

## CONCEPT OF NIRDESHA CHATUSHKA OF CHARAKA SAMHITA

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### ABSTRACT

Ayurveda aims for preservation of positive health in a healthy person and to cure the diseased one. The *Sutrasthana* lies as the *Madhusanchaya* of the *Samhita*. This nectar of knowledge has been explained by *Acharya Charaka* in a very beautiful way i.e. *Chatushka* methodology. The *Nirdesha chatushka* is placed in third position in the *Sapta chatushka* and explains about complete diagnostic methodology right from qualities of the physician to characteristic features of *Prakruta* and *Vikruta Doshas*. The chapters under this *Chatushka* are *Khuddaaka Chatushpad Adhyaya*, *Mahachatushpada Adhyaya*, *Tisraishaneeya Adhyaya* and *Vatakalakaleeya Adhyaya*. *Nirdesha Chatushka* solely elucidates about *vikara prashamana* of *vikruta purusha*. *Nirdesha Chatushka* explains about *Chikitsa Chatushpaad*, *Swastha* and *Aswastha lakshana*, *Pranabhisara vaidya*, *Raja vaidya*, *Uttama vaidya*, *Trividha Yeshana*, *Ashta trik*, *Symposium of Vata, pitta and Kapha Dosh*. *Nirdesha Chatushka* can be considered as a unique principle of preservation of positive health and life.

**KEYWORDS:** *Nirdesha Chatushka*, *Chikitsa Chatushpaad*, *Sadya asadyata of roga*, *Ashta*

### INTRODUCTION

*Ayurveda* is the most ancient medical science of the world. It is practiced to attain *Dharma*, *Artha*, *Kama* and *Moksha*. It deals with preventive, curative aspect of disease and promotive aspects of health by its own principles and approach. *Charaka Samhita* is most ancient comprehensive authoritative text deals with various factors related with health, measures to make a person completely healthy and suggest the way by which one can attain longevity of life. The whole *Samhita* is of prime importance but with respect to basic principles, *Sutrasthana* is given more importance. *Sutrasthana* is the heart of whole *Samhita*. It is further divided into seven *chatushka* and last two chapters

are grouped as *sangrahadvaya*. The methodology of *chatushka* is the uniqueness of *Charaka Samhita*, because no other *Samhita* has explained in this way. Elaboration of the concept and applicability of every *chatushka* of the prime necessity for the knowledge of *Charaka Samhita* in present era. The term *chatushka* is referred to the group of four chapters having compilations of knowledge related to a specific subject and posing *Adhikara* all over the *Tantra*. The seven *Chatushka* are named as *Bheshaja*, *Swastha*, *Nirdesha*, *Kalpna*, *Roga*, *Yojana* and *Annapana*, *Sangraha dwaya* are *Dashapraanayataneeya Adhyaya* and *Arthedashamahamooleeya Adhyaya*.

The main aim of *Ayurveda* is to maintain the health of a healthy individual and cure of the disease of the patient. Maintenance of health of healthy individual will be achieved through *Swastha Chatushka* and diagnostic methods to cure disease of the patient are achieved through *Nirdesha Chatushka*. It is quite natural for human being to cherish a healthy and happy life, but the *Nirdesha Chatushka* is not aimed at mere happy and healthy life, the life so desired should be good leading to fulfillment of four main objectives of human life i.e. *Purushartha Chatushtaya*. If this fulfillment is set aside the pursuit of healthy life is worthless. Chapters under this *Chatushka* are *Khuddaaka Chatushpad Adhyaya*, *Mahachatushpada Adhyaya*, *Tisraishaneeya Adhyaya* and *Vatakalakaleeya Adhyaya*. *Nirdesha Chatushka* solely elucidates about *vikara prashamana* of *vikruta purusha*. *Nirdesha Chatushka* explains about *Chikitsa Chatushpaad*, *Swastha* and *Aswastha lakshana*, *Pranabhisara vaidya*, *Raja vaidya*, *Uttama vaidya*, *Trividha Yeshana*, *Ashta trik*, *Symposium of Vata, pitta and Kapha Dosha* etc.

### AIMS AND OBJECTIVES:-

1-To explain about different concepts discussed in four chapters of *Nirdesha Chatushka*.

2- Its role in *Aturasya Vikara prashamanam* i.e. to cure the disease of the *Vikruta Purusha*.

### MATERIALS AND METHODS:-

#### Materials:-

This is descriptive literature review. Important contexts from *Nirdesha Chatushka* of *Charaka Samhita* are reviewed and critically analyzed to understand reason behind their explanation and application in different aspects of diagnostic methods to cure the diseased person.

#### Methods:-

1. Methods were followed as per aims and objectives.
2. Literary study of the Ayurvedic literature has been carried out on *Nirdesha Chatushka*.

#### Literature Review:-

*Charaka Sutrasthana* lies as *Madhusanchaya* of the *Samhita*. This nectar of knowledge has been explained by *Acharya Charaka* in the form of *Chatushka* methodology. *Chatushkas* are designed to fulfill *Dwaya Prayojana* of *Ayurveda Swasthya Rakshana* and *Aturasya Vikara prashamanam*, in which *Nirdesha Chatushka* is important in elucidating *dwitiya prayojana* of *Ayurveda*. The *Nirdesha chatushka* is placed in third position in the *Sapta chatushka* and explains about complete diagnostic methodology right from qualities of the physician to characteristic features of *Prakruta* and *Vikruta Doshas*.

**Table no 1:-Nirdesha Chatushka and its important contents:-**

Khuddaaka Chatushpaad Adhyaya	Mahachatushpada Adhyaya	Tisraishaneeya Adhyaya	Vatakalakaleeya Adhyaya
<ul style="list-style-type: none"> <li>• Chikitsa Chatushpaad</li> <li>• Swastha and Aswastha lakshana</li> <li>• Pranabhisara Vaidya</li> <li>• Raja vaidya</li> </ul>	<ul style="list-style-type: none"> <li>• Discussion regarding utility of Chatushpaad</li> <li>• Sadhyasadyata of roga</li> </ul>	<ul style="list-style-type: none"> <li>• Trividha Yeshana</li> <li>• Pratyaksha bhadaka bhava</li> <li>• Chaturvidha Pramana</li> </ul>	<ul style="list-style-type: none"> <li>• Conference on the topic of Vata Dosha, Pitta Dosha and Kapha Dosha.</li> </ul>

## • Uttama vaidya

## • Ashta trik

**Khuddaaka Chatuspaad Adhyaya**

The first chapter of the *Nirdesha Chatushka* is *Khuddaaka Chatuspaad Adhyaya*. *Khuddaaka* means *Alpa vivarana*<sup>1</sup> and explains in brief regarding *Chikitsa Chatuspaad*. *Chikitsa Chatuspaad* are essential to fulfill the purpose of treatment. Disequilibrium of *Dhatu* is disease and their equilibrium is health. Health is termed as

happiness, while disorder as unhappiness. *Bhishak, Dravya, Upasthatha* and *Rogi* are considered as *Chikitsa Chatuspaad*. These four components with their best qualities are responsible for complete cure of disease. Employment of all these four basic elements in *Dhatu vaishamyata* with the objective of their equilibrium is called *Chikitsa*.

**Table no 2:-Qualities of Chikitsa Chatuspaad<sup>5</sup>:**

Vaidya Guna	Dravya Guna	Paricharaka Guna	Rogi Guna
1. Shruta Paryavadata	1. Bahula	1. Dakshya	1. Smruti
2. Drushtakarmata	2. Yogya	2. Anuraga	2. Nirdeshakaritwa
3. Dakshya	3. Aneka vidha	3. Barthari	3. Abheeru
4. Shaucha	Kalpana	4. Shaucha.	4. Jnapakatwa.
	4. Sampat		

These four components consist of 16 qualities, if ideally administered, lead to a successful outcome. Here the physician is most important because of his specific knowledge, administrative capacity and managing skills. As in cooking utensils, fuel and fire are complementary for the cook, the battlefield, soldiers and weapons are supporters to the conqueror, similarly for the healing capabilities, the physician, drugs, attendants and patients are the supporters.

As the soil, stick, wheel, thread etc, do not serve the purpose of making pot without Potter, the other three components are in the same position without the physician. If the qualities of patient, attendant and medicines are kept constant, in the most difficult to treat diseases, the disease may vanish or may get aggravated very quickly, like the city of *gandharvas*, depending on the quality of the physician.

It is better to die than to be treated by an ignorant physician. Because, like a blind person moving with help of his hands or like

a boat being driven by the wind, a quack physician applies the course of treatment with anxiety and fear because of his ignorance. Such an inefficient physician may cure a few patients by chance, whose ailments might get cured automatically, but he is likely to kill patients in quick time, who would have otherwise survived if treated properly.

A good *Ayurveda* doctor is the one, who is duly engaged in the study of the science, mastering the actual implications of disease and right application of the treatment with practical experience. Such a doctor is known as *Pranabhisara Vaidya*. One who possesses the knowledge of *Hetu, Linga, Prashamana* and *Roganaam apunarbhava* is fit to become a Royal physician.

A weapon, scripture and water have merits and demerits, depending upon who uses it for which purpose. So a physician should always have pure thoughts and intellect for the sake of giving proper treatment.<sup>2</sup>

For a physician who possesses *Vidhya*, *Vitarka*, *Vignana*, *Smriti*, *Tatparata* and *Kriya* qualities no disease is incurable. *Vidhya*, *mati*, *karma drushti abhyasa*, *siddhi*, *ashraya*, these words explains the qualities of *Vaidya*. One who combines in him all these good qualities will distribute happiness and comfort to all living beings.<sup>3</sup>

Knowledge of medical science is like a light which illuminates room and takes off the darkness. Intellect physician is also like a light, who treats the disease of patient. Such a physician having good knowledge and intellect will never commit mistakes in treatment.

As the remaining three factors (patient, medicine and nurse) of treatment depend on the quality of the physician, a physician should always thrive hard to adopt good qualities. *Maitri*, *karunyam artheshu*, *shakye Preetihi* and *upekshanam prakrutishteshu*, these are the four disciplines for physician.<sup>4</sup>

#### ***Mahachatushpada Adhyaya:-***

This *Mahachatushpada Adhyaya* describes 4 types of diseases on the basis of prognosis and emphasizes importance of knowledge to know the prognosis for successful management of disease. It is important to assess the prognosis of a patient before initiating treatment. There are different parameters considered in *Ayurvedic* prognosis, to decide whether a particular disease in a specific stage, in a specific patient is curable, easily curable, not curable, just managed etc. Before committing to treat the patient, the doctor has to make this critical decision. Lord *Atreya* responds to queries of *Maitreya* regarding role of therapeutics in eradication of diseases and prescribes the 4 components of healthcare management. He suggests that even the most

wise physician and most efficient therapeutic measure cannot prevent or cure an ailment without knowing its prognosis. The chapter gives details of all the factors that are helpful in deciding the prognosis of a disease including *Prakruti*.

Some fundamental principles of treatment like *Brahmana chikitsa*, *langhana chikitsa*, treating the root cause of disease, *Ushna chikitsa* and *sheeta chikitsa* are mentioned to exemplify the principle of *dhatu sampat*.

A physician who can distinguish between curable and incurable diseases and initiates treatments in time with the full knowledge of therapeutics can certainly accomplish his objective of curing the disease. On the other hand, a physician who undertakes the treatment of an incurable disease would undoubtedly subjects himself to, *Arthahaani* i.e. loss of wealth, *Vidyahaani* i.e. loss of knowledge, *Yashohaani* i.e. loss of fame and he will also earn bad reputations, sanctions or punishments.

Acharya Charaka has classified diseases according to prognosis which will enable *vaidya* to treat or not to treat. *Vyadhi* is divided into *sadhya and asadhya vyadhi*. *Sadhya vyadhi* is again divided into *sukha sadhya* and *krichchra sadhya*. *Asadhya vyadhi* is again divided into *yapya* and *anupakrama*. *Sadhya is again divided into three types – alpa, madhyama, kashta*<sup>5</sup> and their *lakshanas* are explained.<sup>6</sup>

A wise physician should examine distinctive features of diseases priorly and then he should start treatment for curable diseases only. So a physician who can distinguish between curable and incurable diseases, he with his right applications will not subscribe to wrong notions like sage *Maitreya*. Therapies, qualities of each of the

four aspects of therapeutics, their effects, views of *Atreya* and *Maitreya* two different views, conclusion, features of all types of curable and incurable diseases -all these have been described in this chapter.

### **Tisraishaneeya Adhyaya:**

For the purpose of *Prana paripaalana*, *Dhanarjana* and for *Dharmaarjana sadhana*, *Tisraishaneeya Adhyaya* has been explained.<sup>7</sup> A person of normal mental faculty, intelligence, strength and energy, desires of his well-being pertaining to this world and the world beyond i.e. *Ihaloka* and *Paraloka* has to seek three basic desires viz., *Praaneshana* - desire to live, *Dhaneshana* - desire to earn his living and *Paralokeshana* - desire to have superior position after death.<sup>12</sup>

*Praaneshana*: - Out of all desires, one should give priority to the desire for longevity, because end of life means end of everything. A good life can be achieved by स्वस्थस्यस्वस्थवृत्तानुवृत्ति and आतुरस्य विकारप्रशमनेप्रमाद.

*Dhaneshana*:- Desire for wealth. One must have a desire for wealth because there is nothing so miserable as a long life without wealth. So one must try to tap in various sources of wealth. These sources of wealth are-farming, cattle breeding, trade, government service etc. One can adopt any other means of livelihood that is not disapproved of by good men. Doing so, one lives a long life, without suffering any loss of prestige.

*Paralokeshana*- This desire raises some doubts. There is doubt, whether one will have a life (rebirth). But why to doubt? There are people:-

1. Who believe in *Naastika* but not in *Punarjanma* because of its imperceptibility?

2. Some people i.e. according to *vedopadesha* believe in *Punarjanma*.

3. Some believe *Mata, Pita* are the reason for *Manushya Janma* or some opines that *Swabhava* is the *kaarana* for *Janma*.

4. Some believes that *Yadrucha* is the *Karana* of *Janma*.

So the question remains whether there is rebirth after death.

### **Evidence against Pratyaksha Pramana**

A wise man should however give up these unreasonable theories and doubts, why? Because *Pratyaksham hi alpam, Analpam apratyaksham*. Those un-observable things can only perceived by *Aagaman, Anumana* and *Yukti*. Even the method of perception of knowledge by sense organs itself cannot be perceived by sense organs. There is explanation of *Bhadaka kaarana in Pratyaksha Jnana*. Those are *Ati sannikarsha, ati viprakarshaat, aavaranaat, kaarana daurbalyata, mano avasthanat, samaana abhihaaraat, abhibhaavaat, ati saukshmaat*.<sup>14</sup>

### **Evidence against Janma of Matru Pitru –**

Even the critical view of scriptures cannot stand against the theory of transmigration as these are not based on proper reasoning. If the soul of mother or father enters in her/his progeny, it may be whole or a part of it. If it is transferred wholly, then certainly, the father or mother should die instantaneously. On the other hand, transformation of the subtle self in part is not possible. On the same principle neither the mind nor the intellect of parents can be regarded as the sole causative factor for progeny. If this theory is accepted, then the fourfold classification of species will not be possible.

### **Evidence against swabhavadi theory of birth:-**

*Panchamahabhuta* and *atma* possess specific qualities. Their combination and separation are conditioned by past action of *Atma*.<sup>15</sup> All things of the universe can be divided into two -*Sat* and *Asat*. These can be examined by means of *Aaptopadesha*, *Pratyaksha*, *Anumana* and *Yukti*.

**1. *Aaptopadesha lakshana*** - Those enlightened and pure persons who are devoid of *Rajo guna* and *tamo guna*, being achieved knowledge by *tapus*, who always possess uninterrupted knowledge of past, present and future are known as *Apta* (authorities). They are also known as *Shishtha* (disciplined) and *Vibuddha* (enlightened persons). Their words are true beyond doubt.

**2. *Pratyaksha Lakshanas*** -The knowledge acquired by the *Samyoga* of *Atma*, *Indriya*, *Mana* and *Indriyarth* to called *Pratyaksha*.

**3. *Anumana Lakshana*** -Inference is dependent on perception. It is of three types. Related to the present, past and future. For example -1- Inference of present thing: fire is inferred from the smoke.2-Inference of past thing: Sexual intercourse is inferred by pregnancy.3-Inference of future -Inference of tree by looking into seed, on the basis of the frequent observation about the production of fruits from seeds through direct perception.

**4. *Yukti Lakshanas*** -*Yukti* is the fourth means of knowledge. Examples like Growth of crops from the combination of irrigation land, seed and seasons. Formation of embryo from the combination of six *Dhatu*s. Productions of fire from the combination of the lower fire drill, upper fill drill and the act of drilling. Cure of diseases by *Chikitsa Chatushpada*.<sup>8</sup> these are examples to understand *Yukti Pramana*.

There is explanation of confirmation of *Punarjanma* by *Aaptopadesha*, *Pratyaksha*,

*Anumana* and *Yukti Pramana*. All these four means of knowledge establish the theory of rebirth. One should therefore have faith in religious scriptures, one should attend to the services of the teacher, studies, performance of religious acts, marriage, production of children, maintenance of servants, respect to guests, donations, abstinence from selfish motives, penance, avoidance of backbiting, good physical, verbal and mental acts, introspection with regards to body, sense faculties, mind objects, intellect and meditation and other similar acts recommended by virtuous persons which are conducive for doing good in the life and after death are known as the accepted means of livelihood. A person, attending to these acts, earns fame in this world and attains heaven after death. Thus the third basic desire relating to the life beyond is explained.

**Sapta Trik:-**

**1. *Trayopasthambha***:- 1-Ahara, 2-Nidra, 3-Brahmacharya

**2. *Trividha Bala***: - 1-Sahaja, 2-Kalaja, 3-Yuktikruta.

**3. *Trini Aayatanaani***: - 1-Atiyoga, 2-Ayoga, 3- Mitya yoga of Kala, Artha and Karma.

***Trividha Vikalpa***:- 1. Asatmendriyarth Samyoga, 2-Prajnaparada, 3-Parinama.

**4. *Trividha Roga***: - 1-Nija, 2-Agantuja, 3-Manasa.

**5. *Trividha Rogamarga***:-1-Shakha, 2-Marma asthi sandhi, 3- Koshta.

**6. *Trividha Beshaja***: - 1. Chadmachara, 2-Siddha saadhita, 3-Vaidya Guna yukta.

**7. *Trividha Aushadha***:- 1. Daiva Vyapashraya, 2-Yukti Vyapashraya, 3-Satvavajaya.1-Antaha Parimarjana, 2-Bahirparimarjana, 3-Shastra Pranidhana.<sup>9</sup>

**Importance of Management of diseases:-**

In the event of a disease, a wise person regains his health by administering external (bahya) and internal cleansing (Shodhana, shamana) therapies and also by surgical procedures. However as an incompetent king neglects his enemy, so also an ignorant person does not realize the need to take care of the disease in its primary stage. This disease, in its early stage appears to be insignificant, because of his negligence; it grows and thereafter gains a strong hold on the body. It takes away the strength and life of the fool. The fool is never conscious of any defect unless he is seriously ill, he thinks about disease eradication. Having failed to find a savior of his health, the fool is deprived of his life like an inguana with her tail bound by a rope being dragged by a strong person. So a wise person, desirous of his well-being, should take recourse to the, appropriate therapies before the occurrence of the diseases or even while the diseases are in their primary stage of manifestation.<sup>10</sup>

**Vatakalakaleeya Adhyaya:-**

*Vata* has been explained first among *Tridosha* due to its predominance. Here *Kala* means *guna Shodasha kalam* means 16 *gunayukta Chatuspaad Bheshaja*, '*Akala*' means *Viruddha Dosha* of *Guna*. So here there is discussion of *Amshamsha vikalpana* of *Vayu* has been discussed

**Discussion on the Properties of Vata:-**

Ancient sages, desirous of knowledge about good and bad properties of *Vata*, assembled and proposed to discuss properties of *Vata*, aggravating properties of *Vata Dosha*, its alleviating factors and to know about *Vata Dosha*, which is unapproachable due to its ethereal and unsteady nature, aggravated and alleviating by its respective factors.

Then as the symposium proceeded, the sages started to express their view and opinions as follows.

1. *Kusha Sankrutayan* enumerated the properties of *Vata- ruksha, laghu, sheeta, daruna, khara* and *vishada*.

2. *Kumarashira Bharadwaj* described causes of aggravation of *Vata*. *Vata Dosha* gets aggravated by use of *Ahara, Aushadha* and *Karma* that are similar to these six qualities. Because diet and activities of similar properties leads to an increase of *Dosha* of similar qualities.

3. *Balhika Bhishak Kankayana* said, "what you said, sir is correct." These are verily the aggravating factors of *Vata Dosha*. Diet and activities having opposite qualities of a *Dosha*, leads to mitigation of that aggravated *Dosha*.

4. *Badisha Dhamargava* described process of vitiation and alleviation of *Vata*.

5. *Rajarshi Varyovida* described actions of normal *Vata* which is situated both within and outside the body. Functions of *vata dosha* are understood by means of *Pratyaksha, Anumana* and *Aaptopadesha*.

**Functions of Prakruta Vata:-**

*Vata* in its normalcy maintains the whole body and its systems, working as *prana, udana, samana, vyana* and *apana*. It is the initiator of all kinds of activities within the body, the controller and impeller of all sensory faculties (helping in the enjoyment of their subjects). It joins body tissues and brings compactness to the body, prompts speech. It is the origin of touch and sound, is the root cause of auditory and tactile sense faculties, is the causative factor of joy and courage, stimulates *agni*, helps in absorption of *dosha* and ejection of excretory products. *Vata* traverses all gross and subtle channels, moulds the embryo shape and is the indicator of continuity of life.

### Functions of Vikruta vata:-

Functions of imbalanced *vata* are -*Vata* when aggravated, afflicts the body with various types of diseases and affects strength, skin complexion, happiness and life span. It perturbs the mind, affects all sense organs and sense faculties, destroys, deforms the embryo or delays delivery of the foetus. *Vata* causes fear, anxiety, humility and delirium. It shortens life span.

### Normal functions of Lokagata Vayu :-

Dharanidhara anam, jwalanojjwalanam, aaditya chandra, nakshatra grahanaanam. Air is responsible for clouding, raining, flowing of rivers, blooming and blossoming of flowers and fruits, shooting forth the plants, classification of seasons as well as *pancha mahabhuta*. Air manifests the shape and the size of *pancha mahabhuta*. Air is responsible for germination of seeds, growth of plants and brings about hardness and dryness to grains. Air is cause for transformation.

Question by *Marichi* to the sage *Varyovida*, *Marichi* inquires,” why present symposium is related to the science of medicine. Even though what has been stated about the qualities of *Vayu* is correct. Is this exposition or understanding of such qualities of *Vayu* is applicable to the science of medicine? Answer by *Varyovida* “If a physician does not understand the *Vayu* which excels in strength, roughness, quickness and destructive power, how would he be able to warn a patient about the ill effects of *Vata*, well in advance, before it affects the body? How would he advise about the normal qualities of *Vayu* conducive to good health, improvement of strength and complexion, luster, growth, attainment of knowledge and longevity? *Marichi* said, “It is *Agni* alone represented by *Pitta* in the body which

brings about good or bad effects according to its normal or imbalanced state For example – digestion or indigestion, vision or loss of vision, normalcy or imbalance of body heat, skin complexion, *Shourya*, *bhaya*, *harsha*, *krodha*, *moha*, *prasada* and happiness and such other pairs of opposite qualities.

Having listened to *Marichi*, *Kapya* said, “*Soma* which is represented by *Kapha* in the body brings about good or bad effects according to this normal or abnormal state. For example:- *Dardhya* and *Shaitilya*, *Karshya* and *Utsaaha*, *Alasya* and *Vrushata*, *Kleebata*, *Jnana* and *Ajnana*’ and such other pairs of qualities.

### Remark by Atreya:

After having listened to *Kapya*, Lord *Atreya* said, “All of you have dealt with the subject quite well except that you have not made any general statement on this topic”. Infact all *Tridosha* viz, *Vata*, *Pitta* and *Kapha* while they are in their natural state. *Avyapannam indriyam* - maintain proper functioning of sense organs without any abnormality. *Bala Varna sukha aayusha*- maintains strength, complexion, happiness and long life span.

In life of one follows good aspects of *Dharma*, *Artha*, *Kama*, he will have a successful life. But if one follows bad aspects of *Dharma*, *Artha* and *Kama*, then one will have a quality of life. Likewise, of one maintains *Tridosha* in good condition, he will have good health or else disease.<sup>11</sup>

### DISCUSSION:

Components of healthcare management are described in *Nirdesha Chatushka*. *Khuddaaka Chatushpaad Adhyaya* deals with *Bhishak*, *Dravya*, *Upasthatha* and *Rogi* four components necessary for providing optimum quality healthcare. Further standard qualities of the subcomponents are



described. Definitions of disorder, health, treatment etc, along with different types of Physicians are also been elaborated in relation with healthcare management.

*Mahachatushpada Adhyaya* deals with four important aspects of healthcare including standard qualities of *Bhishak*, *Upasthatha*, *Dravya* and *Rogi*, It also deals with guidelines for therapeutic management based on four types of prognosis of diseases. It is important to determine prognosis of a disease before starting treatment to decide the quality of life of patient and whether it will be diseased or disease free. Therefore, as the title suggests, the chapter is about four important components of therapeutic management of diseases.

*Tisraishaneeya Adhyaya* explains three basic desires in human beings:- *Praaneshana*, *Dhaneshana* and *Paralokeshana*. The guidelines to fulfill them during one's life leading to a healthy and righteous life are also given in this chapter; hence it comes under the *Chatushka* of guidelines of healthcare management. It also guides to treat a patient with physical and/or mental disease and describes eight triads. The theories of reincarnation and creation of universe absolute knowledge *Pariksha*, *Pratyaksha*, *Anumana* and *Yukti* and their role in establishing theory of reincarnation are described in detail. A physician can use these methods to know about *Roga* and *Rogi* completely and can choose appropriate courses of treatment, with suitable drugs.

The last chapter *Vatakalakaleeya Adhyaya* of the *Nirdesha Chatushka* is based on the findings of an assembly of expert practitioners of *Ayurveda*, headed by *Atreya* that analyzed the normal and abnormal functions of *Tridosha*. Among *Tridoshas*,

*Vata Dosha* is discussed in more detail, considering its supremacy as the initiator of all functions in the body. In the environment, *Vata* is also responsible for many weather conditions like extreme heat, extreme rain or extreme cold. The important normal and abnormal functions of *Vata* in environment are also mentioned in this chapter. Consequently, brief descriptions of *Pitta* and *Kapha Dosha* normal and abnormal functions have been provided.

### CONCLUSION:

*Nirdesha Chatushka* is one of the most important parts of the *Sutrasthana*, that which fulfill the second aim of *Ayurveda* i.e. "*Aturasya Vikara prashamanam cha*". *Nirdesha Chatushka* which includes four *Adhyaya* makes complete elucidation on *Chikitsa Chatushpaad*, *Swastha* and *Aswastha lakshana*, *Pranabhisara Vaidya*, *Raja vaidya*, *Uttama vaidya*, *Trividha Yeshana*, *Ashta trik*, *Pratyaksha bhadaka bhava*, *Chaturvidha Pramana*, discussion of *Vata*, *Pitta* and *Kapha Dosha*. *Nirdesha Chatushka* mainly explores such important principles which should be properly adopted for diagnostic methods to cure diseased person. Thus *Nirdesha Chatushka* can be considered as a unique principle of preservation of positive health and life. These diagnostic methods should be adopted to enhance the quality of life and helps to attain *Purushartha chatusthaya* viz- *Dharma*, *Artha*, *Kama* and *Moksha*.

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