



The Analysis of the Chatuska Methodology as it is Presented in the Charaka Samhita Sutra Sthanna

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Abstract

The Chatuska approach, which is unique to the Charaka Samhita, was used to group related descriptions under a single topic. It is not only presented in a distinctive manner, but it also serves as proof of Charaka Samhita's pragmatic methodology.

अत्रार्थः सूत्रिताः सुक्ष्मा प्रत्यन्यते हि सर्वतः।

Sutras are the findings of a thorough investigation spanning several years that validate the wisdom the ability for words to convey ideas succinctly and effectively is known as the "Sutra." These of centuries past. As Sutra's definition puts it.

A sutra is characterized as having the most content and the fewest letters; it is the form of pure knowledge that has been validated and has the capacity to expand upon itself. The word "Sutra" is the scientific name for the Ayurvedic Shastra in terms of science. As the Madhusancaya of the Samhita, the Sutrasthana lies. Acharya Charaka has beautifully preserved this honey of knowledge in the shape of the Chatuska Methodology.

In addition to offering a distinctive scribing technique, the Chatuskas serve as proof of the Charaka Samhita's practical application and a litmus test for the Kayachikitsa school of thought.

To emphasize the approach and expertise of Chatuskas of Charaka Samhita.

To elucidate Chatuska's arrangement.

Keywords: Charaka samhita, charaka sutrasthana, ayurveda, and chathushka technique

Introduction

श्लोकस्थानं समुद्दिष्टं तंत्रस्यास्य शिरः शुभम् ।

चतुष्काणां महार्थानां स्थानेऽस्मिन् संग्रहः कृतः ॥ (Ch. Su. 30/45)

The Sutrasthana (Shlokasthana) has acquainted the important position of Head or Uttamanga for the Samhita. In this verse the Chatuskas are denoted as Mahārtha Maha+ Artha. The Maha and Artha both terms elaborate the vitality of Chatuskas more than that the Maha and Artha are the synonym of Heart, this word appropriately narrates the exact position and importance of Chatuska in Samhita. These Chatuskas are as the heart of the text providing the nourishment to rest of Samhita.

What is Chatuska?

Etymology of the Word Chatuska

चतवारोऽवयवा यस्य वा कन् ।

The one which is comprised of 4 parts or factors is called as Chatuska.

The Chatuska is the building block of the Sutrasthana, it is the methodology adopted to explain Sutrasthana, comprising of four chapters in each Chatuska. It is well expressed by the word "Chatuhu" itself, which means a group of four factors or parts. This explanation is available in Shabda Kalpa Druma.

Meaning of the Word Chatuska

It is a collection of 4 different subjects led by one group.

- A hall resting on 4 pillars.
- A necklace of 4 strings.
- A set of four.
- A quadrangular courtyard. here the meaning clearly point out the importance of Chatuska as a building block of Sutrasthana or one can say that four strings of Chatuska combine to form the beautiful necklace of Sutrasthana,

For example,

- i). रोगचतुष्क
- ii). कियंतःशिरसीय
- iii). त्रिशोथीय
- iv). महारोग
- v). अष्टोदरीय

The word "Chatuska" is used to denote the group of 4 in various places such as

- i). इति चतुष्क कषायवर्गः (Ca. Su. 4/10)
- ii). वक्ष्यन्ते तु चतुष्केण (Ca. Su. 26/17)
- iii). चतुष्काश्च दश (Ca. Su. 19/8)

Thus the 'Chatuska' means the group of 4 chapters.

Thus one can say that the Chatuska Methodology may be adopted from Vedic literature itself.

When and Whose Contribution is This Chatuska Methodology?

The samhita is constructed from numerous layers of archeological evidence. The three separate levels of the Charaka Samhita are recognizable i.e.

Tantrapranayana: By Agnivesha

Pratisanskara: By Charaka

Sampurana: By Dridhabala

Now the Question Arises that among them Whose Contributions are these Chatuska?

- Drdhabala falls short since, out of the 41 chapters he has finished, none come from Sutrasthana.
- Since the Agnivesha period began approximately 1000 BC, which is closer to the Vaidika kala, we might speculate that Chatuska may have been influenced by Agnivesha because Chatuska's methodology was more widely used during the Vaidika kala. However, if one examines the treatises of Agnivesha's other readers, Harita and Bhela do not appear to use this division of Chatuska; however, this evidence does not give Charaka credit because it may be Agnivesha's buddhi vishesha. Therefore, a firm conclusion could not be made.
- Why was the Chatuska Method used? The Chatuska method was used to group related descriptions under a single heading; thus, descriptions associated with Bhaishajya were grouped under Bhaishajya Chatuska, and so on. Additionally, the dual classification of the Ayurvedic goals-Swastha Rakshana and Vikara Prashamana-forms a kind of basis. For this reason, on this tract, the goals of maintaining Swasthya and using Bhaishajya on Roga through Nirvesha and Kalpana is the Yojana for Vikara Prashamana, and the Swasthya Chatuska and Annapana Chatuska project themselves as fulfilling the first aim of maintaining Swasthya.

Table 1: Maintaining Swasthya

Swastha Rakshana	Vikara Prashamana
Swasthya Chatuska	Roga Chatuska
Anapana Chatuska	Bhaishajya Chatuska
	Yojana Chatuska
	Nirvesha Chatuska
	Kalpana Chatuska

Why this Method is adopted Only in Sutrasthana?

Since Sutrasthana is widely acknowledged as the foundation of the entire Samhita, Chatuska approach was utilized in this. These Chatuskas are the basic elaboration of the remaining Sthanas. The remaining Sthanas did not require the split of the Chatuskas because their chapters, like those in Chikitsa Sthana-Jwara Chikitsa and Gulma Chikitsa, etc., contain descriptions of specific subjects.

Why this Methodology is not adopted by Sushruta Samhita and Vagbhata's?

The two other Bruhatrayi manuscripts, Sushruta Samhita, Astanga Sangraha, and Asanga Hrudaya, are the ones that need to be studied because they do not follow the Chatuska approach or give priority to the Bhaishajya's elaboration order. Although the Sushruta is regarded as the classic of the same age, the ideas and ideologies he adhered to were distinct.

Being a Shalya Pradhana Tantra, he did not feel the need of incorporating this methodology or need of explanation of Bhaishajya with prior importance.

All that has been told by previous Acharyas has been compiled by the Vagbhata's. These are the Sangraha Granthas that give a detailed explanation without going into too much detail. For example, Yojana Chatuska's first three chapters are condensed into one chapter, Dwividhopakramaniya. It was not during this challenging process of conciseness that he kept the Chatuska division's balance intact.

Second, Vagbhata also carried out the compilation of subjects from other texts that belonged to different schools; it was not practical nor commendable to apply the Chatuska approach for those subjects.

These can be stated as the causes of non-adopting of Chatuska methodology by other texts.

How the arrangement of Chatuska is?

Arrangement of Chatuskas

The 30 chapters of Sutrasthana are arranged in 7 Chatuskas and 2 Sangraha Adhyaya.

औषध स्वस्थ निर्देश कल्पनारोगयोजनाः। चतुष्काः षट् क्रमेणोक्ताः सप्तमश्चात्रपानिकः॥ (Ch. Su 30/44)

भैषज चतुष्ककरणं पुनर्भैषजम् च ।

The Bhaishajya Chatuska takes first place, highlighting the significance of the curative element. It serves as the basis for all Shamana and Shodhana medication. In addition to being the necessity of an emergency, it serves as the instrument or tools for accomplishing the Dhatu Samya, without which the vaidya is unable to carry out his responsibility of providing treatment.

व्याधयो हि समुत्पन्नाः सर्वप्राणि भयंकराः ।कः स्यात् तेषां शमोपायं इत्युक्तं ध्यानमास्थिताः ॥ (Ca. Su. 1/16)

Quotation by Charaka indicates that "चिकित्सा विधेयत्वेन प्रधान", therefore the tools must be explained first before other description.

Chakrapani states that in order to fulfill the purpose of Vyadhi prashamana, the Bhaishajya Chatuska must first be clarified. Following the patient's recovery, the doctor's responsibility is to ensure his continued health; so, Swastha Chatuska was created. Next, Bhaishajya Chatuska took the lead; these chapters dealt with medications. This Chatuska is divided into the following chapters.

Table 2: Division of Chatuska into Chapters

दीर्घजीवितीय	अपामार्ग तण्डुलीय	आरग्वधीय	षड्विरेचनशताश्रितीय
<ul style="list-style-type: none"> Ayurvedavatarana Trisutra Shadpadartha Roga Karana Dosha Varnana Dravya sangrah Dravya vargikarana 	<ul style="list-style-type: none"> Shirovirechana Dravya Vamana Dravya Virechana Dravya Asthapana Basti Dravya Anuvasana Basti Dravya 28 types of Yavagu 	<ul style="list-style-type: none"> 32 types of Churna and Pradeha 	<ul style="list-style-type: none"> 600 Virechana Yoga Vamana-355 Virechana-245 Virechana Yoga Ashraya-6 Kashaya yoni-5 Kashaya Kalpana-5 Kashaya Kalpana-500 Maha Kashaya-50

स्वस्थ चतुष्क

The Swastha chatuska holds the second rank. Understanding the causes of disease is essential after learning about Karana (Bheshaja), as each disease has its own unique set of causative (etiological) factors. Without this knowledge, one cannot even begin to imagine the nature of the Dhatu

vaisamy. Nonetheless, the majority of the Chatuska explains the different processes necessary for maintaining health (e.g., Dinacarya, Ritucarya, etc.). Because of this, the Bheshaja Chatuska comes first in the description of the Swastha Chatuska.

The Chatuska's chapters are as follows:

Table 3: chapters of स्वस्थ चतुष्क

मात्राश्रितीय	तस्याश्रितीय	न वेगान्धारणीय	इन्द्रियोपक्रमणिय
<ul style="list-style-type: none"> Ahara matra Nindita ahara Sada sevaniya ahara Swasthavrutta Acharana 	<ul style="list-style-type: none"> Shad rutu Ahara and Vihara of each rutu. Satmya Okasatmya. 	<ul style="list-style-type: none"> Adharaniya vega-13. Dhraniya vega-3 Vyayama Varnana Hitahita ahara sevana Padamshikakrama 	<ul style="list-style-type: none"> Panchapanchaka Mana and its guna Panchgyanendriya Sadvrutta acharana

निर्देश चतुष्क

The third-placed Nirdesha Chatuska has been explained in earlier Chatuskas as the causal factor responsible for both the development of Dhatuvaisamy (Disease) and the maintenance of Dhatusamy (Health). Treatment depends on having knowledge about their illness. The Nirdesha Chatuska

provides a comprehensive diagnosis system, covering everything from the physician's attributes to the Prakruta and Vikrta Dosas' traits. The Nirdesha Chatuska is positioned after the Swastha Chatuska for this reason. The sections included in this Chatuska are:

Table 4: Sections of निर्देश चतुष्क

खुड्वाकचतुष्पाद	महाचतुष्पाद	तिस्तैषणीय	वातकलाकलीय
<ul style="list-style-type: none"> Chikitsa chatuspada Swastha and Aswastha lakshana Pranabhisara Vaidhya Raja Vaidhya Uttam Vaidhya 	<ul style="list-style-type: none"> Discussion regarding utility of chatuspada Sadhya Asadhyata of roga 	<ul style="list-style-type: none"> Trividha Yeshana Pratyaksha Badhaka Bhava Chaturvidha Pramana Asta Trik 	<ul style="list-style-type: none"> Vata Dosha Pitta Dosha Kapha Dosha

कल्पना चतुष्क

Kalpana Chatuska holds the fourth position. It is essential to possess understanding on how to provide suitable drug formulations and methods. In vitiated doshas as well as in

disorders resulting from Swasthavrutta viparyaya. The Tantrakara positioned the Kalpana Chatuska in the fourth sequence in order to fulfill that need.

The sections included in this Chatuska are:

Table 5: Sections of कल्पना चतुष्क

स्नेह	स्वेद	उपकल्पनीय	चिकित्साप्राभृतीय
<ul style="list-style-type: none"> Sneha Yoni Chaturvidha Sneha Sneha Pravicharana Sneha Matra Yogya and Ayogya Snehan Kala 	<ul style="list-style-type: none"> Swedhana Labha Swedhana Bheda Yogya And Ayogya Saagni Sweda-13 Niragni Sweda-10 	<ul style="list-style-type: none"> Vamana Virechana Upayukta samagri Vamana and Virechana Vidhi Matra Nirdharana Ayogya Lakshana Samyakyoga, atiyoga lakshana Updrava 	<ul style="list-style-type: none"> Samyak Virekta Lakshana Vamana, Virechana Atiyoga Samshodhana Labha Snehana, swedana, vamana, virechana, basti Nasya Swabavoparamvad

रोग चतुष्क

The Roga Chatuska holds the fifth position. The understanding of pathogenesis is the foundation for the management principle, which in turn determines formulations

and processes. The Roga Chatuska is ranked fifth because it succinctly and comprehensively explains the fundamentals of pathophysiology.

The sections included in this Chatuska are:

Table 6: Sections of रोग चतुष्क

कियन्तशिरसीय	त्रिशोथीय	अष्टोदरीय	महारोगाध्याय
<ul style="list-style-type: none"> Shiroroga Nidana and samprapti Hrudroga 18 types of Kshaya Vidradi Prameha Pidika Trividha Gati of Dosha 	<ul style="list-style-type: none"> Nija and Agantuja Shotha Vataja, Pittaja and kaphaja shoths Ekdeshiya Shotha Prakruta Vata, pitta and kapha karya 	<ul style="list-style-type: none"> 48 roga and its types 8 Udara roga 8 Mutra roga etc. Nija and Agantuja roga 	<ul style="list-style-type: none"> Chaturvidha roga Roga karana-2 Roga Adhithana-2 Nija and Agantuja roga karana Nanatamaja vikara

योजना चतुष्क

The Yojana Chatuska is placed in the sixth position, the major portion of this Chatuska deals with therapies in concise manner. 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 Yojana" determination of principle of management provided.

The chapters under this Chatuska are,

Table 7: Chapters under योजना चतुष्क

अष्टोनिन्दतीय	लघनबृहणीय	सन्तर्पणीय	विधिशोणितीय
<ul style="list-style-type: none"> Astha Nindita Nidra and its types Nidra Nasha Atinidra 	<ul style="list-style-type: none"> Shadvidha Chikitsa Langhana, bruhana Rukshan, snehana Swedhana, stambana 	<ul style="list-style-type: none"> Santarpana janya roga and its Chikitsa Aptarpana janya roga 	<ul style="list-style-type: none"> Rakta and Rakta vimarsha Rakta Dushti nidana Raktaroga chikitsa Suddha rakta lakshana Mada, murcha, sanyasa and its chikitsa

अन्नपान चतुष्क

The Annapana Chatuska holds the seventh position. Dhatusamyata is brought about by the appropriate use of the previous six Chatuska. After that, a complete comprehension of dietary plans is mostly necessary for the appropriate development and upkeep of Dhatus.

प्राणा: प्राणाभूता अन्न

For that purpose, Annapana Chatuska is described after Yojana Chatuska.

The chapters under this Chatuska are,

Table 8: Chapters under अन्नपान चतुष्क

यज्जःपुरुषीय	आत्रेयभद्रकाय	अन्नपानविधि	विविधाशितपीतीय
<ul style="list-style-type: none"> Hitaahita Ahara Ahara vargikarana Pathyaapathya Ahara Lakshana 84 Asavas 	<ul style="list-style-type: none"> Rasa Sankhya Nirdharana Anurasa Dravya Guna Shadrassa Panchabhotika sanghatana of rasa Vipaka, veerya Prabhava Viruddhahara 	<ul style="list-style-type: none"> Classification of ahara Dravya Anupana 	<ul style="list-style-type: none"> Chaturvidha Ahara Ashita, Peeta, Lidha, Khadita Ahara pak Prakriya Diseases due to incompatible foods

संग्रह द्वय

- Dashapranayataniya Adhyaya
- Arthedashamahamuliya Adhyaya

These two Adhyaya serve as the text's overall index and the Sutrasthana index, respectively.

The status of the body's vital organs, or Prana Ayatanani, essentially determines the state of Dhatusamyata and Vaisamyata.

The rationale is that their state primarily determines the integrity of the entire organism. To attain Dhatusamyata, one must thereby comprehend the aforementioned seven Chatuskas in relation to Pranayatanani. Furthermore, the thirty-first chapter describes the subjects (chapters) of other Sthanas for that reason. It investigates how the other Sthanas are related to Sutrasthana through their knowledge

contributions. Using the reasoning given above, the Sangraha Dwaya is finally described.

The understanding presented above relies on a sequential study of Ayurveda. Put another way, this Chatuska sequence can be used to learn Ayurveda.

Table 9: Sequence of संग्रह द्वय Chatuska

दशप्राणायतनानि	अर्थदशमहामूलीय
<ul style="list-style-type: none"> Dasha Pranayatanā Pranabhisara vaidhya Rogabhisara vaidhya 	<ul style="list-style-type: none"> Hrudaya Oja Dhamana, srota and sira Ayurveda wid lakshana Hita and Ahita aayu lakshana Sukha and Asukha aayu lakshana Ayurveda Prayojana Charak Samhita antargata adhyaya

Discussion

The study obtained the label "Methodology of Chatuska" since the methodology is a special contribution of the Charaka Samhita.

Among the Bruhatrayi, this practice is not explained by either the Sushruta Samhita or the Vagbhatas (Astanga Sangraha and Asangah hridaya).

Additionally, this methodology is exclusively used in the text's Sutrasthana. Not to other Sthanas, hence the following goals were set in order to carry out this study.

- To emphasize the Chatuskas of Charaka Samhita's technique and area of expertise.
- To explain Chatuskas' configuration.
- The process of doing systematic, methodical search for solutions to the questions is known as research.
- In order to perform this study, questions about a topic that requires explanation were raised. It is the Charaka Samhita itself that follows this procedure. Learning the Chatuskas is similar to learning a Tantra (Ref: Cha Su 30/20).

Application to Tantra

- The subjects of the remaining 7 Sthanas are represented in one way or another in the Chatuskas, which together make up the Sutrasthana. Since these Chatuskas are the Sthanas' seeds, one could argue that Chatuska feeds the other Sthanas.

Table 10: Incorporating Chathushka to other Sthanas

Sr. No.	Chatuska	Sthana
1.	Bheshaja	Chikitsasthana
2.	Swastha	Chikitsasthana/Sarirasthana
4.	Kalpana	Kalpa/Siddhi/Chikitsa
5.	Roga	Nidana/Chikitsa
6.	Yojana	Chikitsa/Vimana
7.	Annapanā	Chikitsa
8.	Sangrahadwaya	To Whole Tantra

Conclusion

- The Chatuska Methodology is a remarkable teaching and learning approach that serves as the foundation for Sutrasthana.
- One can trace the origins of the Chatuska Methodology back to Vedic literature.
- The Bhesaja is aware of Sutrasthana's higher position in comparison to Roga; this Sutrasthana uniqueness is indicated by the customary arrangement of Chatuskas;
- The other Sthanas' knowledge is not complete until Sutrasthana interprets them using the Chatuska Methodology.
- In order to unify the related chapters under a single umbrella, the Chatuskas were founded.

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