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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 Chatushtaya is the base of Sushrut Samhita. It includes Purusha, Vyadhi, Aushadha, Kriyakala. In Sushrut Samhita, Purusha is defined as combination of Atma and Panchmahabhuta, 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. Aushadha is use to treat diseases. In Kriyakal Kriya refers as Snehadi Karma, Sashtadi 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 'Chatushtaya', 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, nidana, 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 Kriyakala 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 Chatushtaya* as mentioned by Acharya Sushruta
- 2) To understand the application of *Beeja Chatushtaya*.

III. MATERIALS AND METHOD

This is a review article based on available books in Ayurveda like *Sushruta Samhita* and *Charaka 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 vata, 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 Chatushtaya 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 atma that is also called Karma purusha.⁶ Purusha is constituted of panchmahabhuta, anga, pratyanga 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, atma, 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 jathragni 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

JANGAMASHADHA
In *angantus* *shashkin*, 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 *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-

- *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.

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