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Efficacy of Yojana Chatuska

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ABSTRACT

Introduction: This nectar of knowledge has been stored by Acharya Charaka in very beautiful way i.e. *Chatushka* methodology. The *Chatushkas* are not just presenting a unique scribing methodology but are the evidences of the practical approach of *Charaka Samhita* as a text of *Kayachikitsa* School of thoughts. Each *Chatushka* is very important in its place but the *Yojana Chatushka* offers uniqueness in conjoining all of them, though placed at 6th place. It presents draft of *Yuktivyapasraya Chikitsa* and states the *Roga Bhesaja Yojana* and hence acquaints the superior position as in context with *Charakastu Chikitsa*. **Aim-** To study the *Yojana Chatushka* as per Ayurvedic classical texts. **Objectives:** Conceptual study of *Yojana Chatuska*. **Material and Methods:** Ayurvedic text, Ayurvedic Samhita, Published article are review for compilation and analysis of the concept. **Discussion and conclusion:** The utilization and application of *Bhesaja* (drug) on disease with respect to *Kala Prakruti* etc. Thus the word *Yojana* has much more broader aspect as it is used as the synonym of *Chikitsa*. *Yojana Chatushka* makes the person to understand the use of *Yukti* in treatment point of view.

Key words: Ayurveda, Chatushka, Yojana Chatushka

INTRODUCTION

Ayurveda is a science based on ancient Indian Philosophy. It can appropriately called as “the science of living”. *Ayurveda* has been in existence since the beginning of time. Which is dealing with all aspects of life is said to be eternal. The ancient literature of ayurveda is in the form of *Samhitas* and *Vedas*. The term *Samhita* means complete collection of valuable knowledge. *Charak Samhita* is an ancient Indian Ayurvedic text on internal medicine written by *Acharya*

Charak. Charak Samhita which is a collection of various basic principles, healthy advises & directions, Teaching & Research methodology, anatomy & physiology of body, pharmacological actions of various drugs, description of Preventive, Promotive & Curative aspects of various diseases along with *Panchakarma Chikitsa* etc.

चतुष्काणां महार्थानां स्थानेऽस्मिन् सङ्ग्रहः कृतः।

श्लोकार्थः सङ्ग्रहार्थश्च श्लोकस्थानमतः स्मृतम्।। च सु 30/46।।

The quadruplets (*Chatuska*) having deep significance have been compiled together, this section called as *Shlokasthana*. because of its praise- worthy position and compilatory character. *Charak Samhita* is the only one with *Shlokasthana* instead of *Sutrasthana*. the verses are primarily divided into groups of 4 *Adhyayas*. Each set present a chain of 4 chapters with the string of same topic. technically called as *Chatuska* methodology. The *Chatuskas* are the beautiful flowers decorated in the garland of *Sutrasthana*. The *Slokasthana* is explained as head or *Uttamanga* of the text. In this verse the *Chatushkas* are donated as

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Madhura = Maha + Artha. The *Maha* and *Artha* both terms elaborate the vitality of *Chatushkas* more than that the *Artha* is a synonym of heart this word appropriately narrates the exact position and importance of *Chatushka* in *Samhita*.

There are 7 *Chatuska* in *Charak Sutrasthan* which is called as *Saptchatuska* .and rest 2 *Adhyayas* are called *Sangrahdvaya Adhyayas*. Each *Chatushka* is very important in its place but the *Yojana Chatushka* offers uniqueness in conjoining all of them, though placed at 6th place. It presents draft of *Yuktivyapasaraya Chikitsa* and states the *Roga*, *Bhesaja*, *Yojana* and hence acquaints the superior position as in context with *Carakastu Chikitsa*. This aspect of revealing the significance of *Dusya* along with other miscellaneous factors which are necessary parts of *Chikitsa* are dealt in the *Vidhisonitiya Adhyaya* so it gain a special attention. This whole *Chatushka* reveals the two types of etiopathogenesis and the treatment *Santarpana* and *Apatarpana* possessing the footings in the nativity of *Agnisamyasiddhanata*, which is the *Sarvatantra Siddhanata* of *Ayurveda Sastra*. The *Sadupakramas* are also included under the umbrella of these two *Upakramas* and all the *Dosaja Vyadhi* could be explained and treated on this basis, but still one group of diseases remain which needs special elaboration and those are *Raktasrita Vikara*. *Yojana Chatuska* fulfils this meaning as it comprehension and deals with the different aspects of *Chikitsa*.

AIM AND OBJECTIVE

Aim - To study the *Yojana Chatushka* as per Ayurvedic classical texts.

Objective - Conceptual study of *Yojana Chatushka*

MATERIALS AND METHODS

Ayurvedic text, *Ayurvedic Samhita*, published article are review for compilation and analysis of the concept.

Yojana Chatuska

The *Yojana Chatushka* implying *Yukti* includes the four chapters.

अष्टौनिन्दितसङ्ख्यातस्तथा लङ्घनतर्पणे।

विधिशोणितिकश्चैव व्याख्यातास्तत्र योजनाः॥ च सु 30/41॥

1. *Astauninditiya*
 2. *Langhanabrihaniya*
 3. *Santarpaniya*
 4. *Vidhisonitiya*
1. ***Astaunindatiya Adhyaya***: describes eight types of people who are marginalized in the society due to their physical features which is *Atidirgha* (very tall), *Atihrasva* (very short), *Atiloma* (very hairy), *Aloma* (non hairy) *Atikrisna* (very black), *Atigaura* (very white) *Atisthoola* (very obese) *Atikrisha* (very thin). Out of these eight only two i.e., *Atisthoola* (very obese), *Atikrisha* (very thin) are described in detail because of their clinical significance along with their symptomatology and treatment.
 2. ***Langhana brihaniya Adhyaya***: describe six types of treatment that is *Langhana* (thinning therapy), *Brihana* (nourishing therapy), *Snehana* (lubrication), *Swedana* (sudation), *Rukshana* (drying therapy) and *Stambhana* (with holding therapy). out of these six mainly two therapies i.e *Langhana* and *Brihana* have been described in detail.
 3. ***Santarpaniya Adhyaya***: deals with the diseases caused due to over nourishment or under nourishment along with their treatment.
 4. ***Vidhishonitiya Adhyaya***: deals with the disease that are not cured by any of the above mentioned therapies and termed as disease due to vitiation of *Rakta* (blood) such disease along with their etiology, symptomatology and treatment. Description of causes, features and treatment of *Mada*, *Murchha*, and *Sanyasa* have been described in this chapter.

'*Yojana*' word is derived from the root, *Yuj* - meaning to unite Union, Connection. The *Roga Bhesaja Yojana* is stated in *Yojana Chatushka*. The utilization and application of *Bhesaja* (drug) on disease with respect to *Kala Prakrti* etc. factors is *Yojana*. Thus, the word "*Yojana*" has much more broader aspect as it is used as the synonym of *Chikitsa*. Thus, *Yojana* possesses

Adhikara to all over the science. *Yukti* which is included as a *Pariksha* by *Charaka* and it is his original contribution of inclusion of *Yukti* as *Pramana*. This *Yukti* lies as the Synonym of *Yojana*. So, one can say that *Yojana Chatushka* makes the person to understand the use of *Yukti*.

Yuktitva of Yojana Chatuska:

Yukti is that intellectual exercise which conjoins, edits, aggregates, arranges, relates, co-ordinate scattered components, concepts of an event with each other properly to reference to context for desired effect. With help of *Yukti* one can read between lines, penetrate through the castle of difficult words *Yukti* unites all known thing and apply them to know some hidden meaning. To explain and explore the power of application, the *Yojana Chatushka* is projected.

The *Yukti* itself has been applied in 3 contexts in *Samhita*

1. As a *Pramana Pariksa*
2. As a *Paradi Guna*
3. As *Tantrayukti*

The '*Yukti*' used to state the broader scope of 'treatment' covering all the 3 stages of time (Past, Present, Future) can be utilized in proving the '*Trikalatva*' of *Yojana Chatushka*. *Yukti* which is included as a *Pariksha* by *Charaka* and it is his original contribution of inclusion of *Yukti* as *Pramana*. This *Yukti* lies as the Synonym of *Yojana*. So, one can say that *Yojana Chatushka* makes the person to understand the use of *Yukti*. *Yukti* is that intellectual exercise which conjoins, edits, aggregates, arranges, relates, co-ordinate scattered components, concepts of an event with each other properly to reference to context for desired effect. With help of *Yukti* one can read between lines, penetrate through the castle of difficult words *Yukti* unites all known thing and apply them to know some hidden meaning. So, to gain "*Adhigata Sastrata*" *Yukti* is necessary. The knowledge is fruitless if it is not utilized, so one should know the application of knowledge. To explain and explore the power of application, the *Yojana Chatushka* is projected.

In *Yojana Chatushka* there are examples of *Bahukaranaja Yukti*.

1. Regarding disease context

One disease with many causes are quoted here

For Ex.

- a) *Karsya Ruksana, Langhana, Kriyatiyoga* etc.
- b) *Sthaulya Atisampurana, Guru*
- c) *Raktaja Roga Atilavana, Madya, Viruddhahara, Krodha*, etc.

2. Regarding drug context

Many factors associate together to comprise one *Yojana*

For Ex.

- a) *Langhana Samsodhana, Pipasa, Atapa, Maruta*
- b) *Snehana Dravya Drava, Suksma, Sara, Snigdha Gunatmaka*
- c) *Kharjuradi Mantha Kharjura, Mrddvika, Vrksamla, Dadima*, etc.

Scope of Yojana Chatuska

The main objective of *Yojana Chatushka* is to discuss the *Roga-Bhesaja Yojana*. In the prior *Chatushka*, where the '*Roga*' is discussed, it is quoted that one should examine the disease and drug prior to prescribe treatment. Thoughtful work is explained in *Yojana Chatushka*. Thus, *Yojana Chatushka* is having a wide field covering from the diagnosis of disease up to knowing the appropriate therapy and application of it as proper management. Thus, the scope of *Yojana* is *Roga Bhesaja*, Diagnosis of Disease Therapeutic application, and Examination of Patient.

CONCLUSION

If we are able to understand the *Yojana Chatushka* properly. Thus, the proper knowledge of *Yojana Chatushka* helps in understand the process of manifestation of Concept. Also, the knowledge of *Yojana Chatushka* is helpful for getting the knowledge of *Yukti* in everything. The proper knowledge of the *Yojana Chatushka* helps in understanding the process

of manifestation of Concept. The knowledge of *Yojana Chatushka* is helpful for getting the knowledge of *Yukti* in everything.

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