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## Literature review of Yojana Chatushka and It's application

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### Abstract

Ayurveda today is recognized worldwide as a system of medicine that provides sound mind in sound body. The Sutrasthana lies as the Madhusancaya of the Samhita. This nectar of knowledge has been stored by Acharya Charaka in very beautiful way i.e. Chatushka methodology. The Slokasthana is explained as head or Uttamanga of the text. These Chatushkas are as the heart of the text providing the nourishment to rest of Samhita. 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. The Yojana Chatushka implying Yukti includes the four chapters (1) Astauninditiya, (2) Langhanabrmhaniya (3) Santarpaniya (4) Vidhisonitiya. The Yojana Chatushka stands in 6 th position among the 7 Chatushkas, but it unites the whole Sutrasthana because here the Roga-Bheshaja Yojana is portrayed. It is not merely the Disease and Drug relation. But the Bheshaja itself is a collection of first 4 Chatushka and as well as Ahara and Anupana can also be included in this and application of this "Bheshaja" to the Roga is evidenced in this Chatushka. The Roga Bheshaja Yojana is stated in Yojana Chatushka. The utilization and application of Bheshaja (drug) on disease with respect to Kala Prakruti 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. 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.

**Keywords:** Ayurveda, Chatushka, Yojana Chatushka

### Introduction

The 'Sutra' is that power of words endowed to mankind to express his thoughts in a short and apt form. These sutras are the conclusions of exhaustive survey of several years corroborating the experiences of ages.

The Sutrasthana lies as the Madhusancaya of the Samhita. This nectar of knowledge has been stored by Acharya Charaka in very beautiful way i.e. Chatushka methodology. The Slokasthana is explained as head or Uttamanga of the text. In this verse the Chatushkas are donated as 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.

These Chatushkas are as the heart of the text providing the nourishment to rest of Samhita. 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.

There are seven Chatushkas and 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 Bheshaja Yojana and hence acquaints the superior position as in context with Charakastu Chikitsa.

The application is nothing but Yojana. The Yojana Chatushka fulfils this meaning as it comprehences and deals with the different aspects of Chikitsa. The Yojana Chatushka implying Yukti includes the four chapters

1. Astauninditiya
2. Langhanabrmhaniya
3. Santarpaniya
4. Vidhisonitiya

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This whole Chatushka reveals the two types of etiopathogenesis and the treatment Santarpana and Apararpana possessing the footings in the nativity of Agnisomiya Siddhanata, 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.

### Aims and Objectives

1. To highlight the methodology and speciality of Chatushkas of Charaka Samhita.
2. To explain the arrangement and speciality of Yojana Chatushka.

### What is Chatushka?

**Etymology the synonyms applied for Chatushka in the text itself are**

1. **Chatushpada:** In Cha. Su. 30, while giving index of whole Samhita the first two chapters of Chikitsasthana viz. Rasayana and Vajikarana Adhyaya are termed as "Chatushkadvaya" which are elsewhere termed as Catuspada, thus it seems that Tantrakara expects these two as the synonyms of each other.
2. **Adhikara:** In Cha. Chi. 6 Prameha Chikitsa, regarding the topic of Prameha Pidaka, it is quoted as those are explained in "Rogadhikar". Thus the adhikara word is also used as its synonym, which is significant enough to explain the importance of Chatushka.
3. **Adhyaya:** In Cha. Chi. 3/215 about "Pipasa Jwara Nasana Kasaya and Yavagu" the word Bhesajadhyaya is used instead of Bhesaja Chatushka, indicating that the Chatushkas are store of knowledge where the "Artha" is situated.

In the other way round the word "Chatushka" is used to denote the group of 4 in various places - Cha. Su. 4/10, Cha. Su. 26/17, Cha.Su. 19/8, etc.

Thus the 'Chatushka' means the group of 4 chapter having a store of knowledge and possessing the adhikara to all over the Samhita.

Where the Chatushka methodology has been originated from?

As everybody believes that the original and primary source of all present knowledge is hidden in Vedic literature and Chatushka is no exclusion for this. The division of four is seen right from the division of Veda.

The Ayurveda shows its gratitude Atharvaveda, Charaka seems greatly influenced by Upanisada, thus one can say that the Chatushka Methodology may be adopted from Vedic literature itself.

### Astadhyayi

The well-known text of Sanskrit grammar written by Panini composed of eight Adhyayas each consisting 4 pada, thus the 32 pada. In each Pada about 38-220 sutras are quoted. 8 pada, 32 chapter and approximately 3155 sutras makes Astadhyayi. Here one thing is noticable that both the texts i.e. Yogasutra and Astadhyayi are wellknown for their 'Sutrana Paddhati' i.e. short and apt description and its resemblance of adoption of Chatushka methodology for 'Sutrasthana' is not merely coincidental.

When and whose contribution is this Chatushka Methodology?

There are many archeological layers in building the samhita. viz. Pranayana, Tantrapranayan, pratisamskara etc. Regarding Charaka Samhita the 3 distinct layers are visible. i.e. Tantrapranayana = by Agnivesa

Pratisamskara = by Charaka

Sampurana = by Drudhabala

### Why the division of Chatushka

Again to find the answer one has to peep in Vedic literature. In Rigvedad Bhasya Bhumika, by Dayanand Sarasvati the cause behind the division of Veda in four parts or Anuvakaprapathake is stated as follows, it is basically adopted for

### This can be applied to Chatushka

On the same plane one can say the division of Chatushkas is for.

1. The 7 Chatushkas possesses different topics which needs exploration and application.
2. As Ayurveda is Veda, and Veda has 2 parts. Here Vyakhyana lies as the elaboration and description of Mantras.

According to Hon. V. J. Thakar, "this is so because the objective of Chatushka is to elaborate and explore a topic so 4 different chapters are needed and the objective of Chatuspada is to concise the topic with keeping its divisions intact so one chapter is divided in 4 pada. This is adopted for 'Rasayana' and Vajikarana Adhyaya presumably to give as much information on Rasayana and Vajikarana but this explanation is in short and concised form because these 2 subjects are the topics of 2 special tantra, Rasayana and Vajikaran which might have their own tantras at that time and may have been followed regarding these tantras also.

### Yojana Chatushka

The Yojana Chatushka stands in 6 th position among the 7 Chatushkas, but it unites the whole Sutrasthana because here the Roga-Bheshaja Yojana is portrayed. It is not merely the Disease and Drug relation. But the Bhesaja itself is a collection of first 4 Chatushka (Ref. Chakrapani on Cha. Su. 17) and as well as Ahara and Anupana can also be included in this and application of this "Bheshaja" to the Roga is evidenced in this Chatushka.

### Etymology

'Yojana' word is derived from the root

Yuj - meaning to unite

The dictionary meanings are as

1. Junction, Union, Connection
2. Use, Application
3. Preparation, Arrangement
4. Grammatical Construction
5. Road Way

### Synonyms

There is no direct synonym for Yojana Chatushka quoted, but as Yoga and Yukti which are derived from the same root, can be stated as its synonyms.

- Yukti and Yojana are treated as synonyms of each other.
- Yoga - In the Tantrayukti Prakarana while explaining Yoga, the meaning of "Gramatical Construction" of the word Yojana is utilized.

**Definition**

The Roga Bhesaja Yojana is stated in Yojana Chatushka. The utilization and application of Bhesaja (drug) on disease with respect to Kala Prakruti 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.

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

- As a Pramana Pariksa
- As a Paradi Guna
- As Tantrayukti

The "Yukti" Guna is necessary to achieve the position of Pranabhisara Vaidya.

It is difficult to get the position of "Yojaka". To achieve it one should possess the thorough knowledge of Yojana Chatushka.

**The Yuktiva 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.

**Bahukarana Yogajatva Yojana Chatushka**

In Yojana Chatushka there lies ample of examples of Bahukaranaja Yukti.

**1. Regarding disease context**

One disease with many causes are quoted hereeg.

- 1) Karsya Ruksana, Langhana, Kriyatiyoga etc.
- 2) Sthaulya Atisampurana, Guru
- 3) Raktaja Roga Atilavana, Madya, Viruddhahara, Krodha, etc.

**2. Regarding drug context**

Many factors associate together to comprise one Yojana eg.

- 1) Langhana Samsodhana, Pipasa, Atapa, Maruta
- 2) Snehana Dravya Drava, Suksma, Sara, Snigdha Gunatmaka
- 3) Kharjuradi Mantha Kharjura, Mrddvika, Vrksamla, Dadima, etc.

Thus many causes and factors unite to form one component.

**Trikala Sadhakatva of Yojana Chatushka**

In Cha. Sha. 1/8612 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.

The treatment of future coming disease is the prevention aspect which is maintained by Swasthavrtta. The topics dealt are

- Swapna Varnana - Nidra which is amongst one of the Upastambha is elaborated here (Cha. 8421).
- The importance of Visuddha Rakta<sup>13</sup> and need of maintaining its state as
- Visuddha is explained in Vidhisonitiya thus covering the preventive aspect regarding Dusyas also.
- The 'Pathya' is explained.
- The Yogas and Kalpas explained here are also having the action of increasing 'Bala'. Therefore by increasing immunity also it will act as Anagata Vyadhi Pratisedha. Regarding the complaints of present and past, the Yojana Chatushka mainly deals with the treatment part only.
- Sthaulya and Karsya Chikitsa
- Sadupakrama
- Santarpanottha and Apatarpanottha Vikara Chikitsa
- The treatment of blood related disorders are helpful in proving this aspect of Vartamanakalika and Atitakalika Chikitsa.

**Trivarga Sadhakatva**

The another linga of Yukti is that it is helpful in achieving the Dharma, Artha and Kama. From Yojana Chatushka also one can achieve these three Vargas.

(1) By performing Nindita Bhesaja (treating sthula and krsa) the Vaidya can gain Dharma. The health is the base of 4 Purusartha and how to obtain healthy state is advised in this quadrate.

The Nidra (Sleep) is the cause of Sukha, Pusti. The blood is also necessary for Sukha, Pusti. This explanation will help a person to achieve Trivarga. Thus Yojana Chatushka fulfills the definition of Yukti.

**Fulfilment of Aim of Ayurveda by Yojana Chatushka**

(Prayojana Sadhakatva of Yojana Chatushka)

The Dhatusamyakriya (Maintenance of homeostasis) has two aspects

- Maintenance of health of healthy person
- Gaining the health for diseased this are the two aims of Ayurveda.
- For Atura Vikara Prasamana whole Chatushka is projected.

**The Scope of Yojana Chatushka****The Roga-Bhesaja Yojana**

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 upto 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.

**Some illustrations of application of Yojana Chatushka**

The Yojana Chatushka provides a synopsis for Chikitsa and could be illustrated while deciding a line of management for any disease. Some examples are elaborated here.

**(1) Eg. Prameha Chikitsa**

The Prameha Chikitsasutras clearly demonstrate the applicability of Yojana

Chatushka. The Pramehi has been categorized in the Sthula and Karsha.

Here both the personalities require different type of management i.e. Sthula needs the Samsodhana and Krsa needs the Brmhmana. This is the difference of Bhesaja Yojana utilizing the principle of Yojana as evidenced in Yojana Chatushka the Astauninditiya to categorizes the Pramehi in Sthula and Krsa.

The next quotation advises the Santarpana Chikitsa. Though the Prameha is the Santarpanottha disorder the Santarpana is advised here by considering the excessive depleted condition of Dhatu and Agni. But for Santarpanottha Prameha Apatarpana is recommended, mainly for Kapha - PittajaMeha

(Cha. Chi. 6/51). In the Apatarpana, mostly Ruksana is prescribed for that it is clearly ordered to refer Santarpaniya chapter for Viruksana. (Cha. Ci. 6/49). Similarly some more examples also show the utilization of Yojana Chatushka for clinical approach.

**(2) Sotha Chikitsa**

The Nidana Viparita Chikitsa mainly based on Santarpaniya and Langhanabrhmmaniya could be illustrated by Sotha Chikitsa (Cha. Chi. 12/16-19). In this the Langhana and Pacan therapy is advised for Amaja Sotha. The Snehabhava Sotha needs Viruksana therapy and the Ruksaja Sotha expects Snehavidhi.

**(3) Jwara Chikitsa**

The Jwara Chikitsa which is the base of all management also reveals the utilization of this in following way.

- (i) Langhana, Swedana is advised in taruna Jwara.
- (ii) The tarpana for the symptom thirst present in Jwara.
- (iii) The langhana and Brhmana both are advised depending on the stages of Jwara. The Langhana is needed for Dosaksaya but Brhmana is necessary to provide bala to rugna.

**Reference**

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