



iJRASET

International Journal For Research in
Applied Science and Engineering Technology



INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Volume: 13 Issue: V Month of publication: May 2025

DOI: <https://doi.org/10.22214/ijraset.2025.71379>

www.ijraset.com

Call:  08813907089

E-mail ID: ijraset@gmail.com

A Review Article on *Beejachatustya*

Megha Yadav

Abstract: *Beeja Chatushtaya is an unique chikitsa methodology, unchristened by Acharya Sushruta, which establishes the foundation for the Sushruta Samhita. Beeja Chatustaya is the base of Sushrut Samhita. It includes Purusha, Vyadhi, Aushadha, Kriyakala. In Sushrut Samhita, Purusha is defined as combination of Atma and Panchmabhuta, which is called Karma Purusha. We use our treatment therapy on this karma purusha. So this Karma Purusha is also called as Chikitsa Adhishthan. Vyadhi is any type of Dukha which can be kayik, Vachik, Mansika. Aushdha is use to treat diseases. In Kriyakal Kriya refers as Snehadi Karma, Sashtradi Karma and Kala is refers as proper administrative time for that karma so that we can take maximum benefit for that karma like Snehakarma in Pratahkala, Swedana in jeernaannakala, Vaman in purvahna, Virechan in pratahkala, Asthapan in madhyah Kala and Anuvasan in sayankala. This article is an attempt to collect, compile and analyse the various concepts and chikitsa methods of Beeja Chatushtaya in a compact form from the Sushruta Samhita.*

I. INTRODUCTION

Beeja Chatushtaya is the Sushruta Samhita's unique chikitsa method and entire Sushruta Samhita has been detailed on the basis of this principle. Beeja Chatushtaya is made up of two words 'Beeja' and 'Chatustaya', Beeja means seed, and Chatushtaya means four aspects. We can understand this with one example like seed is the main base of plant further it expands with root, stem, branches, leaves in the same way these concept are extending in section of sutra, nidan, sharer, chikitsa, kalpa etc. And these four aspects are very necessary in the treatment of any Vyadhi, So Beeja Chatushtaya also known as Chikitsa Chatushtaya. Purusha, Vyadhi, Aushadha, and Kriyakaal are all aspects of Beeja Chatushtaya.¹ The whole Sushruta Samhita has been developed by using the Beeja Chatushtaya approach. Beeja Chatushtaya is a basic unique chikitsa method used by Acharya Sushruta. This concept provides the base for Sushruta Samhita's structure, which is dispersed throughout the Samhita.

II. AIM AND OBJECTIVES

- 1) To understand the concept of *Beeja Chatustya* as mentioned by *Acharya Sushrut*
- 2) To understand the application of *Beeja Chatushtya*.

III. MATERIALS AND METHOD

This is a review article based on available books in Ayurveda like *Sushrut Samhita* and *Charak Samhita*.

IV. REVIEW OF LITERATURE

Purusha is constituted of panchamahabhuta, anga, pratyanga like twak, mansa, asthi, sira, snayu.² Vyadhi is caused by imbalance of vata, pitta, kapha, rakta. Vyadhi is also any kind of Dukha in vaka, kaya and mana.³ Aushadha directly indicates the combination of dravya, rasa, guna, virya, vipak.⁴ It recovers the imbalance of dosha. Kriyakala is made up of kriya and kala. Kriya includes the process like astvidha shashta karma, snehadi, swednadi karma, panchkarma etc and kala is the proper time in which these karma should be administer for the maximum benefit of that karma.⁵ Though these Chatushtya are been told here.

A. Purusha

The whole pranivarga is of four type that is swedaja, jarayuja, andaj, udvija. In these purusha is the main. And purusha is receptive of disease that's why purusha is called chikitsa adhishthan. Purusha is the combination of panchamahabhuta and aatma that is also called Karma purusha.⁶ Purusha is constituted of panchmabhuta, anga, pratynga like twak, mansa, sira, snayu. Acharya Charak used the word Loka for purusha. Acharya Charak used the word tridanda which is the combination of stava, aatma, shareera.⁷ The origin of purusha is shukra, aartav and panchmahabhuta.

B. Vyadhi

Vyadhi is made up of any kind of dukha which cause any kind of discomfort in vaka, kaya, mana.⁸ Vyadhi is of four type which is aagantuja, sharira, manasa, swabhavika.⁹ Aagantuja vyadhi is any external trauma like animal bite, accident,¹⁰ Sharirika vyadhi is caused by improper diet and imbalance of vata, pita, kapha, rakta.¹¹ Mansika vyadhi is any kind of discomfort in mind like krodha, shoka, bhaya, harsha, vishada, irshya, abhyasuya, dainya, matsrya, kama, lobha, ichchha, dwesh etc.¹² Swabhavika vyadhi is occur from birth like kshudha, pipasa, jara, mrityu, nidra.¹³ it is occur in two way first is prakratika and second is doshaja. when it is in Prakrit way then it is normal. there is no need of treatment when there is doshik involvement ex in kshudha, pitta dosha increase and Kapha decrease. Then Bhasmaka roga occur in which excessive increase in jathhragni when this doshik involvement occur then treatment is mandatory.

C. Aushadha

Ahara is the main reason of Bala, varna, ojas in living beings.¹⁴ Ahara is made up of six rasa. Rasa is depend on dravya. Aushadha is also called dravya. Aushadh is constituted of dravya, rasa, guna, virya, vipaka etc.

Sthawar Aushadha

In sthawar aushadha root, stem, leaves, flower, fruites, kanda, niryas, sawarasa etc used in aushadh. It is of four type - Vanaspati, Vraksha, Virudha, Aushdha.¹⁵

- In vansapati only phala is present eg. Vat, Peepal etc
- In vrakshaphala and Pushpa both are present eg. Mango etc
- Virudha is like shrub and bushy plants. it spread gradually in all directions eg. Guduchi, Trapush, Alabu etc
- Aushdha is form after ripen the fruit eg. Shali, Godhoom, Yava, Tila etc

JANGAMAUSHADHIN
In angantusnashadhin, nail, hair, blood etc used in aushadha.

It is of four types- Jarayuja, Andaja, Swedaja, Uddvija.¹⁶

- Animals, Human, Vyal etc are jarayuja
- Khaga, Sarpa, Sarisarpa etc are Andaja.
- Krami, Keeta, Peepilika etc are Swedja
- Indragopa, Manduka etc are Uddvija.

Parthiva Dravya are also used in rasa aushdhi with sathawar and Jangam aushdha. It include Swarna, Rajat, mani, mukta, manshila, mritika, kapala etc¹⁷

D. Kriyakala

Kriyakala is made up of two words that is kriya and kala. The word kriya indicates about snehadi karma, asth shashtradi karma. The word kala indicates to the administration of procedure at proper time.¹⁸

Eg- Snehapana in prabhatkala Swedana in jeernaana kala Vaman in purvahna Virechan in pratahakala Asthapan in madhyahna kala Anuvasan in sayankala

Use of kala in chikitsa

In ayurvedic treatment time is very important. We can see in some ayurveda treatment there is proper time mentioned like- Pravat, Nivata, Atap, Chhaya, Chandanirata, Shita, Usna, Varsha, din, rat, paksha, mahina, ritu, ayan and samwatsar.¹⁹

Role of Ritu in panchkarma

Ayurveda says that seasonal changes influences our biological process of body. Accumulation and aggravation of doshas-

- Kaphain hemant and vasant ritu
- Pitta in Varsha and Sharad ritu
- Vata in grishma and varsha ritu

In panchkarma we are used to do Vaman for Kapha dosha, Virechan for pitta dosha, Vasti for vata dosha.

The following procedure we are used to do in following ritu-

- Vaman in vasant ritu
- Virechan in sharad ritu
- Vasti in varsha ritu

E. Shadkriyakala

Shadkriyakala is six stages process in which successive manifestation of the disease were described that is *Sanchaya, Prakopa, Sthan-Shamshray, Vyakta* and *Bhedavastha*.²⁰

Sanchaya

Prakopa

Prasar

Sthan Samshrya

Vyakta

Bheda

Stage of accumulation of doshas

Stage of provocation of doshas

Stage of spread of doshas

Stage of localisation of doshas

Stage of manifestation of doshas

Stage of differentiation of doshas

V. DISCUSSION

This article is an attempt to incorporate all aspects of *Beeja Chatushtaya*. Each aspect has its own role in *Chikitsa* and these aspects are mutually dependent as *Purusha* is the *Adhishtana* of *Vyadhi* and to cure that *Vyadhi*, *Aushadha* is necessary with in proper time of administration. Whole *Sushruta Samhita* has been detailed on the base of *Beeja Chatushtaya* principle.

CONCLUSION

Beeja Chatushtya is the base of *Sushrut Samhita* which is distributed in whole *Samhita*. These *Chatustya*(*Purush, Vyadhi, Aushdh, Kriyakal*) are like seeds which form the whole plant in form of *Sushrut samhita*. *Beeja Chatushtya* play an important role in diagnosing the diseases and administration of proper medicine at a proper time for the better outcome of treatment. By using the *Beeja Chatushtaya* we can decrease the prevalence rate of disease and increase the outcome from the treatment.

REFERENCES

- [1] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/38, page no. 22
- [2] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/38, page no. 22
- [3] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/38, page no. 22.
- [4] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/38, page no. 22
- [5] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/38, page no. 22.
- [6] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/22, page no. 12.
- [7] Charak Samhita with Elaborated Vidyatini Hindi Commentary (part-1) by Pt.Kashinath Sastri & Dr Gorakhnath Chaturvedi, Chaukhambha Bharati Academy, Gokulbhawan, Varanasi.Ch.Su.1/46 (18,19)
- [8] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/23, page no. 14
- [9] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/24, page no. 14.
- [10] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/24,(1) page no. 14.
- [11] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/24(2), page no. 14
- [12] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/24(3), page no. 15
- [13] Dr. Keval Krishna Thakral; Sushruta Samhita of Maharsi Sushruta (Shri Dalhanacharya evam Shri Gayadas virasita vistrira Hindi vakhya), Varanasi; Chaukhamba Orientalia, 2020; Sutrasthana 1/25(4) page no. 16.



10.22214/IJRASET



45.98



IMPACT FACTOR:
7.129



IMPACT FACTOR:
7.429



INTERNATIONAL JOURNAL FOR RESEARCH

IN APPLIED SCIENCE & ENGINEERING TECHNOLOGY

Call : 08813907089  (24*7 Support on Whatsapp)