



## A REVIEW ON NOTIONAL STUDY OF CATUSKA METHODOLOGY IN CHARAK SAMHITA

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### ABSTRACT

The seed of Catuska methodology lies in the Pratijna of Tantra. Reason is, Tantrakara only embraces those methodology for description of knowledge related to Pratijna, which are able to bring out maximum usefulness. Hence, initially it is essential to understand the Pratijna of Samhita.

The Carak Samhita is comprises of eight sections (Sthan), among these Sutra Sthana is the first section dealing with fundamental principles of Ayurveda. Besides the fundamental principles, this section also establishes several technical terms that are used in subsequent sections of the Samhita.

The term "Samhita" denotes to whole accumulation of specific advantageous knowledge necessary for the development of different characteristics of life. Each catuska explains specific aspect of medical science and teaching methodology of Ayurveda. The methodology of Catuska is again the uniqueness Caraka because in no other Samhita, the method is adopted. Elaboration of the concept and applicability of every Catuska is the main necessity for the knowledge of Caraka Samhita in present era. Now the time has come to invest the ancient science for fulfilling the growing requirement of mankind.

**KEYWORDS :** catuska, pratijna, methodology, tantrakara.

### INTRODUCTION:

The 'Sutra' is that power of words capable to mankind to express his thoughts in a short and appropriate form. These Sutras are the inferences of exhaustive survey of numerous years verifying the experiences of ages. The one which embraces of minimum letters but maximum matter which is in the form of established wholesome knowledge, and also having the power of self elaboration is well-defined as Sutra.

तत्रायुर्वेदः शाखा विद्या सूत्रं ज्ञानं

शास्त्रं लक्षणं तंत्रमित्यार्थान्तरम् || (Ca. Su.30/31)

The Sutras having such a wide speculum are composed to comprehend the Samhita or Tantra. But the essence of the Samhita is extracted in its Sutra Sthana only. The prime and significant classic, which narrates Ayurveda Shastra, is Caraka Samhita, This Dwadasha Sahasri Samhita also allocated in eight Sthanas, midst them the Sutrasthana which is most imperative being the Adya sthana and is representative of rest Sthanas. The speciality about Sutra Sthana is that, it comprises all the Meaning of Tantra in summarizing manner.

यथा सूमनसा सूत्रं संग्रहार्थविधीयते

संग्रहार्थं तथा ऽर्था नामृषिणा संग्रहः कृतः || (Ca.Su.30/89)

Just like a thread, which keeps all the pearls together in necklace. Similarly Sutrasthana embraces the meaning of all Sthanas in seed form. Sutrasthana gives the methodology of approving of Sthanas, in which how the Sthanas can be explored and how the establishment of the Sthanartha is. The Sutrasthana lies as the Madhusancaya of the Samhita. This nectar of knowledge has been stored by Acharya Carak in very beautiful way i.e. in the form of Catuska Methodology grown-up from its seeds in Sutrasthana.

### AIMS AND OBJECTIVES:

- To focus, the methodology and strong points of Catuskas of Carak Samhita.
- To explain the organization of Catuska. To study conceptually Catuska Methodology Described in Charak Samhita Sutrasthana
- To study conceptually Catuska Methodology Designated in Charak Samhita Sutrasthana.

The Chatushka methodology is the elite of Sutrasthana, which provides nourishment 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.

### ETYMOLOGY OF THE WORD CATUSKA:

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

### MEANING OF THE WORD CATUSKA:

It is a gathering of 4 different subjects headed by one group.

A hall resting on 4 columns.

A necklace of 4 strings.

A set of four.

A quadrangular courtyard.

Why this method is embraced only in Sutrasthana?

Sutrasthana serves as the Uddessha of the Samhita. It is the collection of Sutras which are to be applied to all over the Samhita. Each sthana interprets some part of it so it is not possible and it is not even necessary to divide each sthana in that way.

**ARRANGEMENT OF CATUSKAS:** The arrangement of 30 chapters of Sutrasthana is divided in 7 Catuska and Sangraha dwa.

**Bheshaja Catuska:** The Bheshaja Catuska obtains the Ist position underlining on importance of curative feature. It lies as the material medica of all Shamana and Shodhana drugs. It establish the instruments or tools for attaining the Dhatu Samya, without that, Vaidya cannot be capable to execute his liability i.e. treatment.

**According to Chakrapani:** To achieve the goal of Vyadhi prashamana firstly the Bheshaja Catuska is explicated. After curing the patient, it is physicians duty to keep up his health and thus Swastha Catuska comes into existence.

**Swastha Catuska:** After receiving knowledge of Karana (Bhesaja), it is needed to know the causes of disease without that: one cannot even envisage the nature of the Dhatu vaisamya, because each disease has its own specific collection of causative (etiological) factors. However the major portion of the Catuska refer to the numerous procedures important for the maintenance of health (i.e. Dinacarya, Ritucarya etc.) for that reason. The Swastha Catuska is designated right behind the Bhesaja Catuska.

**Nirdesha Catuska:** The causative factor responsible for the maintenance of Dhatusamya (Health) and for the generation of Dhatusamya (Disease) has been labeled in preceding Catuska. The knowledge regarding their disease is imperative for treatment. The Nirdesa Catuska gives whole diagnostic methodology right from the abilities of the physician to the characteristics features of Prakruta and

Viktra Dosas. That's why the Nirvesa Catuska is located after the Swastha Catuska.

**[Kalpana Catuska]:** It is necessary to have knowledge regarding administration of proper formulations and procedures of a selected drug. In the diseases caused due to Swasthvruttha viparyaya and also in the state of vitiated doshas. To resolve that necessity, the Tantrakara sited the Kalpana Catuska in the fourth sequence.

**Roga Catuska:** 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 Catuska** Arrange for whole fundamental understanding of pathogenesis in brief manner; hence it is placed on 5th sequence.

**Yojana Catuska:** After having an understanding of the pathogenesis, the suitable selection of drug and its formulation with procedures according to pathogenesis needs some mediatory knowledge. These requirements are also called as "Rogabhaisajya Yojana" determination of principle of management provided.

**Annapana Catuska:** Applicable presentation of previous six Catuska conveys the state of Dhatusamyata. After that, the appropriate production and maintenance of Dhatus mainly requires complete understanding regarding dietary regimen. Because, '*Prana Pranbhuta Anna*' For that purpose. Annapana Catuska is designated after Yojana Catuska.

**The Samgraha Dwya:** The state of Dhatusanya and Vaisamyia is basically reliant on upon the state of Prana Ayatanani- i.e. Vital Organs of the body. Reason is, the integrity of the entire body is largely dependent upon their condition. Thus, it is essential to understand above seven Catuskas in respect to Pranayatanani to attain Dhatusamyata. In addition, for that purpose the 30th chapter tells topics (chapters) of other Sthanas. It explore that the other Sthanas are linked to Sutrasthana for donating their knowledge to Pratijna. On the basis of above explanation, the Dwya Samgraha is defined at last.

The comprehended above is founded on the learning of Ayurveda in sequence. In other words, one can able to learn Ayurveda through this arrangement of Catuska.

**APPLICATION TO TANTRA:** The Catuska collectively forms Sutrasthana. The subjects of rest 7 Sthanas carries a representation in some or other way in these Catuskas. These Catuskas lies as the seeds of the Sthanas but it is not the one-to-one correlation so one can say that : One heart of Catuska may be responsible for nourishment to more than one Sthana also. Roughly one can say -

No.	Catuska	Sthana
1.	Bhesaja	Cikitsasthana
2.	Swastha	Cikitsasthana / Sarirasthana
3.	Nirvesa	Nidana / Indriyasthana / Vimana
4.	Kalpna	Kalpa / Siddhi / Cikitsa
5.	Roga	Nidana / Cikitsa
6.	Yojana	Cikitsa / Vimana
7.	Annapana	Cikitsa
8.	Sangrahadvaya	To whole Tantra

Now a day, the atmosphere of research is again giving life to every science. So, in such an promising environment, it is assets to go for studies of innovative 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 *Sutrasthan Catuska* method was given by *Tantrakara*.

#### CONCLUSION:

The comprehended above is centred on the learning of Ayurveda in progression. In other words, one can able to learn Ayurveda through this sequence of *Chatushka*. *Carak* uses a division, which is smeared in Sutra *Sthana*. This method is *Catuska*. There are 7 *Catuskas*. A *Tantra*, allocating with a specific subject in totality regarding all the existing aspects of that subject, is needed to be divided and arranged with some technique, some methodology to deliver and present its substances in precise and concise yet lucid manner. The entire *Carak Samhita* can be explored and elaborated by studying the Catuska revealed in Sutra Sthana.

- The Catuska Methodology forms the frame work of Sutrasthana

and is the exclusive engraving as well as teaching and learning methodology.

- The knowledge of other Sthanas remains unfinished until they are understood by Sutrasthana with the help of Catuska Methodology.
- The Catuskas were designed to carry the similar chapter under one title.

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