

**Conceptual Study of Chatuska Methodology A Nectar of Charaka Samhita Sutra Sthana****Dr. Kiran G. Bhojraj**Assistant professor, Samhita Siddhant Department  
CSMSS Ayurved college Aurangabad.**Abstract***Objective:**To assess the fundamental concept of Ayurveda explained in Charaka Samhita by the learning methods of Chathushka.**Review Methods: Literary review methods were followed throughout the study. Mainly focussed on Charaka Samhita and its Commentaries, Articles related to Chathushka Methodology.**Result and Conclusion: Ayurveda is a science of life. It reflects a wonderful amalgamation of the combination of science and philosophy. This holistic knowledge of living is divine which was passed on to the disciples and then to the common man by various oral narrations and writings. Different Samhitas are available as authenticated ayurvedic texts. Charaka Samhita is the most important ancient authoritative writing. Sutrasthana of Charaka samhita comprises the essence of all sthanas. To highlight the methodology and speciality of Chatuskas of sutrasthana of Charaka Samhita and thus explain the arrangement of Chatuskas is the objective of this research. Charaka Samhita and its available commentary were thoroughly studied with special reference to sutrasthana. Chatuska methodology is distinctiveness of the Charaka Samhita and was adopted so as to conglomerate the similar descriptions under one heading. It is not only unique presenting way but stands as evidences of the practical approach of Charaka Samhita.**Data Source: This is a review article and main source of the article is Charaka Samhitha and its commentaries which were available. The main source of Charaka Samhita is the online e - Samhitha of National Institute of Indian Medical Heritage.**Keywords: Ayurveda, Chathushka methodology, Charaka Samhita, Charaka Sutrasthana.***Introduction :**

The term "Samhita" refers to complete compilation of specific Term "Samhita" refers to complete compilation of specific beneficial knowledge necessary for the development of different aspects of life. By that the perfect management of life can be achieved. The word Samhita originally was used for Vedic literature, which covered every aspect of life. Ayurvedic classical texts also cover all aspects of life. So they are also known as Samhita. In Samhitas, Charaka Samhita is one of the authentic treasure of knowledge & science of life by which one can attain real positive health.

It has put onward three fold lines of treatment as, Extension of disease, Prevention of disease and Maintaining of health.

The whole Charaka Samhita is divided into eight Sthana. Among them Sutra sthana is described first. The nectar from all the flowers of the rest 7 Sthanas is collected to design the Sutra Sthana. The Sutra possessing such a broad speculum are collected to comprehend the Samhita or Tantra. But the essence of the Samhita is extracted in its Sutra sthana only. Among the eight Sthana, Sutra sthana serves as the brain of the whole treatise because it governs and represents other Sthana also.

**Objective:**

- To assess the fundamental concept of Ayurveda explained in Charaka Samhita by the learning methods of Chathushka.

**Review Methods:**

Literary review methods were followed throughout the study. Mainly focussed on Charaka Samhita and its Commentaries, Articles related to Chathushka Methodology.

**Conceptual Study:**

The Chatushka methodology is the cream of Sutrasthana, which provides nutrition to all other Sthana. It is the building block of Sutra sthana and collected in the form of four chapters of different aspects but related with a common theme.

- The one, which is comprised of 4 parts.
- Collection of 4 different subject led of one group.
- Charaka Samhita has mentioned Chatushkaword with a specific term Artha. (Ch.Su.30/46)

It indicates that, the knowledge of a subject with different angles (forms) revealing deep thinking of a particular subject through Chatushka Study is elaborated here. If the analogy of cell been given to whole Samhita, Sutrasthana is like the nucleus and Chatushka are its genes, in which lies 4 Adhyaya in form of Chromosomes. As the genes are responsible for the future development of a living being, similarly Chatushka are responsible for the further nourishment of the subject in other Sthana and thereby whole text.

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 objective behind the division of four is to elaborate and explore a topic. So 4 different Chapters are needed. Why this method adopted only in Sutrasthana: Sutrasthana is the Aadya Sthana. It serves as the principle of searchlight to enlighten other Sthana too. The concepts depicted in Sutrasthana prove applicable to all the other Sthana. Each Sthana explains some part of Sutrasthana and so it was not necessary to divide each Sthaana in that manner. Sutrasthana acts as the Uddesha of Samhita. It is the collection of Sutra which are to be applied to all over the Samhita. Each Sthana explains some part of it, so it is not possible and also not necessary to divide each Sthana in that manner.

**• Sequence of the Chatushka**

The understanding behind the sequence of Chatushka is necessary for their utility. The sequence according to the Tantrakara, Several opinions regarding sequence of Chatushka are quoted in the previous works of Chatushka. Hence, some of the reasoning is explained in this topic to add some elaboration to sequence of Chatushka.

**1. Bhesaja Chatuska:**

Bhesaja is the one, which eliminates the disease or conquers the fear of the disease. Bhesaja or Aushadha is used to cure the disease of an individual. It constitutes the instruments or tools for achieving the Dhatusamyata. Without that, Vaidya cannot be able to perform his duty i.e. treatment. Thus the first and foremost Chatuška i.e. Bhesaja Chatuška is in line with curative aspect of Prayojana of Ayurveda. Thus the Bhesaja Chatuska acquires the first position and lies as medium of all Shamana and Sodhana drugs, rather processes of treatment. It deals with various medicines to be used in various forms either externally or internally. Thus, the field of therapeutics actually is initiated from this quadrate and elaborated in further chapters and then in further Sthana. This mainly deals with the principles relating to Hetu (etiology), Linga (symptomatology), Auśadha (medicaments), etc. which is the essence of the whole treatise.

**2. Swastha Chatushka**

Swastha Chatuska is second in the order of Seven Chatuskas. This Chatuska comes after Bhesaja Chatuska and defines the objective of Ayurveda i.e. Swasthasya Swasthya Raksanam; but it is also for Aturasya Vikara Prasamanam. Because Chikitsa in Ayurveda is to bring to the status of Dhatu Samya and Swasthya is the state of Dhatusamyata. The major portion of the Chatuska deals with the important guidelines to be followed by healthy individuals to maintain their health. This Chatuska mainly illustrates Dinacharya, Ritucharaya and also principles about the aahara etc.

**3. Nirdesha Chatushka**

Nirdesh Chatuška placed after the Swastha Chatuska as it gives complete diagnostic



methodology right from the qualities of the physician to the characteristics features of Prakrita and Vikrita Doshas. It provides instructions to the physician so that he can succeed in his field.

#### 4. Kalpana Chatushka

The Kalpana Chatuska is placed in the fourth position, the major portion of this Chatuska deals with the application of medicines in the form of various therapeutic purification procedures either in healthy or in diseased individuals. After knowing about the prakrit and vikrit doshas the drugs and procedures to be used can be selected. So it is placed after niradesh chatuska. Sodhana (bio-purification procedures) is an important concept of Ayurveda for removal of toxic wastes from the body. Before panchakarma (purification therapy) purvakarma procedures such as snehana, swedana should be done to mobilize toxic wastes in the body and excrete them out. Kalpana Chatuska explains about these procedures.

#### 5. Roga Chatushka

This tetrad provides a brief list of diseases that are extensively mentioned throughout Charaka Samhita. Roga Chatuska is designed to explain the complete collection of knowledge of the process of Dhatu-Vaisamyia in a concise manner. It fully contributes to that necessity of understanding the entire pathogenesis disease. In addition, it also provides knowledge on the assessment of the vital organs, which is important aspect as the degree of severity, and chronicity of the diseases is dependent on the vital organs. The determination of formulations and procedures depends upon the principle of management, and the principle of management lies upon the understanding of pathogenesis. Thus it is explained after kalpana chatuska.

#### 6. Yojanaa Chatushka

Yojana means intellectually planning. The intellect, which perceives things as an outcome of multiple causative factors when operating together is yojana. It helps the physician to take decision based on his medical knowledge, practical experiences, intelligence, observation and analytical skill to formulate an effective treatment. These necessities are also called as "Rogabhaisajya Yojana". It is

placed after the Roga Chatuska as after understanding of the pathogenesis, the appropriate selection of drug and its formulation and determination of principle of management provided by Yojana Chatuska. Ayurveda says that each individual is unique; each responds differently to the many aspects of life, each possesses different strengths and weaknesses. Thus yojana chatuska is essential as it deals with all types of treatment modalities of various diseases which are available throughout the samhita.

#### 7. Annapaana Chatushka

Annapana Chatuska is the one where the various types of foods, food materials & various ways of preparing food are told. The proper production and maintenance of Dhatus mainly requires complete knowledge regarding dietary regime because "Pranah Pranabhutam Annam" For that purpose Annapana Chatuska is described after Yojana Chatuska.

#### 8. The Sangraha Dwaya

The state of Dhaatusamyia and Vaishamyia is basically dependent upon the state of Pranayatanani- i.e. Vital Organs of the body. Reason is the integrity of the whole body is mainly dependent upon their condition. Thus, it is necessary to understand above seven Chatushka in respect to Pranayatanani to achieve Dhaatusamyata.

#### Discussion

Inquisitive power of mankind always promotes one to gain knowledge. Regarding adhyayana of Ayurveda the disciple should ask his teacher about eight topics that are about the Tantra (Samhita), Tantrārtha (Scope of the Samhita), Sthana (Sutra, Vimana etc), Sthānārtha (Vishaya), Adhyaya (Chapter), Adhyayārtha (Scope of Chapter), Prashna, Prashnārtha. On the same tract the questions regarding chatuska is also raised. This is a unique contribution of the Charaka Samhita. The descriptions related to Bhaishajya were placed under Bhaishajya Chatuska, related to maintenance of health were included in Swastha chatuska and so on. The division of the Chatuskas was not necessary in remaining Sthanas, as the chapters in the other

Sthanas contain description regarding particular topics such as in Chikitsa Sthana-Jwara Chikitsa, Gulma Chikitsa etc. The topic wise sectioning provided by Chatuska is a requirement for Sutra Sthana but it is not possible to use the method for rest of the Sthanas as they explain some of the parts of Sutrasthana. The remaining Sthanas are the mere elaboration of these Chatuskas.

**Conclusion:**

Ayurveda is the Upaveda of Atharva Veda and consists of Brihatrayees and Laghutrayess. They have their own textual version that follows a particular style of writing as suited to the subject. The term "Samhita" denotes complete collection of specific valuable knowledge unavoidable for the improvement of various aspects of life. Since the Vedic literature, the word Samhita is in use. Similarly the main aim of Ayurveda is to protect all aspects of life, so got the name Samhita. Among the Samhitas, Charaka Samhita is divided into eight Sthana and embodiments of knowledge to promote positive health. In Charaka Samhita, Acharya ratified various techniques like Thantrayukti, Vadamarga etc., by adopting a unique methodology known as Chathushka Methodology. Sutra Sthana consists of thirty chapters partitioned into seven quadrants. Each quadrant deals with specific subjects. This paper highlights the influence of Chathushka methodology in identifying the pedagogy of Charaka Samhita to understand the fundamentals of Ayurveda.

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