

## CONCEPTUAL STUDY OF CHATUSKA METHODOLOGY DESCRIBED IN CHARAKA SAMHITA SUTRA STHANA

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## INTRODUCTION

The term “Samhita” refers to complete compilation of specific beneficial knowledge necessary for the development of different aspects of life. By that the perfect management of life can be achieved. The word Samhita originally was used for Vedic literature, which covered every aspect of life. Ayurvedik classical texts also cover all aspects of life. So they are also known as Samhita. In Samhita, Charaka Samhita is an authentic treasure of knowledge & science of life by which one can attain real positive health. The following Shloka of Charaka Samhita describes this work,

चिकित्सा वह्निवेशस्य स्वस्थातुरहितं प्रति ।।(Ch. Si.12/53)

It has put onward three fold

lines of treatment as,<sup>[1]</sup> Extinction of disease.<sup>[2]</sup> Prevention of disease<sup>[3]</sup> Maintaining of health  
The whole Charaka Samhita is divided into eight Sthana. Among them Sutra sthana is described first. The nectar from all the flowers of the rest 7 Sthanas is collected to design the Sutra Sthana. The Sutra possessing such a broad speculum are collected to comprehend the Samhita or Tantra. But the essence of the Samhita is extracted in its Sutra sthana only. Among the eight Sthana, Sutra sthana serves as the brain of the whole treatise because it governs and represents other Sthana also. (Ch. Su. 30/45).

## AIMS AND OBJECTIVES

1. To study conceptually Chatuska Methodology Described in Charak Samhita Sutrasthana.

**Conceptual Study:** The Chatushka methodology is the cream of Sutrasthana, which provides nutrition to all other Sthana. It is the building block of Sutra sthana and collected in the form

of four chapters of different aspects but related with a common theme. The word Chatushka means;

- The one, which is comprised of 4 parts.
- Collection of 4 different subject led of one group.
- Charaka Samhita has mentioned Chatushkaword with a specific term *Artha*. (Ch.Su.30/46)

It indicates that, the knowledge of a subject with different angles (forms) revealing deep thinking of a particular subject through ChatushkaStudy is elaborated here. If the analogy of cell been given to whole Samhita, Sutrasthana is like the nucleus and Chatushka are its genes, in which lies 4 Adhyaya in form of Chromosomes. As the genes are responsible for the future development of a living being, similarly Chatushka are responsible for the further nourishment of the subject in other Sthanaand there by whole text.

In a Chatushka, the first chapter gives a very gross but fundamental and basic concepts related to the particular subject. The second chapter goes into a little deeper portion. The third chapter penetrates more and the fourth chapter gives the concluding remarks, or the butter is obtained in the fourth chapter after the process of churning done into preceding three chapters. Thus, each chapter is linked with the other by the means of steps of knowledge.

The objective behind the division of four is to elaborate and explore a topic. So 4 different chapters are needed or when an important topic was not completed in a single lecture, it was continued for four consecutive days while teaching.

• **Why this method adopted only in Sutrasthana:** Sutrasthana is the Aadya Sthana and acts as the synopsis of the whole Samhita. It serves as the principle of searchlight to enlighten other Sthana too. The concepts depicted in Sutrasthana prove applicable to all the other Sthana. Each Sthana explains some part of Sutrasthana and so it was not necessary to divide each Sthaana in that manner. Sutrasthana acts as the Uddesha of Samhita (Cha.Su.30/45). It is the collection of Sutra which are to be applied to all over the Samhita. Each Sthana explains some part of it, so it is not possible and also not necessary to divide each Sthana in that manner.

• **Sequence of the Chatushka**

The understanding behind the sequence of Chatushka is necessary for their utility. The sequence according to the Tantrakara;Ch. Su. 30/44.

Several opinions regarding sequence of Chatushka are quoted in the previous works of Chatushka. Hence, some of the reasoning is explained in this topic to add some elaboration to sequence of Chatushka.

### 1. Aushdha

Aushdha constitute the instruments or tools for achieving the Dhaatusamyata. Without that, Vaidya cannot be able to perform his duty i.e. treatment. Beside this, it is the demand of emergency because; Ch. Su. 1/15-16.

Quotation by Charaka indicates that due to the origin of diseases which hamper the Ayu, Acharya discuss the answer for it, therefore the Bheshaja must be explained first before any other description.

### 2. Swastha

After getting knowledge of Karana (Bheshaja), it is necessary to know the causes of disease; without that one cannot even imagine the nature of the Dhaatuvaishmya, because each disease possesses its own particular collection of causative (etiological) factors. However the major portion of the Chatushka describes the various procedures essential for the maintenance of health. Besides this, with help of “Viparyaya” Ty. One can consider the improper conduction of these procedures (i.e. Dinacharya, Ritucharya etc.) as a cause for the disease. For that reason, The Swastha Chatushka is described right behind the Bheshaja Chatushka.

### 3. Nirdesha

The causative factors responsible for the maintenance of Dhaatusamyata (Health) and for the generation or Dhaatuvaishmya (Disease) has been described in previous Chatushka. The knowledge regarding their disease is important for treatment. The Nirdesha Chatushka gives complete diagnostic methodology right from the qualities of the physician to the characteristics features of Prakrita and Vikrita Dosha. That is why the Nirdesha Chatushka is placed after the Swastha Chatushka.

**4. Kalpana:** It is necessary to have knowledge regarding administration of appropriate formulations and procedures of a selected drug to cure disease (obtained by Swasthvrta Viparyaya) and characteristic (diagnosed by Nirdesha Chatushka) of disease. To solve that necessity, the Tantrakara placed the Kalpana Chatushka in the fourth sequence.

## 5. Roga

The determination of formulations and procedures depends upon the principle of management, and the principle of management lies upon the understanding of pathogenesis. The Roga Chatushka provides complete fundamental understanding of pathogenesis in concise manner; hence it is placed on 5th sequence.

## 6. Yojanaa

After having an understanding of the pathogenesis, the appropriate selection of drug and its formulation with procedures according to pathogenesis requires some mediatory understanding. These necessities are also called as “Rogabhaisajya Yojanaa” determination of principle of management provided by Yojanaa Chatushka. So, it is placed after the Roga Chatushka.

## 7. Annapaana

Appropriate application of previous six Chatushka brings the state of Dhaatusamyata. After that, the proper production and maintenance of Dhatu mainly requires complete knowledge regarding dietary regimen. Because (Cha.Su.27/349) for that purpose, Annapaana Chatushka is described after Yojanaa Chatushka. And in therapeutics also after knowing the proper Yojanaa for diseased condition Annapaana is must apply it.

## 8. The Sangraha Dwaya

The state of Dhaatusamyata and Vaishamyata is basically dependent upon the state of Pranayatanani- i.e. Vital Organs of the body. Reason is, the integrity of the whole body is mainly dependent upon their condition. Thus, it is necessary to understand above seven Chatushka in respect to Pranayatanani to achieve Dhaatusamyata. In addition, for that purpose the 30th chapter narrates topics (chapters) of other Sthaana. It explores that the other Sthaana are connected to Sutrasthana for contributing their knowledge to Pratijna. On the basis of above explanation, the Dwaya Sangraha is described at last. For composition of concise and precise matter, *Samhitakara* used some methodology as to facilitate easy transmission, equally beneficial for *Trividha Sishya Buddhi*. Thus, it becomes necessary to know and follow ‘That same methodology’ to understand Samhita, Tika and thereby Ayurveda.

Every science needs a time oriented study method. Ayurveda has also changed its study method as per the need of time. Therefore, the different type of literatures produced viz.

*Tantra, Samhita, Tika, SamgrahaGrantha* etc. But all these changes were derived from a common methodology, which enabled scholars of respective, times to interpret the original texts to put in application. Due to ignorance towards the methodology for correct interpretations of original texts, various controversies and confusions crippled in the scientific literature of Ayurveda. Thus, the concepts became difficult to understand and therefore vague and obscure.

Now a day, the atmosphere of research is again giving life to every science. So, in such an encouraging environment, it is worth to go for studies of original concepts and therefore methods to study those concepts must be mastered initially. To get a skill in those methods, one has to study those methods of study. For study *Sutrasthanchatuska* method was given by *Tantrakara*.

ज्ञानपूर्वकंहिकर्मणांसमारंभप्रशसंन्तिकुशलाः ॥

## CONCLUSION

The comprehended above is based on the learning of Ayurveda in succession. In other words, one can able to learn Ayurveda through this sequence of *Chatushka*. *Charaka* uses a division, which is applied in *Sutra Sthana*. This method is *Chatuska*. There are 7 *Chatuskas*. A *Tantra*, dealing with a specific subject in totality concerning all the existing aspects of that subject, is desirable to be divided and arranged with some technique, some methodology to convey and present its contents in precise and concise yet lucid manner. The whole *Charaka Samhita* can be explored and elaborated by studying the *Chatuska* mentioned in *Sutra Sthana*.