CONCEPTUAL STUDY ON BEEJA CHATUSTAYA OF SUSHRUTA SAMHITHA

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ABSTRACT

Beeja Chatustaya orchikitsachatushtaya is the methodology adopted by sushruta to explain the sushrutasamhittha, as includes purusha (individual person), vyadhi (diseases), aoushda (medicine), kriyakala (time of administration of treatment). It is one of the unique contributions of sushrutasamhittha. It is the base or fundamental concept which forms the framework for sushrutasamhittha. Ayurveda accepts panchamahabhuthsiddhantaaandlokapurasymphasiddantha (homogeneity between macro (universe) and micro (living entity)). Thus Purusha is considered to be the combination of panchamahabutha and atma. This karmanpurusha provides adhishtana and ashraya for vyadhi and chikitsa. The roga or dukha or vedana includes all types of shareerika, manasika, and agantuvedana. Dukhanivrutti can be achieved by administering different principles of kriya or chikitsa by using different medicines and other measures. kriya refers to swastarvartanachikitsa, antarashraya, (snehapana) bahirashraya and shastrdi karma. Kala refers to the administration of procedure in proper time like snehapana in prabhatakala, swedanajeernankala, vanama in pruvahma, virechana in prathahakala, asthapan in madyahnakala, and anuvasana in sayankala (pradoshakala after food). kala implies the dina, ritu, roga, rogi, aoshda andjeernalinga. Selection of proper medicine in proper time is very necessary to attain expected outcome in the treatment.

Key words: Beeja Chatustaya, purusha, vyadhi, aoushda, kriyakala

INTRODUCTION

Beejamchikitsitasaitatsamhasamnaprakertyam, savimshamadhyayasthamasyamvyakya bhavishyat (su.su1/39)

Beeja Chatustaya is the special unique contribution of sushruta Samhitha; Whole sushrutasamhittha 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. Beeja Chatustaya includes purusha (individual person), vyadhi (diseases), aoushda (medicine), kriyakala (time of administration of treatment). Whole sushrutasamhittha has been elaborated on the base of Beejachatushtaya methodology².

Review of literature
Beejachaturstaya includes four entities like purusha, vyadhi, bhashaja and kriyakala. Purusha are meant the originating material and five mahabhutas and also angapratyanga of the same like twak, mamsa, raka, sirakandara etc. 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. By kriya all applications, function and all operation exercise are mentioned ka-la 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 constitution. Purusha is the important entity; it is made up of sambhavadravya like shukra, shonita and panchamahabhuta for their origin of person. The specific combination of the originating factors of person semen 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 etcpratyanga to chin etc. twakmam-sasirasnayupbrutayah.

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 sithawara and jangamadravya, all dravyadevided into agneya and soumya. Hence the world is composed 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 Panchabhoutikahutujaramah 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, sharerika, mansika and swabhavika. 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 sharer-kadathu acting ekadoshajaja, samsarga or sanipataja 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 body. 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.
Drugs with contrary properties are able to eliminate the disorders in the former administered with the consideration of place, dose, and time of administration. Proper dose is the dose which does not harm, desha and kala includes several relevant factors and taking dose as well as bhashaja all the ten factors they are like dosha, bhashaja, desha, kala, bala, shareera, aharasatmya, satva, prakruti, andvaya to be examined. 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, bastiandракhamokshana. Charaka consider nasya or shirovirechana as one among the samshodhana. 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 bahyaChikitsa includes abhyanga, udwartana, snana, udgarshana, lepa,avagahana, mardana, shirodhara, murd-nitailaetc. Internal treatment includes rasayana, vajikaarana, langana, bramhana, langana, santarpana, apatarpanaext. annaor food substances are of four types peyalehya, khadyaandbhakshya. Again is of three types they are doshaprashamana, vyadhiprashamana and swastavrittakara. Samshodana by dint of pacifying dosha included
CONCLUSION

Beejachatustayaorchikitsachatustaya is an important unique methodology explained by acharyasushruta and this concept is scattered throughout the Samhithaextending in sections of sutra, nidhana, shareera, Chikitsa, kalpa. Utilizing the Beejachatustaya 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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