

International Research Journal of Ayurveda & Yoga

Vol. 6 (1),29-33,Jan,2023

ISSN: 2581-785X;<https://irjay.com/>DOI: [10.47223/IRJAY.2023.6105](https://doi.org/10.47223/IRJAY.2023.6105)A Concept of *Chatushka* Methodology in *Charak Samhita*-A ReviewNaval Singh¹, Nisha Gupta²

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Article Info

Article history:

Received on: 22-11-2022

Accepted on: 17-01-2023

Available online: 31-01-2023

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ABSTRACT:

Ayurveda has the distinction of being the "oldest medical system and the oldest and most comprehensive spiritual teachings in the world". *Ayurveda* is based on the principle of maintaining a balance between the interrelated relationships within the body and mind. The *Brihatrayee-Charaka Samhita*, *Susruta Samhita* and *Ashtanga Hridaya* are the three primary authoritative works in *Ayurveda*. There are 8 *Sthanas* in the *Charaka Samhita*, 5 *Sthanas* in the *Susruta Samhita* and 5 *Sthanas* in the *Astanga Hridaya*. The 120 Chapters of the *Charaka Samhita* are divided into 8 *Sthanas*. *Sutrasthana* is one among them, which is placed first in *Charaka Samhita*. The foundational theory of *Ayurveda* and its technique for life are extensively detailed in *Sutrasthana*. *Sutrasthana* from the *Charaka Samhita* known as the *Shira*. 30 chapters of *Sutrasthana* are categorized under seven groups of four chapters known as *Sapta Chatushka*. Specifically, *Aushadha*, *Swastha*, *Nirdesh*, *Kalpna*, *Roga*, *Yojana* and *Annapana Chatushka*. remaining two chapters are the collection of the information termed as the *Sangraha Dwaya*. Here, an attempt is made to teach the *Chatushka* process in *Sutrasthana* in a methodical and detailed manner that provides the foundational information for treatment. This is one of *Charaka Samhita's* unique qualities.

Keywords: *Ayurveda*, *Charaka Samhita*, *Sutrasthana*, *Sapta Chatushka*, *Chikitsa*, *Roga*, *Adhyaya*

INTRODUCTION

Literally, *Samhita* implies a collection of texts or phrases that have been deliberately combined according to predetermined rules. *Samhita* is often used to refer to the earliest, most primitive portion of the *Vedas* in modern literature. The essential idea of the entire *Samhita* is organised in *Sutrasthana* in the same way that flowers are arranged properly. Therefore, a solid comprehension of *Sutrasthana* leads to a proper understanding of every *Sthana* in the *Samhita*. A classic work of *Ayurveda* is the *Charaka Samhita*. One of them ranked first in the *Charaka Samhita*, is *sutrasthana*. In *Sutrasthana*, the essence of the text's knowledge is extracted. *Sutrasthana* is the collection

of all fundamental *Ayurvedic* disciplines and is known as the nectar of wisdom. In *Sutrasthana*, the *Chatushka* approach is used. The "*Triskanda*" on which the entire *Samhita* is built, was mentioned in the *Charaka Samhita's* *Sutrasthan*.¹ Once more, *Sutrasthana* of the *Susruta Samhita* described "*Bijachatushtaya*" which is comparable to *Triskanda* and the foundation of the entire *Susruta Samhita*.² Such a classification is absent from other *Samhitas*. In order to provide a plausible explanation for the *Sutrasthana* of *Susruta samhita* and *Astanga hridaya's* new arrangement in the form of *Chatushka*, a modest attempt has been made.(Table 1)



MATERIALS AND METHODS

Materials -

Ayurvedic Grantha-

- A) 1. *Charaka Samhita-*
2. *Sushruta Samhita*
3. *Ashtanga Hridaya Samhita*

B) Internet -Wikipedia

C) Modern Medical Literature

Method –All the references of *sapta Chatushka* from *Ayurvedic Samhita* are considered and compared to evaluate and enlighten the concept of *sapta Chatushka* with modern medical literature.

Sapta Chatushka (according to Acharya Charaka)

1.Bheshaja Chatushka- Chapters 1 to 4 are covered in this.

1. Dirghanjivitiya- emergence of *Ayurveda* on earth, *Trisutra* Cause and shelter of ailments, *Ayurveda* parivasha, *Ayu lakshan*.³

2.Apamarga Tanduliya -Each of the *Shodhan dravyas* and their applications, along with 28 *Yavagu* varnan. ⁴

3.Aragvadhiya Adhaya - 32 different kinds of powder for external use. ⁵

4.Sadvirechana-satasritiya- There are 500 decoctives, 50 classes of decoctives, 5 sources of decoctives and 60 emeti can purgatives.⁶

This section describes the fundamental concepts of *Ayurveda*, such as *Ashtapadarth*, *Tridosha*, *Rasa*, and *Dravya*, as well as several medications that can be used for *Antahparimarjana* and *Bahiparimarjana Chikitsa*.

2. Swasthya chatuska- Chapters 5 to 8 are covered in this.

1.Matrasitiyaadhyaya- *Anjan Nasya Dhumpana*, a description of dietetics, a scientific explanation of heavy and light food, and good hygiene.⁷

2.Tashyasitiya Adhyaya - 6 season's worth of nature and human health, Description of *Adankala* and *Visargakala*, six-season schedule, *Swasthavritta Palan*.⁸

3.Navegandharaniya adhyaya- Description of exercise, causation, prevention, and treatment of endogenous and mental disorders, non-suppressible and suppressible impulses, and suppressible and non-suppressible urges.⁹

4.Indryopakramaniya adhyaya- *Sadvritta Palan*, *Panchapanchak Varnan*.¹⁰

Following the patient's recovery, the doctor has a responsibility to look after his well-being, leading to the creation of *Swastha Chatuska*. It depicts the different methods for taking care of one's health; among its components are the *Dinacharya* and *Rtucharaya* as well as

the fundamentals of the *Ahara* etc.

3. Niradesh Chatushka - chapters 9 to 12 are covered in this.

1. Khuddaka chatuspada- basic elements of treatment, physician superiority, drug quality, nursing staff, patients, and nursing equipment Six qualities of a *Vaidya*.¹¹

2.Mahachatuspada- questions regarding the effectiveness of our therapeutic limbs, perspectives on *Maitreya*, perspectives on *Atreya*, and disease prognosis.¹²

3.Tisraisaniya Adhyaya- life, prosperity, and future world goals. 7 additional triads, a 4-fold investigative process, and the necessity of early diagnosis.¹³

4.Vatakakaliya adhyaya - *Vata dosha*, *Pitta dosha*, and *Kapha dosha* symposiums as well as a symposium on the attributes of *Vataprakopa* and *Vataprashaman*.¹⁴

Understanding how to observe their condition is crucial for treatment. The *Nirdesha Chathushka* provides a thorough diagnostic process, including everything from the doctor's senses to the traits of *Prakrta* and *Vikrta Doshas*. *Nirdesha Chathushka* was consequently written after *Swastha Chathushka*.

4. Kalpana Chatushka - chapters 13 to 16 are covered in this.

1.Sneha Adhyaya- characteristics and indications of *Majja*, *Ghrta*, *Taila*, and *Vasa*.¹⁵

2.Sweda Adhyaya- *Swedan's* definition, classifications, indications, and contraindications are all described.¹⁶

3.Upakalpaniya Adhyaya-Equipment collection, *Vamanvirechan karma*, and *Pathyapathya*.¹⁷

4.ChikitsaPrabhrutiya Adhyaya- Definition of *Chikitsaprabhrut* and *Vaidyamaniphysician's* perspectives on purificatory measuring.¹⁸

Kalpana Chatushka describes several formulations in relation to disease and the *Doshika* state of the body. *Snehana* is thought to be the most effective treatment for *Vata Dosh*, thus *Kalpana Chatushka* began with it before moving on to *Sweda Adhyaya*. The books *Upakalpaniya* and *Chikitsa Prabhrutiya Adhyaya* provide information on the procedures to be followed after *Shodhan* and how to handle any problems caused by *Shodhanadi*.

5. Roga Chatuska-

1. Kiyantahsirasiya- diseases of the head, heart, 62 combinations of *Doshas*, 18 different forms of *Kshaya* and 3 routes of *Doshas*.¹⁹

2.Trisothiya Adhyaya- both internal and external disease.²⁰

3.Ashtodariya Adhyaya- *Samanyaja Vikara* eight types of four diseases seven types of three diseases

two types of diseases
five types of twelve diseases
four types of ten diseases
three types of three diseases.²¹

4. Maharogadhyaya- 80 different *Vatik nanatmaja vyadhi* types

40 different *Paittik nanatmaja vyadhi* types
20 different *Kaphaja nanatmaja vyadhi* kinds make up *Samanya rogabheda*, a specific disease of the *Doshas*.²²
The basis for management determines formulations and methods, and the basis for management develops an understanding of pathogenesis. The *Roga Chathushka* concisely describes all the key principles of pathogenesis.

6. Yojana Chatuska

1. Astauninditiya Adhyaya- Undesirable or edible individuals, obese and malnourished individuals.²³

2. Langhanabrmhanya Adhyaya- six different varieties of *chikitsa*, as well as their indications and contraindications, *atiyoga* and *ayoga* of *chikitsa*.²⁴

3. Santarpaniya Adhyaya- definition of *Santarpan* and *Apatarpan*, diseases

occur due to *Santarpan* and *Apatarpan*, *Chikitsa* of those *Vyadhis*.²⁵

4. Vidhisonitiya Adhyaya- info on blood, including detail on the traits of impure and pure blood and details on *Rakta-mokshan*, *Mada*, *Murcha*, and *Sanyas prakaran*.²⁶
"Rogabhaisajya Yojana" methods include the realisation of pathophysiology, proper drug collection, and formulation. It was governed by the *Yojana Chathushka*'s tenets and put in place following the *Roga Chathushka*.

7. Annapana Chatuska-

1. Yajjapurusiya Adhyaya- symposium on the causes of disease, the progression of disease in man, and the best and worst diseases *Dravyas*.²⁷

2. Atreyabhadrapya Adhyaya- Discourse on the nature of *Rogas*, the 63 varieties of *Dravyas* according to *Rasas*, the *Dravya*, *guna*, *Veerya*, *vipak* and dietary incompatibilities.²⁸

3. Annapanavidhi Adhyaya- basic considerations for diet, categories of grains, pulses, fleshes, fruits, and vegetables, category of beverages (wine, milk, sugarcane), and aspects to be looked at with reference to diet.²⁹

4. Bibidhasitapitiya Adhyaya- digestion and metabolism, a healthy diet's detractors, *Dhatu* illness and its treatments are some of the topics covered.³⁰

Due to the importance of "*Pranah Pranabhutam Annam*" the correct development and maintenance of *Dhatu* primarily depend on thorough knowledge of dietary requirements. As a result, *Yojana Chathushka* serves as its

model.

8. Sangraha Dwaya-

The health of the body's vital organs or *Pranayatanani*, determines how *Dhatusamya* and *Asatmya* are doing. Their health primarily affects the entire body. The seven *Chathushka* previously stated in relation to *Pranayatanani*. Other *Sthanas'* topics are covered in addition to the 30th chapter and they are linked to *Sutrasthana* in order to share their wisdom with *Pratignya*.

DISCUSSION

Textbooks are used as both instructional aids and resources for independent study by students. In order to facilitate student learning, teachers use a variety of concepts and techniques, which are dictated by the subject matter to be taught. The subject will determine how the topics are presented and in what order. In a *Chatushka*, the first chapter gives a very gross but fundamental and basic concepts related to the particular subject. The second chapter goes into a little deeper portion. The third chapter penetrates more and the fourth chapter gives the concluding remarks, or the butter is obtained in the fourth chapter after the process of churning done into preceding three chapters. Thus, each chapter is linked with the other by the means of steps of knowledge. The summary of the entire *Samhita* may be found in *Sutrasthana*, which serves as the *Aadya Sthana*. It acts as a searchlight as well, illuminating other *Sthana*. All other *Sthana* can benefit from the ideas presented in *Sutrasthana*. It was not necessary to divide each *Sthana* in this way as each *Sthana* teaches a different aspect of *Sutrasthana*. Today, every science is being given new vitality by the environment of research. Therefore, it makes sense to pursue studies of original concepts in such a supportive environment, so it is necessary to first learn methods for studying those concepts. One must study those study methods in order to get skilled in them.

CONCLUSION

The discussion above leads to the conclusion that a *Pranabhisara Vaidya* should be familiar with *Sapta Chatushka* in *Charaka Samhita Sutrasthana*. Additionally, it is crucial to fully comprehend the science in its context in order to improve the applicability of core concepts in clinical practise. The *Sapta Chatushka*, or seven groups of four chapters, are how the thirty chapters of the *Sutrasthana* are divided up. Specifically, *Aushadha*, *Swastha*, *Nirdesh*, *Kalpna*, *Roga*, *Yojana*, and *Annapana*

Chatushka. It is desirable to separate and arrange a *Tantra*, which deals with a particular subject in its whole regarding all relevant parts of that subject, using some strategy or methodology in order to communicate and display its contents in a clear, concise, and concise manner. Studying the *Chatushka* stated in *Sutra Sthana* will allow you to investigate and elaborate on the entire *Charaka Samhita*.

Acknowledgments- Nil

Conflicts Of Interest- Nil

Source of finance & support – Nil

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How to cite this article: Singh N, Gupta N "A Concept Of *Chatushka* Methodology In *Charak Samhita-A Review* " IRJAY.[online]2023;6(1); 29-33.
Available from: <https://irjay.com>
DOI link- <https://doi.org/10.47223/IRJAY.2023.6105>

Table 1 Presents *Chatuska*

S. N	<i>Chatushka</i>	Prime subject	Correlation
1.	<i>Bheshaja</i>	to choose the proper medication	Therapeutics
2.	<i>Swasth</i>	determining relevant etiological variables	Etiogenesis
3.	<i>Nirdesh</i>	to correctly diagnose <i>Dhatu Samya/Vaisamya</i>	Diagnosis
4.	<i>Kalpana</i>	choosing the proper formation and method.	Positivism and chronology
5.	<i>Roga</i>	Recognizing pathogenesis	Pathogenesis
6.	<i>Yojana</i>	to ascertain the management guiding principle	Pharmacodynamics
7.	<i>Annapana</i>	selecting a complete diet and regimens	Dietetics
8.	<i>Samgraha Dwaya</i>	to determine the health of <i>Pranayatanani</i>	Prognosis