



A CRITICAL REVIEW ON THE CONCEPT OF BEEJA CHATUSHTAYA, ITS IMPORTANCE & UTILITY

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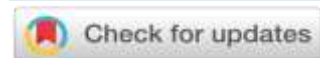
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ABSTRACT

Beeja chatushtaya, or *chikitsa chatushtaya*, is a significant and unique concept in the field of medicine introduced by *Acharya Sushruta*. This concept is the foundation for the framework of *Sushruta Samhita*, which spread throughout *Samhita*. By incorporating the *Beeja chatushtaya* concept in diagnosis, treatment planning, and timely administration of appropriate medication, successful outcomes can be achieved in treating various diseases. *Beeja Chatushtaya* consists of two terms, '*Beeja*' meaning seed and '*Chatushtaya*' meaning four factors. These four factors, namely *Purusha*, *Vyadhi*, *Bheshaja*, and *Kriyakala*, are crucial in treating any ailment; hence *Beeja Chatushtaya* is also called *Chikitsa Chatushtaya*.

Keywords: *Beeja Chatushtaya*, *purusha*, *vyadhi*, *aushadha*, *kriyakala*.

INTRODUCTION

Beeja Chatushtaya encompasses four components: the person (*purusha*), diseases (*vyadhi*), medicine (*aushadha*), and the time of administration of treatment (*kriyakala*). Ayurveda recognises the principles of *loka purusha samya siddhanta* and *panchamahabhut siddhanta*. Consequently, *Purusha* is the fusion

of *panchamahabhuta* and *atma*. This karma *purusha* is the basis for and supports *vyadhi* (diseases) and *chikitsa* (treatment). The *roga* (disease) or *dukha* (discomfort), or *vedana* (pain) encompasses all forms of physical (*shareerika*), mental (*manasika*), and external (*agantuja*) discomfort. *Dukha nivrutti* (relief

from discomfort) can be achieved by applying various principles of *kriya* (action) or *chikitsa* (treatment) with diverse medicines and other interventions. In *Beeja Chatushtaya*, *kriya* is related to *swasthanuvar-tana chikitsa* (maintenance therapy), *antarashraya* (oleation and different procedures), *bahirashraya* (external procedures), and *shastradi karma* (surgical interventions). *Kala* (timing) denotes the specific timing for procedures such as *snehapana* (internal oleation) in *prabhatakala* (early morning), *swedana* (sudation) and *jeernanna* (digesting food) *kala*, *vama-na* (therapeutic vomiting) in *purvahna* (before noon), *virechana* (purgation) in *prataha* (morning) *kala*, *asthapana* (enema) in *madhyahna* (midday) *kala*, and *anuvashana* (oil enema) in *sayankala* (evening) or *pradosha* (twilight) *kala* after food. *Kala* also signifies the specific timing according to the condition, like *langhana* (fasting) in *samavastha* (even condition) of *jwara* (fever) and *ghrita pana* (consumption of ghee) in *jeerna jwara avastha* (chronic fever state).

DISCUSSION

The concept of medicine is condensed into a nutshell, but it is further expanded upon in 120 chapters. Just like a seed planted in the ground grows into roots, stems, branches, and leaves, the seed of medicine also extends into sections such as *sutra*, *nidana*, *shareera*, *Chikitsa*, *kalpa*, etc., ultimately yielding the fruit of good health. *Beeja Chatushtaya* encompasses *purusha*, *vyadhi*, *aushadha*, *kriyakala*. The entire *sushruta samhita* has been developed based on the principles of the *Beeja chatushtaya* methodology.

1. "purusha" encompasses the essential elements and body parts, including skin, muscles, and blood vessels.
2. "Vyadhi" refers to disorders caused by an imbalance of vata, pitta, kapha, and rakta.
3. "Aushadha" pertains to substances, taste, qualities, potency, and post-digestive effects.
4. "Kriya" includes all activities and functions, while "kala" refers to the appropriate action timing.

The detailed description of the entities mentioned above has been discussed below.

PURUSHA

In general, *Purusha* is the combination of the soul, senses, mind, and objects' senses. There are various types of *Purusha*, such as *Eka Dhatuja Purusha*, *Shad Dhatuja Purusha*, *Rashi Purusha* (*Chaturvimshati Purusha*), *Panchavimshatika Purusha*, *Chikitsya Purusha*, *Adhikarana Purusha*, *Karma Purusha*, *Avyakta Purusha*, *Paramatma Purusha*, *Karana Purusha*, and *Linga Purusha*. *Chikitsya Purusha* and *Karma Purusha* comprise six components (*Dhatus*) - the five *Mahabhutas* and *Atma*- specifically related to therapy. *Purusha* is seen as the result of the combination of the soul and the five basic material principles that govern medical practices like surgery, administration of medicines, and the use of *Kshara* substance or *Agnikrama*. It acts as both the foundation of the disease and the treatment. Therefore, *Purusha* is considered the primary method, while the others are secondary. According to Lok Purusha Samaya Siddhanta, *Purusha* is synonymous with the Universe, encompassing all the elements present in the Universe and vice versa.

VYADHI

Vyadhi encompasses all disorders due to an imbalance of *Vata*, *Pita*, *Kapha*, *Rakta*, and *Sannipataja doshas*. Diseases are characterised by an imbalance of *Doshas*, *Agni*, *Malas*, and *Indriyas*, leading to abnormal functioning and disturbances in the mind. According to *Acharya Sushruta*, there are four types of *Vyadhi*:

1. *Agantuja Vyadhi* caused by external injuries,
2. *Shareerika Vyadhi* resulting from irregular *Ahara*, *Vihara*, or imbalanced *Sharira Dhatu*,
3. *Mansika Vyadhi* triggered by emotional factors such as anger, sorrow, fear, and
4. *Swabhavika Vyadhi* arose from natural causes like hunger, thirst, and ageing.

These diseases originate from either the mind or body, making them interconnected. Proper administration of *Samsodana*, *Samsamana*, *Ahara*, and *Achara* therapies can help prevent or treat these diseases.

AUSHADHA

Aushadha refers to the various means used to maintain health, including food, lifestyle, and medicine for treating diseases. It is considered one of the essential components of treatment. For a drug to be effective, it should possess all the qualities of good medicine and align with the other three treatment components to achieve harmony among the body elements. Administering a drug without understanding its properties or not using it correctly can be dangerous and should be avoided. The ideal treatment not only cures the original disease but also avoids causing any additional complications.

There are two main types of therapeutic measures: *Shodhana* therapy and *Shamana* therapy. *Shodhana* therapy is given more importance as it ensures that the subdued *doshas* do not recur, unlike *Langhana* & *Pachana* therapy. Therefore, it is crucial to consider the specific therapeutic principles for each disease before initiating treatment. Additionally, other types of treatment procedures depend on the symptoms and causes of the disease. The severity of the disease determines whether *Tikshana*, *Madhya*, or *Mridu aushadha* is advised.

KRIYA KALA

Kriyakala refers to the specific stages of disease manifestation and treatment opportunities. These stages, as outlined by *Acharya Sushruta*, provide insight into the condition of the disease within the body. The progression of the disease from one stage to the next depends on the strength of the underlying causes. Since the causation of disease is attributed to *doshas*, it is crucial to understand the status of *dosha* accumulation or aggravation and the stage of progression at any given point. The various stages of *dosha* vitiation, from *sanchaya* to *prasara*, and disease progression, from *sthana-samshraya* to *bheda*, are discussed, enabling physicians to understand the step-by-step development of morbidity. This concept is precious in clinical practice, as it provides clear guidelines for preventing further disease progression by alleviating *doshas* in the early stage of *sanchaya*.

The six *Kriyakalas* included.

1. *sanchaya* (accumulation),

2. *prakopa* (aggravation),

3. *prasara* (migration),

4. *sthana-samshraya* (localisation),

5. *vyakti* (manifestation), and

6. *bheda* (complications).

If *doshas* are eliminated during accumulation, they do not progress to subsequent stages. However, if left untreated, *doshas* become more robust as they advance. Treating the disease in its earlier stages is easier compared to later stages. Understanding the *Kriyakalas* is beneficial for determining the prognosis of the disease and deciding on an appropriate treatment strategy. The treatment approach for *doshas* varies based on their condition - evacuation is recommended for excessive *doshas*, lightening and digestion for moderate presence, and pacification for limited *doshas*. *Acharya Sushruta* emphasises the significance of *Shatkriyakala*, stating that those who understand the stages of accumulation, aggravation, spread, **localization**, manifestation, and complications are well-equipped to manage diseases effectively.

IMPORTANCE & UTILITY OF BEEJA CHATUSHTAYA

In research, the *Beeja Chatushtaya* can help researchers better understand the underlying causes of diseases and develop more targeted and effective treatments. Researchers can create more personalised and effective treatment plans by focusing on the root cause of the disease rather than just treating the symptoms.

In education, the *Beeja Chatushtaya* can help healthcare professionals better understand the holistic nature of health and wellness. By incorporating these principles into their education and training, healthcare professionals can provide more comprehensive and effective patient care.

In healthcare, implementing the principles of *Beeja Chatushtaya* can lead to lower prevalence rates of diseases and better treatment outcomes. By focusing on prevention and addressing the root cause of diseases, healthcare providers can help patients achieve better health outcomes and reduce the burden of chronic diseases.

CONCLUSION

Overall, the *Beeja Chatushtaya* offers a holistic approach to health and wellness that can significantly improve the effectiveness of treatments in various fields. By incorporating these principles into research, education, and healthcare practices, we can work towards a healthier and more sustainable future for all.

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