

CHIKITSA SAMPADIYAM: AN IDEAL PHYSICIAN'S QUALITIES ACCORDING TO KASHYAP SAMHITA - IN COMPARISON TO THE BRIHATRAYEE

¹*Dr. Rajani Pydi M.D., ²Dr. Tulasidas Pandiri, ³Dr. Nitin Hiranman Bhurud

¹Professor, Department of Kaumarabhritya, ²Associate Professor, Department of Swasthavrittha, ³Professor, Department of Panchakarma,

^{1,2}Noble Ayurvedic College and Research Institute, Junagadh -362310, Gujarat, India.

³KDMG Ayurved Medical College, Chalisgaon, Maharashtra, India.



***Corresponding Author: Dr. Rajani Pydi M. D.**

Professor, Department of Kaumarabhritya, Noble Ayurvedic College and Research Institute, Junagadh -362310, Gujarat, India.

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ABSTRACT

Chikitsa Sampadiyam, the excellence of treatment is a fundamental Ayurvedic concept that defines the ideal conditions required for a successful medical intervention. It primarily focuses on the *Chikitsa Chatushpada* (four pillars of treatment), emphasizing that a cure is the collective result of the proficiency and synergy between these four components. The four pillars are *Bhishak*, *Bheshaja*, *Athura* and *Paricharika*. Each of these four pillars possess qualities required for effective treatment. Ideal qualities of these four have been explained in the *Brihatrayee* i.e. in *Chakara Samhita*, *Susrutha Samhita* and *Ashtanga Hridaya* and also in *Kashyap Samhita* in 26th chapter of *Sutra Stana* i.e. *Chikitsa Sampadiyam*. This piece of work is to emphasise the qualities of *Bhishak* from *Kashyap Samhita* in comparison to *Brihatrayee*.

KEYWORDS: *Chikitsa Sampadiyam*, *Bhishak*, *Bheshaja*, *Athura*, *Paricharika*, *chikitsa Chatushpada*, *Kashyap Samhita*, *Brihatrayee*.

INTRODUCTION

Chikitsa is defined not merely as a clinical intervention but as a comprehensive investigation and action taken to eradicate disease and restore the body's natural equilibrium. In Ayurveda, the successful management of disease is not attributed to a single factor but to the harmonious interaction of four distinct entities known as *Chikitsa Sampadiyam*. The word *chikitsa* is derived from the Sanskrit root word "Kit" - means to treat, cure or eradicate diseases. "*Sampadiyam*" derived from the root *Sampād*, which means to achieve, accomplish, produce, or bring about. Together curing and accomplishing optimum health and equilibrium.

Chikitsa Sampadiyam is the twenty sixth chapter of *Sutra Stana* of *Kashyap Samhita*, to our fortune, a complete chapter – elaborates the qualities of the doctor, patient, medicine and the attendant. Though all the four has been discussed in detail, the qualities of *bhishak*, standouts calling for a special emphasis. According to *Acharya Kashyap*, all the other three *padas* come under the

control of the doctor. The success of the treatment also depends on the doctor. The same doctor ponders about the medicine usage, qualities, etc and through the eye of knowledge he applies it. He is the ultimate guide for the nurse and therefore a *bhishak* with knowledge and wisdom is called the best amongst the *Chatushpadas*. Only when the four are virtuous, the doctor gets to enjoy the meritorious success.

MATERIALS AND METHODS

This conceptual study compiles and analyzes Ayurvedic literature from the *Brihatrayee* (*Charak Samhita*, *Sushruta Samhita* and *Ashtanga Hridaya*), including their commentaries and relevant research articles. The gathered information is systematically organized and critically evaluated to draw conclusions.

Chikitsa Sampadiyam

This chapter from *Kashyap Samhita*, explains the remedies that are reasons of therapeutic wealth. There are four limbs of treatment. The doctor, the medicine, the

patient and the attendant are the four limbs of treatment. When the four limbs of the treatment are effective, the treatment of *sadhya vyadhi* remains curable.

Qualities of an ideal physician^[1]

1. One who has received education from a worthy teacher.
2. Who has acquired knowledge through a right path(justified)
3. Who is knowledgeable
4. Who has seen treatment many times
5. Who is skilled, pure and clever
6. Who is free from pretentiousness
7. Who has compassion for all living beings
8. Who has skilled hands
9. Who treats the patients for the sake of *Dharma*
10. Who is truthful, kind, generous and flexible
11. Who serves Gods, brahmins, teachers, enlightened and great souls
12. Who can skilfully assess the prognosis of diseases
13. Who serves the elderly
14. Who is just and who is free from fear, greed, delusion, anger and falsehood
15. Who is free from evil thoughts
16. Who doesn't drink intoxicants, who is cheerful and free from addictions

Qualities of an ideal medicine^[2]

1. One who are born in precious land
2. Who are collected on right time
3. Who are free from imperfections
4. Which are not damaged by fire, water, by urine and faecal matter of animals
5. Which are not damaged over age
6. Which are suitable for various diseases
7. Which can be used with due diligence

Qualities of an ideal patient^[3]

1. Who has a curable or treatable disease
2. Who is endowed with virtue of goodness, strength, intelligence, physical and sensory endurance
3. Who is able to explain cause, prodromal symptoms, symptoms, complications along with alleviating and aggravating factors in a clear way as it, happening in his body
4. Who trusts dhatri(mother) and paricharika(attendant)
5. One who respects Gods, spiritually enlightened ones, gurus, doctors and oushada
6. One who believes in God(theist)
7. One who is obedient and obeys commands
8. One who has senses under control

Qualities of an ideal attendant^[4]

1. One who is capable of making kashyas
2. One who is healthy and strong
3. One who is devoted to God
4. One who is knowledgeable in the art of healing
5. One who is skilled, pure, quick in action
6. One who is skilled in all tasks

7. One who is free from malice, evil, duality, gossip and anger
8. One who is patient enough

Chikitsa Chatushpaada – according to Brihatrayee

Qualities of an ideal Bhishak(doctor)

According to Acharya Charak^[5]

A *vaidya* should possess the qualities such as:

1. Strong understanding of theoretical knowledge (acquired through study),
2. Wealth of practical experience,
3. Dexterity (skill in performing tasks, especially with the hands) and
4. Purity (both physically and mentally).

According to Acharya Susruta^[6]

The doctor should possess the following qualities for effective treatment. He should:

- Have a comprehensive understanding of Ayurveda,
- Have observed treatments in practice,
- Have gained hands-on experience,
- Have steady hands, Maintain cleanliness,
- Be courageous, Have all necessary tools and medications,
- Be capable of handling various situations,
- Be resourceful, Be skilled.
- Be knowledgeable in both theory and practice,
- Uphold truth and integrity.

According to Acharya Vagbhata^[7]

Daksha - Attentive, disciplined, and capable

Tirthattha shastrartha - Possessing in-depth knowledge of science related to diseases and their treatments

Drushtakarma - Having hands-on experience

Shuchi - Maintaining cleanliness

Qualities of ideal dravya (medicine)

According to Acharya Charak.^[8]

1. Readily available
2. Effective with beneficial pharmacological properties
3. Available in various pharmaceutical forms and
4. Retaining its original qualities

According to Acharya Susruta^[9]

The medicine is referred to as a "third limb" when it meets the following criteria: it must be grown in a favourable location, harvested on an auspicious day, used in the correct dosage, pleasing to the senses, possessing a pleasant aroma, colour, and flavour, alleviating the *Doshas*, not leading to fatigue, not causing significant discomfort or complications during illness, and administered correctly and at the right time.

According to Acharya Vagbhata^[10]

Bahukalpa refers to the ability to create various dosage forms, such as decoctions, powders, herbal oils, and more.

Bahuguna signifies possessing great qualities.

Sampanna means being endowed with virtues.

Yogya indicates being suitable and appropriate for particular diseases.

Qualities of best attendant

According to Acharya Charak^[11]

1. Knowledge of patient care (nursing) along with preparation,
2. Distribution and administration of medicines and healthy recipes,
3. Skilfulness, compassion towards patients and
4. Purity of both body and mind

According to Acharya Susruta^[12]

A caregiver or attendant possessing the qualities listed below will be regarded as an additional component (the fourth component) of treatment. They should be:

- caring,
- pleasant,
- robust,
- eager to safeguard the patient,
- diligently and tirelessly following the physician's instructions.

According to Acharya Vaghbata^[13]

Anurakta - Caring for patients

Shuchi - Hygiene

Daksha - Attentive and proactive

Buddhiman - Smart or knowledgeable

Qualities of best patient

According to Acharya Charak^[14]

1. A good memory (to recall treatment guidelines),
2. Compliance (to adhere to provided instructions),
3. Fearlessness (courage to confront the challenges posed by the illness) and
4. Capability to provide all the relevant information about the disease

According to Acharya Susruta^[15]

The patient, referred to as the "rogi," who possesses the following qualities is regarded as an essential component (the third limb) of the treatment process. This patient should:

- Have a long lifespan
- Exhibit strong mental fortitude (willpower)
- Suffer from a treatable illness
- Be financially stable (have resources)
- Maintain self-control
- Have faith in God, among other attributes
- Be compliant with the physician's guidance

According to Acharya Vaghbata^[16]

Adhya - Wealthy

Bhishagvashya - Compliance with medical advice

Jnapaka - Possessing a strong memory

Satvavaan - Having the resilience to endure illness and treatment

DISCUSSION

The comparison between the *Kashyap Samhita* and the *Brihatrayee* (*Charaka*, *Sushruta*, and *Vagbhata Samhita*) reveals a profound and shared understanding of *Chikitsa Sampadiyam*. While the *Brihatrayee* provides the foundational fourfold qualities (*Gunas*) for each pillar, the *Kashyap Samhita* offers a more granular and spiritually integrated perspective, particularly regarding the *Bhishak* (Physician).

Kashyap's emphasis on the physician's devotion to teachers, elders, and the divine, as well as the specific prohibition of intoxicants and "evil thoughts," suggests a holistic expectation of the healer's character that goes beyond mere clinical skill. Furthermore, while the *Brihatrayee* focuses heavily on the technical and pharmacological aspects of *Dravya* and *Upastha*, the *Kashyap Samhita* highlights the importance of the patient's trust in the *Dhatri* (mother/wet nurse) and the ethical duty of the physician to treat for the sake of *Dharma* rather than mere profit.

Ultimately, while the terminology and specific lists of qualities vary slightly across these classical texts, the core objective remains identical: to ensure that the **Physician, Medicine, Attendant, and Patient** function in a state of "therapeutic wealth." Achieving *Chikitsa Sampadyam* requires not just individual excellence, but a symbiotic relationship where the skill of the doctor, the quality of the drug, the diligence of the attendant, and the compliance of the patient converge to transform a *Sadhya Vyadhi* (curable disease) into a successful recovery.

CONCLUSION

Kashyapa Samhita's 26th chapter of *Sutra Sthana*, "*Chikitsa Sampadiyam*," refines the four pillars of treatment—physician, medicine, patient, and attendant—by emphasizing the physician's ethical, moral, and practical qualities in comparison to the *Brihatrayee*. The text elevates the physician as the controller of the other three pillars, stressing moral character, paediatric-focused patient care, and spiritual purity in the healing environment to ensure the successful treatment of *Sadhya Vyadhi*.

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