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A Review Article on *Beejachatustya*

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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 Adhisthan. 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* etcAnd 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 adhisthhan. 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.

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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

Jangam Aushadha

In *Jangam aushadha* kind of animals, 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* etc[17]

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 ofprocedure atproper time.[18]

Eg- *Snehapana* in *prabhatkala Swedena* in *jeernaanna 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-

- *Kapha*in *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	*Stage of accumulation of doshas*
Prakopa	*Stage of provocation of doshas*
Prasar	*Stage of spread of doshas*
Sthan Samshrya	*Stage of localisation of doshas*
Vyakta	*Stage of manifestation of doshas*
Bheda	*Stage of differentiation of doshas*

V. DISCUSSION

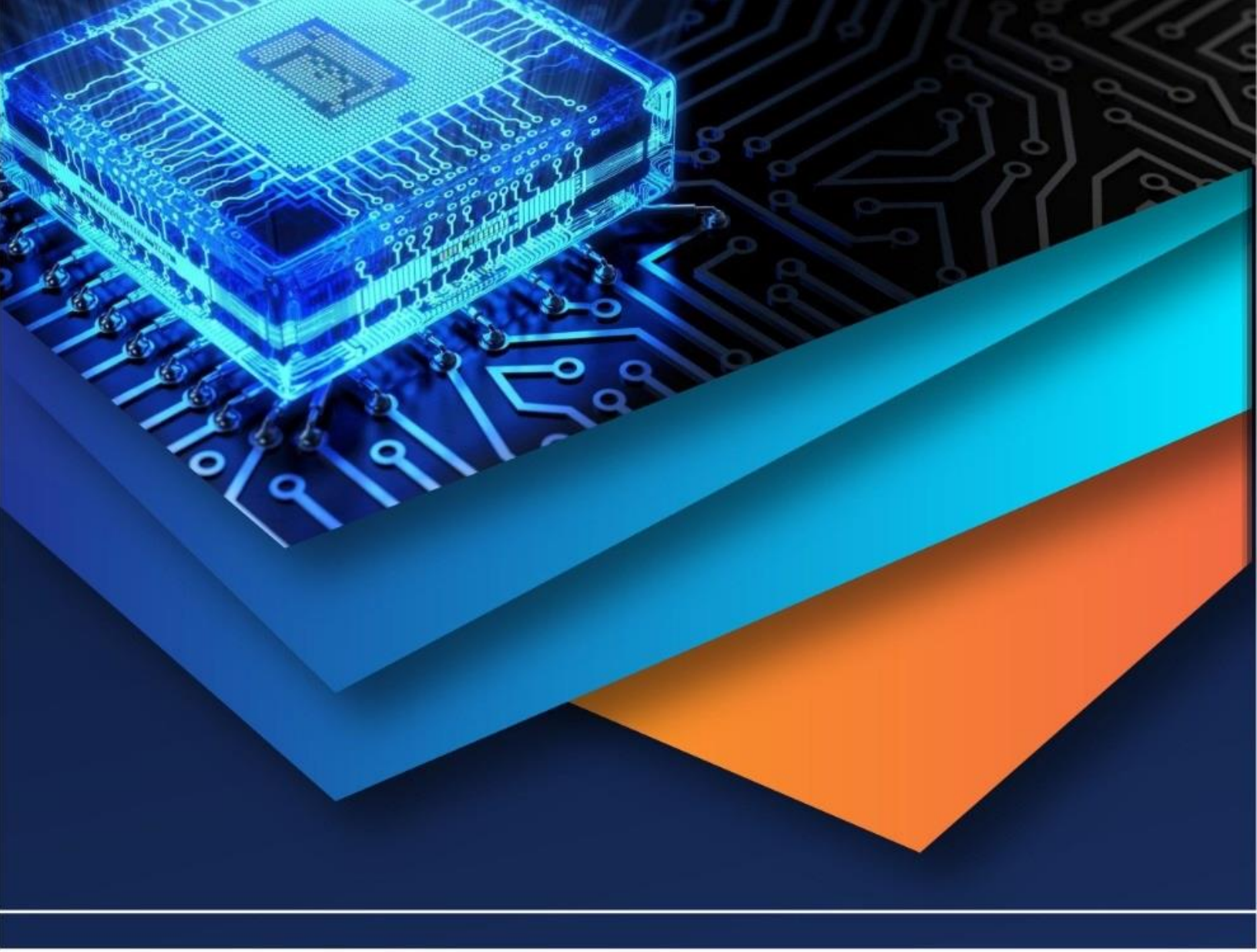
This article is an attempt to incorporate all aspects of *Beeja Chatushtaya*. Each aspect has it's own role in *Chikitsa* and these aspects are mutually dependent as *Purusha* is the *Adhishtana* of *Vyadhi* and to cure that *Vyadhi, Aushadha* is necessary with in proper time of administration. Whole *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.

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