physicians which are totally against the character of a physician. It can be defined as ‘ A physician with disruptive behaviour is one who cannot, or will not, function well with others to the extent that his or her behaviour , by words or actions, interferes or has the potential to interfere with quality health care delivery.’²⁴⁷

The doctor patient relationship is an important part of medical care. In *Āyurveda* physician is considered not only as a healer, but also a friend and a philosopher. , and is expected to preserve a high level of professional and personal integrity to be in a position to advise patients. The physicians should have courage and is of thoughtful disposition, intelligent endowed with the power of judgments.

Knowledge, critical approach, insight into other allied sciences, good memory, promptness and perseverance- these six qualities are given very much importance for a physician in *Caraka Samhitā*²⁴⁸ and any physician possessing of those qualities gives treatment then there is cent percent guarantee of curing of the disease.²⁴⁹ He is the best physician who can eliminate disease and give relief to his patients.²⁵⁰ For this he must have knowledge on principle of correct application of medicines. The success of treatment depends on the proficiency of the physician.²⁵¹

He should also take care of his own appearance, as in many times falls affects on the patients. He should be clean and pure both from body and mind.²⁵²

The physician should treat all his patients like his children. He should take care of their health and keep them away from miseries, if he is desirous of virtues par excellence. A physician, who

²⁴⁷ College of physicians and surgeons, CPSO task force on disruptive physician behaviour, 2005.

²⁴⁸ *Vidyā vitarko vijñānam smṛtitatparatā kriyā.....C.S. Sūtra. 9.21*

²⁴⁹ *Ibid. 9.21-22*

²⁵⁰ *Sa caiva bhiṣajam śresthau rogebhyo yaḥ pramocayet || Ibid. 1.134*

²⁵¹ *Samyakprayogam Bhisaktamam|| C.S. Sūtra. 1.135*

²⁵² *A.S Sūtra. 1.28*

practices his profession as a commercial business for earning wealth, is running after a heap of ash instead of gold. Sympathy for living creatures is the righteousness par excellence. A physician, who enters into medical keeping this ideal in view, accomplishes his objectives best and gets incomparable happiness. A person related to medical profession who pursues medical profession just out of compassion for living being and not for wealth or satisfaction of the worldly desires excels all others. As respected like the second god, patients suffering from serious diseases are run towards the physician. The physician gives them life by cutting by cutting this rope of *Yama*, the god of death. A person who has been treated by physician should respond by helping him by one of *Dharma*, *Artha*, *Kāma* and *Mokṣa*; whether such response was assured in advance or not. If that person does not do so, he has no salvation.²⁵³

THE OTHER PERSONS FROM THIS FIELD:

Among the four aspects of therapeutics, the nurse or attendant is also an important aspect. They nourish the patients by giving medicine, by assisting them in their movements, by inspiring words. Nourishing being an honorable profession is one of the oldest arts. It is regarded as an art, which provides skillful care for the sick, in appropriate relationship with the patient, physicians and other persons related to the profession. Usually, young men were appointed for this profession and only in special cases, women were taken for conducting child birth. In the Asokan period, education and training was given to women for this purpose. At that period good behaviour, purity cleverness, kindness, skillfulness was expected in them. Vāgbhaṭa also mentioned the same thing.²⁵⁴ An ideal nurse (*Parichārika*) is devoted, friendly, watchful, not inclined to disgust, knowledgeable and always assisted the physicians as mentioned in *Suśruta Saṃhitā*.

The nurses should be kindhearted, strong, trustworthy and mindful of the physicians' orders. According to *Caraka*, resourcefulness, devoted to the patient waited upon, purity of mind and body are the qualifications of attending nurses.²⁵⁵ They should have good behaviour and should be distinguished for purity and cleanliness of habits. A nurse is expected to assist the patient to walk or move about; must know how to make clean beds. He/ She should be skilled in

²⁵³ C.S. Cikitsā. 1.4.52-62

²⁵⁴ A.S. Sūtra. 1. 29

²⁵⁵ *Smṛtinirdeśakāritvamabhīrutvam*.....C.S. Sūtra. 9.8

compounding drugs and ever willing to any work that the profession demanded. The works like massages, rubbing and various enemas are applied to the patients by the nurse.

Caraka has used the word *Upasthāta* for the attendants.²⁵⁶ He should have good willing to the patient like his relatives. He should be pure both from physically and mentally. Having the ability to treat and nourish the patient and strong will should try to remove to disease.²⁵⁷

In present era there are various codes of ethics for this profession. The nurse should provide services with respect for human dignity irrespective of social or economic status, personal attributes or the nature of health problems. They have the fundamental responsibilities to conserve the life, alleviate suffering and promotion of health. They should keep secret the personal informations of patients. They are responsible for giving best care possible at all times, under all circumstances and maintaining a high standard of practice. They should cooperate and work well with their colleagues and other members. They should be merciful and kind. Willingness and self sacrifice are the qualities of nurses. They should be reliable and dutiful in their works. Courage and resourcefulness are the two essential qualities of nurses. They should observe and give medicines to the patients perfectly.

SOME IDEAL PHYSICIANS REFERRED IN SANSKRIT LITERATURE:

From *Veda* onwards we have found reference of physicians. Vedic passages prayed different gods to save the survivors from miserable conditions, to cure diseases and restoring a peaceful disease free life. In the later period also the writers have made reference of various physicians. Some of them are under mythology, some are historical personage. In the few later paragraphs there is an attempt to present a look on it.

In Indian mythology we have found various physicians who by their efficiency done help various persons to take them out from the miserable conditions. We here mention first the name of *Brahmā*. He is the abstract god of all branches of knowledge had first introduced the science of healing by composing one *lākh* stanzas on different fields of medicine²⁵⁸.

²⁵⁶ Ibid. 9.8

²⁵⁷ Ibid. 9.8

²⁵⁸ S. S. Sūtra. Ch.1

Next comes, his son *Dakṣa Prajāpati*. He learnt that knowledge from his father *Brahmā* and also taught these to *Aśvins*.

Aśvins have greatest contribution on medical literature in India. They cured various persons with medicines, performed surgical operations of different parts of the bodies successfully;²⁵⁹ given youth to *Cyavana*.²⁶⁰ They were expert in *Kāṅkṣavidyā* (transplantation of organs) and *Madhuvidyā* (restoring of life). By *Kāṅkṣavidyā* they transplanted organs of *Dadhici*²⁶¹ and *Dakṣa*. Various pages of *Ṛgveda* are composed in praises of the activities of these twin gods.²⁶²

Ayurvedic scriptures also praise them for their contribution to this field. In many places of *Caraka Saṃhitā* and *Suśruta Saṃhitā* we found reference of their precious gift. *Dakṣa*'s case is mentioned in both treatises.^{263, 264} They gave eyesight to *Bhaga*,²⁶⁵ teeth to *Puṣan*,²⁶⁶ cured paralysis of *Indra*.²⁶⁷ Ayurvedic texts mention about various medical formulae which are ascribe to them.²⁶⁸ They taught the science to god *Indra*.²⁶⁹

Indra has also contributions to this field. As mentioned earlier he learnt the science from *Aśvins* and taught to the earthly beings eager to know about this. At first he taught this to *Bharadvāja* with the help of whom we are enjoying the advantages of this science.²⁷⁰ He grants long life to the worldly being and cures *Rājyakṣmā*²⁷¹. In the pages of *Yajurveda*²⁷² and *Atharvaveda* also he is prayed for his power and contribution.²⁷³

²⁵⁹ *Jaṅghām āyasīm Viśpalāye* | R. V. 1. 116.15

²⁶⁰ C. S. Cikitsā. 1.4.44.

²⁶¹ *Dadhyañhayanmadhvātharvaṇovāmaśvaśīrṣṇā praīmuvāca* || R.V. 1. 116.12

²⁶² Ibid. 1. 117.13

²⁶³ C.S. Cikitsā. 1.4.41

²⁶⁴ S.S. Sūtra. 1.17.

²⁶⁵ C.S. Cikitsā. 104.4

²⁶⁶ Ibid. 1.43.43

²⁶⁷ Ibid. 1.4.42

²⁶⁸ Mukhopadhyaya, G.N., History of Indian medicine, Vol. I

²⁶⁹ *Brahmaṇā*..... *upāgatam* || C. S. Sūtra.1. 4-5

²⁷⁰ C. S. Sūtra.1. 4-5

²⁷¹ Ibid. 10. 104. 6

²⁷² Y. V. 1.104.6

²⁷³ A. A. Macdonnel., Vedic reader

Viṣṇu also somehow associated with this science. He is called *Bhavaroga Vaidya*. *Viṣṇusahasranāma* is chanted for cure of diseases.²⁷⁴

Rudra is also worshiped as a Vedic physician.²⁷⁵ In *Veda* he is worshiped as the best physician.²⁷⁶ With herbs he cures diseases.²⁷⁷ He is addressed as *Jalāṣa Bheṣaja*.²⁷⁸ *Caraka Saṃhitā* describes *Jvara* (fever) as produced by the wrath of *Rudra*.²⁷⁹

Surya is also praised as healer in Indian mythology. His rays work as medicine. *Brahmavaivarta Purāṇa* mentioned *Surya* and his activities in this field. The manuscript *Jñābhāṣkara* is preserved in Indian Office Library, London.²⁸⁰

Atharvaveda calls *Agni* as *Bhiṣaj*²⁸¹ means physician and he drives away all the miseries. *Caraka* also prayed him.²⁸²

Varuṇa, the wind god cures *Jalodara* (ascites)²⁸³; and possesses thousands of medicines.²⁸⁴

Vāta or *Vāyu* as one of the three elements of the body is prayed. This is the vital force of life; initiates sense organs and mind.

There are references of many *Dhanvantaris* in Indian literature. *Dhanvantari* is prayed as the god of medicine in India. He came out from the *Kṣīrasamudra* in the time of churning of the ocean by the gods and demons. This incident is popularly known as *Kṣīrasamudramanthan*. He is *Vaidyārata* and personification of *Āyurveda*.²⁸⁵ There is brief discussion on it in *Kurmapurāṇa*. In *Bhagvat Dhanvantari*'s name has pronounced.²⁸⁶ *Mārkaṇḍeya Purāṇa*²⁸⁷ and *Viṣṇudharmottara*²⁸⁸ also mentioned the name. *Caraka* also worshiped him. ²⁸⁹Today also in

²⁷⁴ Cakrapāṇidatta, Grahaniroga.

²⁷⁵ R. V. 2.23.4

²⁷⁶ *Bheṣajebhiḥ Bhiṣaktamam*Ibid. 2.33.4

²⁷⁷ Ibid. 2.23.4

²⁷⁸ *Medhapatim rudrajalāṣabheṣajam*|| Ibid.43. 4

²⁷⁹ C. S. Nidāna. 1. 35

²⁸⁰ Murthy, K.R.S., Bibliographical History of Indian Medicine.

²⁸¹ A. V. 5. 28.1

²⁸² *Agnireva śarīre*C.S. Sūtra 12.11

²⁸³ R. V. 7.86- 96

²⁸⁴ *Śatam te rājanbhiṣajaḥ sahasram*.....Ibid. 1.24.9

²⁸⁵ Mukhopadhyaya, G.N., History of Indian medicine, Vol. I

²⁸⁶ Bhagvat, 6.8.12

²⁸⁷ Mārkaṇḍeya Purāṇa. 26.19

²⁸⁸ Viṣṇudharmottara, 2.95.5

Ayurvedic practice of medicine worshiped him as their essence. He is known as *Ādideva Dhanvantari* according to *Brahmavaivarta Purāṇa*, *Viṣṇu Purāṇa* and *Vāyu Purāṇa*.

Next is a historical personage. *Purāṇas* mention a *Dhanvantari* from Bengal, who is regarded as the founder of *Vaidyakula*.²⁹⁰

Next is also a historical personage from *Kāśī* mentioned in Ayurvedic texts.²⁹¹ He is the *Kāśīrāja Divodāsa*, the preceptor of *Suśruta*. He is regarded as the incarnation of *Dhanvantari*. The book *Dhanvantari Nighaṇṭu* is a very famous one; but it is difficult to say who is the one has composed the work.

Indian literature tells of many *Bharadvāja*. Ayurvedic texts mention two *Bharadvāja*. First one, learnt *Āyurveda* from Indra and had expanded that among the worldly beings. He taught this science to *Punarvasu Ātreya* along with various scholars; from him *Agniveśa* learnt and so on.²⁹² Another is *Kumāraśira Bharadvāja*²⁹³. Both were associated with this field. *Bharadvājīyam* and *Bheṣajakalpa* – these two works are ascribed to *Bharadvāja*.

We have found mentioning of two *Suśruta*. One is the son of *Viśvāmitra*²⁹⁴ and another is the son of *Sālihotra*, an expert on Veterinary science. The first one is the disciple of *Divodāsa*. He learnt *Śalyatantra* and became the father of surgery. *Suśruta*, the famous surgeon is the writer of this work *Suśruta Saṃhitā* which is of 1st century B.C. It is a complete work of the great master mind itself. This work is available in present time. The students of the medical field are well acquainted of this work. Preparations of alkalis are described in detail. Among the commentaries *Dalhana's* commentary is believed to be authentic and it is popular than the others. *Aupadhenava*, *Aurabhra*, *Puṣkalāvata*, *Karavīrya*, *Gauparakṣita*, *Vitarana*, the classmates of *Suśruta* were also composed their individual *Saṃhitās* on *Śalyatanta*. Unfortunately, these are not available today. Except *Karavīrya* others by these names are not found in any page of Indian history. *Bhaviṣya Purāṇa* says that he was an expert in surgery. No

²⁸⁹ C. S. Vimāna. Ch.8

²⁹⁰ Murthy, K.R.S., Bibliographical History of Indian Medicine.

²⁹¹ S. S. Sūtra. 1. 21

²⁹² C. S. Sūtra. Ch. 1

²⁹³ Ibid. 1. 13

²⁹⁴ S.S. 6.9

more information is found regarding his time and personal life. He is the author of the work *Karavīrya tantra*, a work on *Śalya tantra*. But unfortunately it is also not available to us.

We found the name of *Bhoja* in medical literature. There are found references of more than one *Bhoja*. One is *Suśruta*'s classmate. Another is King of Cittura of Gujarat of 665 A. D. and the third one is king of *Dhārā*. Many works on *Āyurveda* are ascribed to him- *Bhojatantra*, *Vṛddhabhojatantra*, *Āyurvedasarvasva*, and many more. But the writer *Bhoja* was which one it is uncertain.

Caraka, the eminent scholar has great contribution on *Āyurveda*. The present version of *Caraka Saṃhitā* is a redacted work of *Agniveśa* of the 1st century B.C by *Caraka*. He recomposed it with some new editions. After some period the renowned scholar *Dṛḍhabala* make the incomplete work completed; that is available to us now. The book contains 120 chapters with 8414 ½ verses and 1111 paragraphs, all total 9529 ½ prose and verses under eight heads known as *Sthāna*. The book is composed in the Upanisadic style, which is in conversation form with questions and their replies. Chemical knowledge of the time related to medicines is specially mentioned in this treatise. Commentaries are on this work are like *Carakanyāsa* by *Bhattārahariscandra* (4th century A.D.), *Āyurveda Dīpikā* by *Cakrapāṇidatta* (11th century A.D.) and *Jalpakaḷpataru* by *Gangādhara Ray* (18th century A.D.) also available. One more work namely *Añjananidāna* is also ascribed to *Agniveśa*. This is a work on ophthalmology. The commentary of this work has been done by *Dattarāma*.

Caraka mentions many names of scholars on medical science who participated in the assembly to find out the solution of diseases. Among them some are *Cyavana*, *Kāśyapa*, *Kapīñjala*, *Asmarathya*, *Gārgya*, *Śāṇḍilya* and many others.²⁹⁵ *Kauśika* was an expert in *Āsthāpana* therapy.²⁹⁶ *Bhadraakāpya* was also a renowned scholar on this field. He is seen in many places participating in debate competition and discussion with *Ātreya*.^{297,298} *Kāśīpati Vāmaka*, a

²⁹⁵ *Angirājamadagniśca**cānye maharṣayaḥ* || C. S. Sūtra. 1.8-13

²⁹⁶ C. S. Siddhi. Ch. 11

²⁹⁷ *Bhadraakāpyastu* C. S. Sūtra. 25.18

²⁹⁸ *Ṣaḍeva rasā ityuvāca bhagvānātreyaḥ Purnarvasuḥ* || Ibid. 26. 8

learned person is also seen debating with *Ātreya* about the origin of human being and other topics also.²⁹⁹

Caraka has mentioned the names of many classmates of *Agniveśa* like *Bheḍa*, *Kṣārapāṇi*, *Hārīta*, *Parāśara* who learnt *Kāyacikitsā* under *Punarvasu Ātreya* and composed their individual *Samhitās*.

As mentioned in *Caraka Samhitā*, *Bheḍa* was the classmate of *Agniveśa* and a disciple of *Punarvasu Ātreya*. He learnt the science and composed a work on *Kāyacikitsā* by the name *Bheḍa Samhitā*. The book contains approximately 104 chapters. Its time is estimated to the 1st century B.C. because *Bheḍa* or *Bhela* was a student of *Ātreya* and a colleague of Sage *Agniveśa*, the writer of *Agniveśa tantra*, popularly known as *Caraka Samhitā*. This work is available now in an incomplete form but with so much revision and many interpolations.

Hārīta was the son cum disciple of sage *Ātreya* and colleague of *Agniveśa* had composed the work *Hārīta Samhitā* as mentioned in *Caraka Samhitā*. But there are controversies among the scholars relating the time and authorship of this book, because of its different language style and method of description from that of *Agniveśa* and others of that time.

As per *Caraka Samhitā*, *Kāśyapa* was a distinguished person on medical science has participated in assembly of the sages.³⁰⁰ *Kāśyapa* has composed a work on medicine. The work is of 6th century B.C. he was an expert in pediatrics. Unfortunately, he left the book incomplete, latterly made completed by his student *Vṛddhajīvaka*. So, the book is also known as *Vṛddhajīvaka tantra*; available in Nepal. But, whether it is the original work or not, is uncertain.

Jātukarṇa, one of the disciple of *Ātreya* and a colleague of *Agniveśa* has composed a work by the name *Jātukarṇa Samhitā* in 1st century B.C. This work has been quoted by many writers like *Śrīkaṇṭha* and others. But unfortunately, at present the book is not available to us.

There are two *Vāgbhaṭas* in Ayurvedic literature- *Vṛddha Vāgbhaṭa* and *Vāgbhaṭa*. The second one has composed the *Aṣṭāṅgahr̥daya Samhitā*. For the importance of the work counted among

²⁹⁹ C. S. Siddhi. 11.5

³⁰⁰ C. S. Sūtra. Ch. 1

the *Bṛhat Trayī*. For the authoritativeness and importance these are popular in modern time also and able to get the respect. It is a work of 1st century A. D. (600 A.D.). One more work of this writer, *Aṣṭāgasamgraha* is also available.

Mādhavakāra, the author of *Rogviniscaya*, popularly known as *Mādhava Nidāna* was the son of *Indukāra* and of the time of 7th century A.D. the work contains 69 chapters with 1522 verses. This work is especially on rheumatism. This disease was thoroughly discussed for the first time in this book. Many neurological conditions (*Vāta Vyādhi*) were described here in a clear and scientific way. Abdominal colics were described and acid peptic ulcer disease (*Āmla Pitta*) was described here for the first time with its types. Many commentaries on this work like *Madhukoṣa* by *Śrīkaṇṭha* (12th century A.D.) and *Anantakadarpana* by *Vācaspati* (14th century A.D.) are also available.

Sārangadhara, The eldest son of *Dāmodara* and grandson of *Rāghavadeva* is attributed to the authorship of this treatise in 13th century A.D. The book contains 32 chapters with 2600 verses, especially on the classification of the seasons according to constellation (group), examination of pulse; definitions for various technical terms, procedures of mineral drugs; importance of *Pañckarma* in the treatment of various diseases. Commentaries on this work are like *Dīpikā* by *Adhamala* (14th century) and *Āyurveda Dīpikā* by *Rudra Bhāti* (17th century A.D.)

Bhāvamiśra was the well known commentator on *Āyurveda*. His work *Bhāvaprakāśa* is very much popular in Ayurvedic field which is a work of 16th century A.D. The author belongs to an Orthodox Brahmin family from *Māgadha*. His father's name is *Laṭaka Miśra*. The book contains 80 chapters with 10268 verses; includes many new medicinal plant drugs to the materia medica like *Pudinā* and *Candana*.

Janaka's name is found in medical literature. According to some writers he was the *Rājarsi* of Videha, the father of *Sītā* and the father in law of Lord *Rāma*. He was known also as *Nimi* and is believed to be the author of the *Janaka Tantra* or *Nimitantra*. *Agni Purāṇa* says that he was the youngest prince of King *Ikśvāku*. But it is matter of under controversy. Whoever may be the *Nimi*; but the work has that much of importance that even *Caraka* quoted often from this work. This work is on *Śālakyatantra* is available today. But whether it is the original one it cannot say.

As mentioned earlier *Suṣeṇa* was a physician in *Rāma*'s fight against *Rāvaṇa*. As described in *Rāmāyaṇa* he was a monkey. He cured *Lakṣmaṇa* who was afflicted by *Rāvaṇa*'s son *Meghnātha*'s arrow. He might be an expert in *Agaḍatantra* (the science of poisoning) and had full knowledge on medicine. The arrow attacked on *Lakṣmaṇa* was poisonous. To kill the effect of the poison he administered the medicine provided by *Hanumāna*. As mentioned in *Rāmāyaṇa* *Rāvaṇa* was an expert in pediatrics.

These are only a few persons had contributed to the field of *Āyurveda*.