

CONCEPTUAL STUDY ON BEEJA CHATUSTAYA OF SUSHRUTA SAMHITHA**Shashirekha H K¹, BargaleSushant sukumar²**¹Assistant Professor, Department of SamhithaSiddhanta²Assistant Professor, Department of Swasthavritta and Yoga,

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ABSTRACT

BeejaChatustaya or *chikitsachatushtaya* is the methodology adopted by sushruta to explain the sushrutasamhitha, as includes *purusha* (individual person) *vyadhi* (diseases), *aoushda* (medicine), *kriyakala* (time of administration of treatment) It is one of the unique contributions of *sushrutasamhitha*. It is the base or fundamental concept which forms the framework for *sushrutasamhitha*. *Ayurveda* accepts *panchamahabhuthsiddanta* and *lokapurushasamyasiddantha* (homogeneity between macro (universe) and micro (living entity)). Thus *Purusha* is considered to be the combination of *panchamahabhutha* and *atma*. This *karmapurusha* provides *adhishtana* and *ashraya* for *vyadhi* and *chikitsa*. The *roga* or *dukha* or *vedana* includes all types of *shareerika*, *manasika*, and *agantujavedana*. *Dukhanivrutti* can be achieved by administering different principles of *kriya* or *chikitsa* by using different medicines and other measures. *kriya* refers to *swastanuvartanachikitsa*, *antarashraya*, (*snehanadi karma*) *bahirashraya* and *shastrdi karma*. *Kala* refers to the administration of procedure in proper time like *snehapana* in *prabhatakala*, *swedanajeernannakala*, *vamana* in *purvahna*, *virechana* in *pratahakala*, *asthapana* in *madyahnakala*, and *anuvasana* in *sayankala* (pradoshakala after food). *kala* implies the *dina*, *rutu*, *roga*, *rogi*, *aoushda* and *jeernalinga*. Selection of proper medicine in proper time is very necessary to attain expected outcome in the treatment

Key words: *BeejaChatustaya*, *purusha*, *vyadhi*, *aoushda*, *kriyakala***INTRODUCTION**

Beejamchikitsitasaitatsamasenapra-keerti-tam, savimshamadhyayashatamasyamvyakya bhavishyat (su.su1/39)

BeejaChatustaya is the special unique contribution of *sushrutaSamhitha*; Whole *sushrutasamhitha* has been elaborated on the base of this principle. Thus the seed of medicine has been propounded in nut shell it is elaborated in 120 chapters. As the seed put in the earth grows with root, stem, branches

and leaves and expands further. The seed of medicine likewise extending in sections of *sutra*, *nidhana*, *shareera*, *Chikitsa*, *kalpa* etc gives fruit of health. *BeejaChatustaya* includes *purusha* (individual person) *vyadhi* (diseases), *aoushda* (medicine), *kriyakala* (time of administration of treatment)¹ Whole *sushrutasamhitha* has been elaborated on the base of *Beejachatushtaya* methodology².

Review of literature

Beejachatustaya includes four entities like *purusha*, *vyadhi*, *bheshaja* and *kriya-kala*. *Purusha* are meant the originating material and five *mahabhutas* and also *angapratyanga* of the same like *twak*, *mamsa*, *rakta*, *sirakandara* etc³. By *vyadhi* are taken all the disorders caused by the imbalance of *vata*, *pitta*, *kapha* and *raktha*. By *aushada* are meant *dravya*, *rasa*, *guna*, *virya*, and *vipaka*⁴. By *kriya* all applications, function and all operation exercise are mentioned *kala* includes time of all actions. Though there are five entities been told here, essentially they are only four. As there is no *kala* other than action or action other than remedy. Time pertaining to action and action itself becomes the fourth one.

The administration has to be planned according to individual because often it varies in every individual because of variation of constitution⁵. *Purusha* is the important entity; it is made up of *sambhavadravaya* like *shukra*, *shonita* and *panchamahabhutaa* for their origin of person⁶. The specific combination of the originating factors of person *seman* and *ovum* etc. of which *bhutas* are the root cause. Another explanation of *bhuthadi* is starting from unmanifest and ending as *karma purusha*, the person who is the substratum of all treatment. *Anga* refers to head etc *pratyanga* to chin etc. *twakmamsasirasnayuprabrutayah*.

Purusha is described as resultant of combination of the soul and five primary material principles all medical acts such as surgical operation administration of medical remedies and application of alkaline substance or cauterization are restricted to *purusha* alone. *Loka* is made up of *sthawara* and *jangamadravya*, all *dravya* divided into *agneya* and *soumya*⁷. Hence the world is com-

posed of five material principal through characterized by the twofold virtue *agneya* and *soumya*. Charaka also mentioned *purusha* a 'shaddathukatasminkriya' *purusha* does the good and evil act and enjoy their consequences that's why he is called *karma purusha* so *adishtanam*. *Purusha* is the substratum of disease as well as the therapeutic measure. Thus the *purusha* is primary and others as subsidiary means. *Panchatmaka-Panchabhoutikabhutajaramah* denotes the mobile living beings divided into four groups. Among these the living being is the foremost while other are its supporting means used as food and drugs.

The *purusha* is the receptacle of any particular disease and that which proves a source of pain to him is denominated as a disease. There are four different types of disease such as *agantuka*, *shareerika*, *manasika* and *swabhavika*⁸. The disease due to an exogenous blow or hurt is called *agantuka*. Diseases due to irregular food or drink or incidental to deranged state of the *shareer-kadathu* acting *ekadoshajaja*, *samsarga* or *sannipataja* called *sharirajavyadhi*. Excessive anger, grief fear, joy dependency, envy, misery, pride, greed, lust, desire, malice etc are included within the category of mental distempers. Whereas hunger, thirst, decrepitude, imbecility, death, sleep etc are called the natural *svabhavika* degenerating of the body⁹. The mind and body are the seats of the *vyadhi*. The diseases are restricted to either of them or affect both of them in unison.

Diseases have originating basis in body and mind, some are psychic, some are somatic while others are psychosomatic like fever insanity, etc. each are known as *dehamanasa*

or manodaihika. *Charaka* also mentions body and mind as substratum of diseases.

Drugs with contrary properties are able to eliminate the disorders in the former administered with the consideration of place, dose, and time of administration¹⁰. Proper dose is the dose which does not harm, *desha* and *kala* includes several relevant factors and taking dose as well as *bheshaja* all the ten factors they are like *dosha*, *bheshaja*, *desha*, *kala*, *bala*, *shareera*, *aharasatmya*, *satva*, *prakruti*, and *vaya* to be examined¹¹. *Samshodana* and *samshamana* come under *aushada*, *ahara* is *anna*, and *achara* is *vihara*. Thus the application of *aushada* in proper manner successfully prevents and alleviates the diseases. *Samshodana* is that purifies well, it is of two types external and internal. The former such as sharp instrument, application of *kshara*, *Agni karma* ext. while *samshodhana* are *vamana*, *virechana*, *basti*, *andrakthamokshana*. *Charaka* consider *nasya* or *shirovirechana* as one among the *samshodhana*¹². The substance which is pacifies the vitiated dosha without eliminating it is known as *samshamana*. *samshamana* is that which does not eliminate dosha, nor does aggravate the balanced ones but pacifies the aggravated one is known as *samshamana*. This is of two types external and internal. The *bahya Chikitsa* includes *abhyanga*, *udwartana*, *snana*, *udgarshana*, *lepa*, *avagahana*, *mardana*, *shirodhara*, *murdnitaila* etc. internal treatment includes *rasayana*, *vajikaarana*, *langana*, *bramhana*, *langana*, *santarpana*, *apatarpana* ext. *anna* or food substances are of four types *peya*, *lehya*, *khadya* and *bhakshya*. Again is of three types they are *doshaprashamana*, *vyadhiprashamana* and *swastavrittakara*. *Samshodana* by dint of pacifying dosha includes diet

as well its separate mention is intended to indicate important role of diet in *samshodana* etc. or in healthy persons, being no context of pacification of dosha or diseases. Diet is mentioned separately and *achara* consists of activities relating to body, speech and mind.

Airstream, windfall, sun shine, shade, moon light, darkness, heat, cold, rainfall, day, night, fortnight, month, seasons and solistics etc. should be deemed as the works of eternal time which by virtue of their natural effects, contribute to the accumulation, augmentation, pacification or diminution of deranged bodily humors. Time merely it indicates *nimesha*, *kasta*, *kala*, *mahurtha* etc. *doshas* are those which vitiate body, speech and mind. Three are *vata pitta* and *kapha* causes many diseases. *Svavataha* by nature of time these cause the accumulation of dosha and other stages of *kriyakala*.

The word *kriya* means action and *kala* means time. Therefore, the literal meaning of the word *kriyakala* is treatment time.¹³ *Kriyakala* describes mode and stage of development of Disease. It refers to the proper diagnosis of stages of disease and adopting preventive and curative measures of *aushadh*, *ahara* and *charya* (drug, diet and activities) If we ignore our health, the disease process (*Samprapti*) sets in. This means, instead of three stages, six different stages are produced and a well manifested disease known as *Roga* begins. *Kriyakala* means the time of treatment or interception in the process of disease manifestation. These six stages mentioned by *Acharya Sushruta* gives an idea regarding the state of the disease in the body and it guides us when to intervene or where to intervene.

CONCLUSION

Beejachatusaya or *chikitsachatusaya* is an important unique methodology explained by *acharyasushruta* and this concept is scattered throughout the *Samhitha* extending in sections of *sutra*, *nidhana*, *shareera*, *Chikitsa*, *kalpa*. Utilizing the *Beejachatusaya* concept while diagnosing, planning the treatment procedure and administration of proper medicine in proper time in disease condition will give the success in their treatment.

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