

UNDERSTANDING AND APPLICATION OF BEEJA CHATUSTAYA

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Abstract

Beeja chatustaya is the one of the unique contributions of sushruta samhita as includes purusha(individual persons), vyadhi (diseases), aushada (medicine), kriyakala (time of administration of treatment).The purusha is considered to be the combination of panchamahabhuta and atma¹. And this is known as karma purusha provides adhishtana and ashaya for vyadhi and chikitsa .Kriyakala reference to the administration of procedures in a proper time like snehapana in prabhatakala etc .Kala implies the dina, ritu, roga, rogi, auosadha and jeeranalinga. Selection of proper medicine in proper time is very necessary to attain expected out come in the chikitsa.

KEYWORDS: Beeja chatustaya, purusha, vyadhi, kriyakala.

INTRODUCTION:

Beeja chatustaya or chikitsachatushtaya is the special unique contribution of sushruta samhita . The whole sushruta samhita has been elaborated on the base of these principles. As the seed put in the earth grows with root, stem, branches and leaves expands further² .The seeds of medicines likewise extending in section of sutra, nidana , shareera, chikitsa, kalpa³ etc. For proper

understanding of the samagraha chikitsa sastra dealt in a comprehensively in whole 120 chapter including uttra sthana .

AIM AND OBJECTIVES

- To review the concept of *Beeja chatustaya* as mentioned by Acharaya susruta.
- Making a highlight on application of *Beeja chatustaya*.

MATERIALS AND METHODS

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

REVIEW OF LITREATURE.

Review of individual entities of Beeja chatustaya :

Concept of Purusha:

purusha is one of the media to get a abounded of remaining there factors as follows the vyadhi ,ausodha , kriyakala.

The term purusha is constitutes with " pur Agragamane" dhatu with" Kushan" pratyaya .Here prusha means that which resides in the physical body is called Purusha .Also prusha is called Atma and Kshetragna. Ayurveda considered so many types of purusha. viz Eka dhatuja purusha, Shad dhatuja purusha, Rashi purusha (chaturvimshati purusha), Panchavimshatika purusha, Chikitsya purusha, Adhikarana purusha, Karma purusha, Avyaktha purusha, Paramatma purusha, Karana purusha, Linga purusha.

➤ **Chikitsya purusha and Karma purusha :**

पञ्चमहाभूतशरीरिसमवायः पुरुषः इति; स एष कर्मपुरुषश्चिकित्साधिकृतः || (Su.Sha-1/16)

The 24th tatwatmaka purusha along with atma (the soul) or the 25th

tatwatmaka purusha and the purusha that comprises the six elements (dhatus) viz – five mahabhutas and consciousness has been named as Chikitsya purusha and Karma purusha⁴. It is so because neither the treatment can be possible to the body devoid of soul nor the treatment is applied to only soul. Thus the shaddhatuja purusha is the subject matter of treatment .

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 sambhavadravaya like shukra, shonita and panchamahabhuta for their origin of a person. The specific combination of the originating factors of person sukar and artava etc., of which bhutas are the root cause. Another explanation of bhutadi is starting from unmanifest and ending as karma purusha, the person who is the substartum of all treatment. Anga refers to head etc., pratyanga to chin etc., twakmamsasirasnayuprabrutyah. 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 kshara substance or aganikrama are restricted to purusha alone. Loka is made up of sthavara and jangamadravya, all dravya devided into agneya and soumya.

Hence the world is composed of five material principal through characterized by the two fold virtue agneya and soumya. Purusha is the substratum of disease as well as the chikitsa(therapeutic) measure. Thus the purusha is primary and others as subsidiary means.

Panchatmakapanchabhoutikabhutajara mah 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.

Concept of vyadhi :

- तददुःखसंयोगा व्याधय उच्यन्ते || (Su.Su-1/23)
Manifestation of discomfort to the body is called vyadhi.
- दुःखं कायवाङ्मानसी पीडा | (Su.Su-1/23 dalhana commentary)
Dukha may pertain to body, speech and mind. Vyadhi is defined as the conjunction of living being with pain.
- तथाविधदोषदूष्यसम्पूर्द्धनाविशेषो ज्वरादिरूपो व्याधिः, तत्कार्याश्चारुच्यादयः |

Vyadhi manifests due to dosa-dusya sammurchana as a result jvaradi diseases are going to manifest inside the body by producing symptoms like anorexia, temperature etc.

➤ Explanation of Acharya

Sushrutha's view of four different types of vyadhi

1. Agantuja vyadhi – The disease due to an exogenous blow or hurt is called Agantuja vyadhi.
2. Shareerika vyadhi – Diseases due to irregular ahara or vihara or incidental to deranged state of the shareeraka dhatu acting ekadoshaja, samsargaja or sannipataja called shareerika vyadhi.
3. Manasika vyadhi – Excessive anger, sorrow, fear, exhilaration, depression, envy, jealousy, anxiety, malice, passion, greed etc., caused by different forms of desire and aversion
4. Swabhavika vyadhi – Whereas hunger, thirst, senility, death, sleep and those caused by constitution called swabhavika vyadhi ⁵.

Disease	As per Acharya Sushrutha
One type	
Two type	Based on Kriya bheda 1. Shastra sadhya 2. Snehadi Kriya Sadhya (Su.Su – 24/3)
Three type	Adhyatmikadi bheda 1. Adhyatmika, 2. Adidaivika &

	3.Adibhoutika(S.Su-24/4)
Four type	1.Agantuja roga, 2.Shareeraja roga, 3.Manasa roga & 4.Svabhavik roga (S.Su-1/22)
Five type	1.Vataja vikara, 2.Pittaja vikara, 3.Kaphaja vikara, 4.Shonitaja vikara & 5.Sannipataja vikara.
Seven type	1.Adibala pravrtta, 2.Janmabala pravrtta, 3.Doshabala pravrtta, 4.Kalabala pravrtta, 5.Daivabala pravrtta, 6.Svabhavabala pravrtta, 7.Sanghatabala pravrtta.

Though psychic disorders also affect body and vice-versa, the terms is based on priority, thus psychic disorders affects manas first and then shareera while the somatic ones affect body first and then mind. Self is immutable and as such cannot serve as substratum for any disorder.

Diseases have originating basis in body and mind, some are psychic, some are somatic while others are psychosomatic like fever, insanity etc., which are known as 'dehamanasa' or 'manodaihika'. Charaka also mentions body and mind as substratum of diseases⁶.

Concept of ausodha.

- औषधग्रहणाद्ब्यस्यसगुणवीर्यविपाकानामादेशः |
(S.Su-1/38)

Aoushadha are meant dravya, rasa, guna, virya and vipaka.

The term Aoushadha means the things which are prepared from the drugs for the cure of the disease. Medicaments or Drugs constitute the instruments for achieving the object i.e., the cure of the disease. Medicaments are those which are employed by physicians with a view to bringing about the equilibrium of Dhatus. They are used by the subject as instruments and include factors other than karyayoni (source of action), pravrtti (initiation), desha (habitat), kala(time), and upaya (means of action).

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 bhesaja all the ten factors they are like dosha, bhesaja, desha, kala, bala, shareera, satmya, satva, prakriti and vaya to be examined.

Concept of kriya kala

➤ Definition :

क्रियाग्रहणात् स्नेहादीनि च्छेद्यादीनि च कर्माणि व्याख्यातानि | (Su.Su-1/38)

- kriya

Here Kriya means all applications, function etc., and all operations excision etc.,. As Chakrapani qouted in commentary like Kriya in kriyakala, adi after sneha includes swedana, vamana, virechana, asthapana, anuvasana, dhooma, nasya, kavalagraha, gandusha, pachana, samshamana and similarly adi in chedya includes bhedya, lekhyā, eshya, aharya, visravya, seevya.

- kala

- सङ्कलयति कालयति वा भूतानीति कालः || (Su.Su-6/3)

Kala which seizes or leads living being to death.

Karma or Cikitsa which is done at appropriate state of the disease will act quickly than Cikitsa done at inappropriate time e.g. 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 Kala.

- 'Kala' indicates the timing of all the medical and surgical operations such as administration of unction in early morning when the sun is rising, all sudations 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-dewy and winter respectively). 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 Pravrt- 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.

DISCUSSION:

Discussion on beeja chatusataya

"It needs few words to say much"

this style of approach is seen evidentially throughout sushruta samhita . The amount of information to be conveyed is usually concise by sushruta samhita without minimizing

the quality of information. This is true sense highlights the efficient narrative skill of the author.

Beeja chatustaya or chikitsa chatustaya is the methodology adopted by sushruta to explain the sushruta samhita as includes purusha (individual persons) vyadhi (diseases) aushada (medicine), kriyakala (time of administration of treatment). It is one of the unique contributions of sushrutasamhita. It is the base or fundamental concept which forms the framework for sushruta samhita. In Ayurved accepts panchamahabhuta siddhant, lokaprusha siddhanta. Thus purusha is considered to be the combination of panchamahabhuta and Atma. This karampurusha provides Adhistana and ashaya for vyadhi and chikitsa. The roga or dhuka or vedana includes all types of nija and agantuja vedana. Vyadhi nivritti can be achieved by administering different methods of chikitsa, like kriya or chikitsa by using different medicine and other measure. kriya refers to chikitsa, antrashrayaroga bahirashrayaroga and shastrakarmaroga. Kala refers to the administration of chikitsa both abhyantra marga and bayamarga in

abhyantra like a proper time of taking snehapana in prabhatakala snehananajeernanakala in pratakala, vimana in purvahana, virecana in pratahakala, asthapana in madhyahna kala and anuvashana in samyakala (pradosha kala after food) kala implies the dina, rutu, roga, rogi, ausadha and jeeranalinga. It should be given in two conditions like vyadhi kriyaka and chikitsa kriyakala for both the autura and swastha prusha. Selection of proper medicine in proper time is very necessary to attain expected outcome in the treatment.

Here there is proper comprehension of beeja chatustaya. Each have their own role in chikitsa and interdependent as purush is the Adhistana of vyadhi to cure that vyadhi ausodha is needed with respect time of administration. Whole sushruta samhita has been elaborated on the base of beeja chatustaya principle and each and every sthana showing the scattered beeja chatustaya.

- Below chart showing that the beeja chatustaya is present in whole samhita

STHANA	BEEJA CHATASATAYA
Sutra	Purusha + vyadhi
Nidana	Vyadhi

Shareera	Purusha + Kriya Kala
Chikitsa	Aoushdha + Kriya kala
Kalpa	Vyadhi + Aoushadha
Uttara	Vyadhi + Aoushadha+ Kriya Kala

Application of beeja chatusataya

The dictionary meaning of application is the action of putting something into operation or implementation. Here beeja is the analogy in the beeja chatustaya which is the used to express the whole sushruta samhita . after putting beeja grown into mula (cause) kanda (stabilization) patra (nourishment) shakha (connectivity) there four applied to both purusha,vyadhi,auosadha,kriyaka we can apply its practical utility in research, teaching, treatment can be known or also very well. 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.

Conculsion : .Beeja chatusataya is the special unique contribution of sushruta samhita and explained by this principle. Thus the seeds of medicine have been propounded in nut shell it is elaborated in 120 chapters as well as the utara tantra. Beeja chatusataya

and also called chikitasya chatasataya concept helps while diagnosing ,planning the treatment procedure, medicine in proper time in diseases condition will given the success in their treatment .

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