



Review Article

**BEEJA CHATUSHTAYA - A SPECIAL UNIQUE CONTRIBUTION OF SUSHRUTA SAMHITA**

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**ABSTRACT**

*Beeja Chatushtaya or Chikitsa Chatustaya is an important unique methodology explained by Acharya Sushruta. It is the fundamental principle that establishes the foundation for the Sushruta Samhita. On the basis of this principle, the whole Shusruta Samhita has been developed. Beeja Chatushtaya includes Purusha (individual person), Vyadhi (diseases), Aushadha (medicine) and Kriyakaal (time of administration of treatment). Purusha is believed to be the combination of Panchamahabhuta and Atma. Karma Purusha provides Adhishtana and Ashraya for Vyadhi and Chikitsa. Every type of Shareerika, Manasika, and Agantuja Vedana are included in the Roga, Dukkha, or Vedana. Dukkha Nivrutti can be obtained through administration certain drugs and other procedures are used to implement certain Kriya or Chikitsa principles. In Beeja Chatushtaya Kriya, Swasthanuvartana chikitsa, Snehanadi karma, and Shastradi karma are all mentioned. Snehapana in Prabhatakaal, Swedana jeernaanna Kaal, Vamana in Purvahna, Virechana in Prataha Kaal, Asthapana in Madhyahna Kaal, and Anuvasana in Sayankaal (Pradosha Kaal after meal) are examples of Kaal. Kaal also refers to Avasthika Kaal, such as Langhana in Jwara's samavastha and Ghritapana in Jeerna jwara avastha. In this article, an attempt has been made to analyse the various measures and concepts of Beeja Chatushtaya described in a dispersed manner in Sushruta Samhita, which are collected, compiled and discussed.*

**INTRODUCTION**

*Beeja Chatushtaya is the Sushruta Samhita's special and unique contribution; the entire Sushruta Samhita has been elaborated on the basis of this premise. Thus, in a nutshell, the seed of medicine has been expounded in 120 chapters. As the seed is planted in the ground, it forms roots, stems, branches, and leaves, and expands. The seed of medicine, which extends in parts of Sutra, Nidana, Shareera, Chikitsa, Kalpa, and so on, also bears fruit of health.*

*बीजं चिकित्सितस्यैतत्समासेन प्रकीर्तितम् | सर्विंशमध्यायशतमस्य व्याख्या भविष्यति || (सु.सू.1/39)*

*Beeja Chatushtaya comprises two words 'Beeja' and 'Chatustaya', Beeja means seed, and Chatustaya means four factors. Following these four factors are very necessary in the treatment of any disease, So*

*Beeja Chatushtaya also called as Chikitsa Chatushtaya. Purusha, Vyadhi, Aushadha, and Kriyakaal are all components of Beeja Chatushtaya.<sup>[1]</sup> The entire Sushruta Samhita has been developed using the Beeja Chatushtaya approach.<sup>[2]</sup>*

*एवं एतत् पुरुषो व्याधिरौषधम् क्रियाकाल इति चतुष्टयं समासेन व्याख्यातम् || (सु. सू.- 1/38)*

*Beeja Chatushtaya is a fundamentally unique idea used by Acharya Sushruta. This concept provides the foundation for Sushruta Samhita's structure, which is distributed throughout the Samhita.*

**MATERIALS AND METHODS**

This is a review article based on the collection of materials from available sources in Ayurveda.


**Review of Literature**

Review of individual entities of *Beeja Chatushtaya*:

**Concept of Purusha**

*Purusha is the chief Tatwa in Beeja Chatushtaya.*

*तत्र पुरुषग्रहणात् तत्संभवद्रव्यसमूहो भूतादिरुत्तस्तदङ्गप्रत्यङ्गविकल्पाश्च त्वङ्गांसास्थिसिरास्त्रायुप्रभृतयः | (सु.सू. -1/38)*

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*Purusha* is meant the originating material and five *Mahabhutas* and also *Anga-pratyanga* of the same like *Twak, Mamsa, Rakta, Sira, Snayu* etc. [3]

#### According to *Dalhana Tika* -

- *Tatsambhava dravya* - Refers to materials for origin of person.
- *Bhutadi* – Refers to beginning with *Bhutas (Shukra, Shonit and Panchamahabhuta)*
- *Anga* – Refers to heads, hands, legs, neck etc.
- *Pratyanga* – Refers to chin, thigh region, gluteal region, tonsils etc.
- *Vikalpa* – Refers to *Twacha, Maans, Asthi, Shira, Snayu* etc.
- *Prabhurutayah* – Refers to covers channels, *Dhamnis* etc.

#### *Nirukti of Purusha*

The term *Purusha* is constitutes with “*Pur Agragamane*” *Dhatu* with “*Kushan*” *pratyaya*. Here *Purusha* means that which resides in the physical body is called *Purusha*. Also, *Prusha* is called *Atma* and *Kshetragna*. Supreme self, pure consciousness, inactive (*Nishkriye*), indestructible, A passive witness (*Sakshi*) etc. An aggregate of soul, senses, psyche and senses of objects can be considered as *Purusha* in general. [4]

Types of *Purusha*: *Eka Dhatuja Purusha, Shad Dhatuja Purusha, Rashi Purusha (Chaturvimshati Purusha), Panchavimshatika Purusha, Chikitsya Purusha, Adhikarana Purusha, Karma Purusha, Avyakta Purusha, Paramatma Purusha, Karana Purusha, Linga Purusha.*

#### *Chikitsya Purusha and Karma Purusha*

पञ्चमहाभूतशरीररसमवायः पुरुषः इततः स एष कर्मपुरुषश्चिकित्साधिकृतः || (Su.Sha-1/16)

The *Purusha* that consists of six components (*Dhatu*s), namely five *Mahabhutas* and *Atma*, has been known as *Chikitsya Purusha* and *Karma Purusha* [5]. It is thus because neither treatment is feasible for a soulless body nor treatment is performed to purely the soul. Thus, the *Shaddhatuja Purusha* is the subject of therapy. Individual administration must be prepared because it frequently changes in each individual due to constitution variations. *Purusha* is the most significant entity; it is composed of *Sambhavadravaya* such as *Shukra, Shonita* and *Panchamahabhuta* for the creation of a person. The accurate composition of a person's originating elements, such as *Shukra* and *Artava*, of which *Bhutas* are the fundamental cause. Another way to look at *Bhutadi* is to think of it as beginning with the unmanifest and ending with *karma Purusha*, the person who is the substratum of all treatment. *Purusha* is described as the outcome of the union of the soul and the five fundamental material principles that govern all medical activities such as surgery administration of medical remedies and perform

*Kshara* substance or *Aganikrama*. *Loka* is composed of *Sthavara* and *Jangamadravaya*, with each *Dravya* subdivided into *Agneya* and *Soumya*. As a result, the world is made up of five material principals that are distinguished by the dual virtues *Agneya* and *Soumya*. *Purusha* is both the disease's substratum and the *Chikitsa* (therapeutic) measure. As a result, the *Purusha* is the primary method and the others are secondary. *Panchatmakapanchabhoutikabhutajaramah* refers to four categories of mobile living organisms. The living creature is the most important of them, followed by its supporting means such as food and medications.

According to *Lok Purusha Samaya Siddhanta-Purusha* equates to Universe. All the factors that are sustain in Universe exists in *Purusha* and vice versa.

#### Concept of *Aushadha*

औषधग्रहणाद्ब्रह्मरसगुणवीर्यविपाकानामादेशः | (सु.सू.-1/38)

*Aushadha* refers to – *Dravya, Rasa, Guna, Virya and Vipaka*. According to *Acharya Dalhana*- In the context of medicine, the meaning of *Dravya* should be taken as- *Sthavaradi, Madhuradi Guna of Rasa, Guruadi of Guna, Shitadi Guna of Virya, Guru-Laghu aadi of Vipaka*.

The term *Aushadha* means the things which are prepared from the drugs for the cure of the disease. Drugs are those used by physicians to reestablish *Dhatu*s equilibrium. They are utilized as instruments by the subject and include factors other than *Karyayoni* (source of action), *Pravritti* (initiation), *Desha* (habitat), *Kaal* (time), and *Upaya* (means of action). Drugs with opposing qualities are capable of eliminating disorders in the former when administered considering for location, dose, and time of administration. [6] Proper dose is the dose which does not harm, *Desha* and *Kaal* includes several relevant factors and taking dose as well as *Bheshaja* all the ten factors they are like *Dosha, Bheshaja, Desha, Kaal, Bala, Shareera, Satmya, Sattva, Prakriti and Vaya* to be examined. [7] Thus, the application of *Aushadha* in proper manner successfully prevents and alleviates the diseases. *Aahar* is said to be *Mahabhaisajya* (the supreme medicine) by *Kashyapacarya* [8], hence no medicament like diet is available. *Dravya* is defined as a substance possessing properties and actions. The term *Dravya* includes all the objects of the universe. The *Dravya* has been used in a limited sense to denote drugs (medicinal substances). These substances are in turn the drugs (medicinal herbs)/medicines. These (medicines) are of two kinds i.e., *Sthavara* (immobile, plant kingdom) and *Jangama* (mobile, animal kingdom).

#### Concept of *Vyadhi*

vi +aadhi = Vyadhi; vi = vividh dukh, aadhi = dena

तद्दुःखसंयोगा व्याधय उच्यन्ते | (सु.सू.1/23)

Manifestation of discomfort to the body is called *Vyadhi*.

विविधं दुःखमाद्धतीति व्याधयः | (सु.सू.1/23)

Those who give various sorrows are called diseases.

*Dukha* may pertain to body, speech and mind. *Vyadhi* is defined as the conjugation of living being with pain.

### **Vyadhi in Beeja Chatushtaya**

व्याधिग्रहणाद्वातपित्तकफशोणितसन्निपातवैषम्यनिमित्ताः सर्वे एव व्याधयो व्याख्याताः | (Su. Su. 1/38)

Here, *Vyadhi* taken as- All the disorders caused by the imbalance of *Vata*, *Pita*, *Kapha*, *Rakta* and *Sannipataja doshas*. Disease is a state of disequilibrium of the *Doshas*, *Agni*, *Malas* and the *Indriyas* are not functioning normally and the mind is disturbed.

According to *Acharya Sushruta* – Four types of *Vyadhi*:

ते चतुर्विधाः- आगन्तवः, शारीराः, मानसाः, स्वाभाविकाश्चेति ||

(Su. Su. 1/24)

The disease due to an exogenous blow or hurt called *Agantuja Vyadhi*. Disease due to irregular *Ahara* or *Vihara* or incidental to deranged state of the *Sharika Dhatu* acting *Ekdoshaja*, *Sannipataja* called as *Shareerika Vyadhi*. Excessive anger, sorrow, fear, exhilaration, depression, jealousy, anxiety etc, caused by different forms of desire and aversion called as *Mansika Vyadhi*. Whereas hunger, thirst, senility, death, sleep and those caused by constitution called as *Swabhavika Vyadhi*.

### **Vyadhi Adhishtana**

Seats of diseases - *Manas* (mind) and *Sharira* (body) are the seats of these (diseases). (All these four kinds of diseases have their origin from mind or body or both. Therefore, the mind and body are the seats of diseases) [9].

### **Vyadhi Nigraha**

Control of diseases - These diseases can be controlled (prevented or cured) by proper administration of *Samsodana* (purificatory therapies), *Samsamana* (palliative therapies), *Ahara* (administration of wholesome foods) and *Achara* (administration of wholesome activities and practices). These methods shall be planned properly and administered in accordance to the habitat, time or season, age, dose etc. [10]

### **Concept of Kriyakaal**

*Kriyakaal* is made up of two terms: *Kriya* and *Kaal*, where *Kriya* means action and *Kaal* means time. Therefore, the literal meaning of the word *Kriyakaal* is the appropriate time for treatment.

क्रियाग्रहणात् स्नेहादीनि च्छेद्यादीनि च कर्माणि व्याख्यानि, कालग्रहणात् सर्वक्रियाकालानामादेशः || (सु.सू.1/३८)

Here, "*Kriya*" means all applications, functions and all operations (excision etc.) and "*Kaal*" indicates the timing of all the medical and surgical operations.

*Acharya Dalhana* quotes that -

- **Kriya**- Refers to *Swasthanuvartana Chikitsa*, *Antarashraya*, *Bahirashraya* and *Shastradi Karma*. Here, *Adi* after *Snehanadi* includes *Swedana*, *Vamana*, *Virechana*, *Asthapana*, *Anuvasana*, *Dhooma*, *Nasya*, *Kavalagraha*, *Gandusha*, *Pachana*, *Samsamana* and similarly *Adi* in *Chedya* includes *Bhedya*, *Lekhya*, *Eshya*, *Aharya*, *Visravaya*, *Seevya*. [11]
- **Kaal** - Refers to the administration of procedure at proper time like *Snehan*, *Swedana*, *Vamana*, *Virechana* *adi karma* and *Shastras* *adi karmas*. [12]

### **Kriyakaal in Ayurveda**

- *Karma* or *Chikitsa* performed at the appropriate stage of the disease will act faster than *Chikitsa* performed at an inappropriate stage of the disease, for example, *Rasayana* therapy will act more effectively at the early age and young age incorporation to the old age. An appropriate time to do a particular action or *Karma* is indicated by the word *Kaal*.
- Without beginning, middle and end, self-generated is called *Kaal*. The origin, spread (deterioration) of *Rasa*, growth and life and death are all subject to the time of human beings. That time is not stable in the subtle part; hence it is called *Kaal* or it only destroys the living beings and gives happiness and sorrow to the living beings. [13]
- *Kaal* has been described as a factor which has neither a start nor an end. *Kaal* is also known as *Parinam*. Each and everything of this universe or cosmos, undergoes changes. *Kaal* is stated as *Eka Nitya* for the usage it is divided into past present and future. Further it is divided into *Kshana*, *Nimesha*, *Dina*, *Masa*, *Ritu*, *Ayana*, *Varsha* etc. this division is due to movement of the sun. [14]
- "*Kaal*" indicates the timing of all the medical and surgical operations such as administration of unction in early morning when the sun is rising, all sudation after food is digested (on empty stomach), emesis in forenoon, purgation in morning which means the first three *Muhurtas* of the day, non-unctuous enema in noon in the third *Prahara*, unctuous enema in evening, also when patient is seated after taking meal etc.
- In seasons during which the nights are very long (*Hemanta* and *Sisira*). Persons should partake food in the morning itself, such food being predominant in qualities opposite of the qualities of the season; in season; in seasons in which the days are very long (*Grisma* and *Pravritt*- summer and early rainy seasons respectively), food suitable to the season should be partaken in the afternoon; in seasons in which both day and night are equal (*Sarada* and *Vasanta*- autumn and spring seasons respectively)

food should be partaken at the middle, dividing the day and night equally.

- *Ritu Kriyakaal* describes daily changes in seasons, including *Doshas*, through the cycle of *Ritu*. Proper seasonal regimens, including *Chaya*, *Prakopa*, and *Shamana*, do not cause severe distress to the body. *Ritu Shodhana* is necessary to help the body adjust to natural seasonal conditions and avoid abnormalities.
- *Kriyakaal* denotes the process and stage of disease progression. It refers to the proper detection of illness phases and the use of *Aushadha*, *Ahara*, and *Charya* (medication, food, and activities) preventative and therapeutic methods. When we overlook our health, the sickness process (*Samprapti*) begins. This implies that instead of three phases, six distinct stages are formed, and a disease called as *Roga* develops. *Kriyakaal* refers to the moment of therapy or interception during the illness manifestation phase.
- **Shad avastha Kaal** <sup>[15]</sup> - six observatory aspects of time i.e., *Dina*, *Rogi*, *Aushadha*, *Vyadhi*, *Jeerna Rakshana*, *Ritu*. While treating a disease success can be achieved only when there is proper combination of *Desha*, *Kaal* (time), *Pramana* (Doses), *Desha Satmya*, *Desha Asatmya*, *Pathya*, *Apathya*. Among these seven most important factors, *Kaal* acquires 2<sup>nd</sup> position which reflects importance of *Kaal* in *Chikitsa*.
- **Shatkriyakaal** is the process of understanding the pathogenesis of diseases in consecutive stages and also known as *Vyadhi Kriyakaal*.<sup>[16]</sup>
  - It helps in early recognition of the stage of progress of disease and its treatment.
  - A clear view about *Kriyakaal* is necessary for diagnosis.
  - Prognosis and adopting preventive and curative measures.
  - The knowledge of *Shatkriyakaal* is helpful for knowing the *Sadhya-asadhyata* of disease and also plays important role in treatment.
- *Aushadha Kaal*– *Abhakta*, *Pragbhakta*, *Madhyabhakta*, *Pashchatbhakta*, *Sayampashchat*, *Muhurmuhu*, *Samudga*, *Sabhakta*, *Grasa*, *Grasantara*.<sup>[17]</sup>
- Appropriate *Kaal* (Time) for *Panchakarma*: *Kaal* refers to a proper time of taking of -
  - *Snehapana* in *Prabhata Kaal*,
  - *Snehana Jeernana Kaal* in *Prataha Kaal*,
  - *Vamana* in *Purvahana*,
  - *Virechana* in *Prataha Kaal*,
  - *Basti* or enemas (for *Vata*) – are given in the morning, when person starts experiencing hunger on an empty stomach.

- *Nasya karma*: In *Kapha dosha* – morning time, In *Pita dosha* – late morning or afternoon, in *Vata dosha* – evening time

- Appropriate *Kaal* (time) for giving *Rasayana*: It is determined by *Prakriti*, aggravated *Dosha* and season.

- |   |
|---|
| <ul style="list-style-type: none"> <li>• For of <i>Kapha</i> problem– <i>Pippali</i>, <i>Punarnava</i>, <i>Chyavanprash</i> is given to mid-morning (during winter or spring).</li> </ul> |
| <ul style="list-style-type: none"> <li>• For <i>Pita</i> disorder – <i>Shatavari</i>, <i>Guduchi</i>, <i>Amalki</i> given before noon (especially in summer).</li> </ul>                  |
| <ul style="list-style-type: none"> <li>• For <i>Vata</i> disorder – <i>Dashamula</i>, <i>Ashwagandha</i> and <i>Vidari</i> given during down to dusk.</li> </ul>                          |

## DISCUSSION

Here is proper comprehension of *Beeja Chatushtaya*. Each have their own role in *Chikitsa* and interdependent as *Purusha* is the *Adhishtana* of *Vyadhi* to cure that *Vyadhi Aushadha* is needed with respect time of administration. Whole *Sushruta Samhita* has been elaborated on the base of *Beeja Chatushtaya* principle and each and every *Sthana* showing the scattered *Beeja Chatushtaya*.

## Application of Beeja Chatushtaya

The action of putting something into operation or implementation, according to the dictionary. In this case, *Beeja* is an analogy in the *Beeja chatustaya*, which is used as an overview of the whole *Sushruta Samhita*. With adding of *Beeja* grew into *Mula* (cause), *Kanda* (stabilisation), and *Patra* (nutrition), *Shakha* (connectivity) is used to both *Purusha*, *Vyadhi*, *Aushadha*, and *Kriyakaal*, and its practical value in study, teaching, and therapy is widely established.

## CONCLUSION

Whole *Sushrut Samhita* has been elaborated on the base of *Beeja Chatushtaya* principle and each and every *Sthana* showing the scattered *Beeja Chatushtaya*. By applying the *Beeja Chatushtaya* one can decrease the prevalence rate and increase the expected outcome from the treatment. We can apply its practical utility in - Research, Teaching, Treatment can be known or also very well. Using the *Beeja Chatushtaya* principle when diagnosing, arranging the treatment method, and administering appropriate medicine at the appropriate moment in illness state can result in treatment success.

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