

REVIEWING THE CLINICAL IMPORTANCE OF BEEJACHATUSHTYA IN SUSHRUT
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ABSTRACT

Beejachatushtya serves as a foundational framework that enables learners to grasp the core principles of *Sushrut Samhita* and apply them effectively in clinical practice. The *Beejachatushtya*, consisting of *Purusha* (patient/healthy person), *Vyadhi*(disease), *Aushadha*(medicine), and *Kriya Kala* (time and procedure), plays a crucial role in the *Sushrut Samhita*, an ancient *Ayurvedic* text focused on surgery and medicine. These four fundamental elements are integral to understanding and practicing the principles outlined in the *Sushrut Samhita*. Understanding the patient/healthy person's unique constitution, mental state, and lifestyle helps tailor treatments for optimal outcomes. Recognizing individual differences enhances patient/healthy person engagement and overall healing. Proper diagnosis involves identifying the disease's nature, stage, and progression. This aids in selecting the most suitable therapeutic strategies and preventing disease complications. Knowledge of various medicinal substances and formulations allows practitioners to prescribe remedies aligned with the patient/healthy person's needs and the disease's characteristics. This personalized approach enhances the efficacy of treatments. Timing and procedure play a vital role in treatment success. Administering therapies at the right time and following precise protocols optimize therapeutic outcomes and minimize risks. This paper focuses on integrating *Beeja Chatushtya*, practitioners can provide holistic, patient/health-centered care that aligns with the principles of *Ayurveda* and promotes overall well-being with patient/health-centered care, considering individual constitution, disease presentation, appropriate treatments, and optimal timing.

KEYWORDS: *Beejachatushtya, Kriyakala, Purusha, Vyadhi, Sushrut Samhita.***INTRODUCTION**

With their profound insights into holistic health and well-being, the ancient texts of *Ayurveda* continue to captivate the attention of scholars, practitioners, and researchers worldwide. Among these texts, the *Sushrut Samhita* holds a prominent place for its comprehensive exploration of surgical techniques, medical principles, and guidelines for maintaining a balanced life. At the heart of the *Sushrut Samhita* lies the concept of *Beejachatushtya*, encapsulating the four fundamental components—*Purusha* (patient/healthy person), *Vyadhi*(disease), *Aushadha*(medicine), and *Kriya Kala* (time and procedure). This paper endeavors to review and emphasize the clinical importance of *Beejachatushtya* within the framework of *Sushrut Samhita*, elucidating its relevance in contemporary healthcare practices.

In an era where modern medical science is seeking a more holistic and patient/healthy person-centered approach, *Ayurveda's* ancient wisdom offers a unique perspective that resonates with the fundamental principles of personalized care. *Beejachatushtya*, a conceptual cornerstone of *Sushrut Samhita*, demonstrates the intricate relationship between the patient/healthy person's constitution, the nature of the disease, the selection of appropriate medicines, and the timing and methods of treatment. As Ayurvedic practitioners increasingly collaborate with conventional medical systems, the integration of ancient insights with modern scientific advancements becomes crucial for the evolution of healthcare.

This paper seeks to explore the ways in which *Sushrut Samhita's* principles can be synergistically integrated with contemporary scientific knowledge. It delves into the clinical implications of understanding patient/healthy

persons holistically—considering not only their physical ailments but also their mental and emotional well-being. By revisiting and reviewing the core tenets of *Sushrut Samhita*, this paper aims to shed light on its potential to bridge the gap between ancient wisdom and modern medical approaches. Moreover, it aims to initiate discussions on the incorporation of *Ayurvedic* principles into interdisciplinary medical practices, thus fostering a comprehensive and integrated approach to patient/healthy person care.

With a renewed emphasis on holistic healing and patient/healthy person-centered care, this review highlights the enduring relevance of *Beeja Chatushtya* in the *Sushrut Samhita*. As healthcare practitioners navigate the complexities of modern health challenges, the insights provided by *Sushrut Samhita* serve as a guiding light, illustrating the profound interconnectedness between tradition and contemporary science. Through a comprehensive analysis of this concept, this paper seeks to illuminate a pathway that harmonizes ancient wisdom with contemporary medical practices for the ultimate benefit of patient/healthy persons in today's dynamic healthcare landscape.

• PRIMARY OBJECTIVE

To review the Clinical Importance of *Beeja chatushtya* in *Sushrut Samhita* with Contemporary Science.

• SECONDARY OBJECTIVES

1. To review the concept of *Beeja chatushtya* from *Sushrut Samhita*.
2. To review contemporary relevance and interdisciplinary integration of *Beeja chatushtya*.

• MATERIALS AND METHODS

All relatable references are mainly collected & compiled from *Sushrut Samhita* & *Dalhana's* commentary. Research articles are also searched on the web in a similar concept. After analyzing all data, an attempt is made to draw some conclusions.

• LITERATURE REVIEW

The *Sushrut Samhita*, through the fundamental concept of *Beeja Chatushtya*, plays a crucial role in clinical practice by providing a comprehensive framework for understanding and treating diseases. This concept emphasizes four key components: *Purusha* (the individual), *Vyadhi* (disease), *Aushadha* (medicine), and *Kriyakaal* (timing of treatment), which together form the foundation of *Ayurvedic* medicine. By recognizing the individual as a combination of physical and spiritual elements, practitioners can tailor treatments to the unique constitution of each patient, thereby enhancing the effectiveness of interventions.^[1]

A] PURUSHA^{[2][3]}

The concept of *Purusha*, as a foundational element within the *Sushrut Samhita* framework in *Ayurveda*, encompasses a multifaceted understanding of the

individual seeking healthcare. This concept delves into various aspects that collectively contribute to the unique constitution and identity of each person. The term "*Purusha*" is used to describe the amalgamation of these five elements in the human body. This reflects *Ayurveda's* holistic approach to health and wellness, where the balance and harmony of these elements within an individual's constitution play a pivotal role in determining their physical, mental, and emotional well-being.

The concept of *Purusha* includes the following points.

Origin: *Purusha's* origin is rooted in the intricate interplay of cosmic and individual energies. *Ayurveda* suggests that the origin of an individual's constitution is influenced by the union of genetic material (*Shukra* and *Artava*) from the parents.

Composition of Dravya (Substances): The composition of an individual's body is influenced by the interaction of various substances, including the five elements (*Pancha Mahabhuta*) - earth, water, fire, air, and space.

Pancha Mahabhuta: The *Pancha Mahabhuta* theory asserts that the human body is composed of these five fundamental elements in varying proportions. Each individual's constitution is characterized by a specific dominance of certain elements, which influences physical, mental, and emotional attributes. Understanding these elemental imbalances helps tailor treatments to restore harmony.

Shukra and Artava: *Shukra* (sperm) and *Artava* (ovum) represent the reproductive elements responsible for the continuation of life. *Ayurveda* recognizes their significance not only in reproduction but also in shaping an individual's constitution. The quality and characteristics of *Shukra* and *Artava* influence the inherent traits and tendencies of the individual.

Anga - Pratyanga: The body is divided into various segments (*Anga*) and their components (*Pratyanga*). This understanding acknowledges the interconnectedness of bodily systems and organs, emphasizing that the health of each part contributes to the overall well-being of the individual.

Saptadhatu: *Ayurveda* elaborates on different tissues (*Dhatus*) that constitute the body. *Twaka* (skin), *Mansa* (muscles), *Asthi* (bones), *Sira* (blood vessels), and *Snayu* (ligaments) are among the seven essential tissues that form the basis of physical structure. These tissues collectively determine the body's strength, resilience, and vitality. Afterwards, it presents a classification of the world or existence into two primary categories - *Sthavara* and *jangama*. The terms *Agneya* and *Saumya* refer to two different types of classification, while the term "*Panchatmak*" refers to a fivefold classification.

In essence, the statement highlights the central tenet of *Ayurveda* that acknowledges the interconnectedness between the human body and the broader universe. It underscores the importance of understanding the composition and balance of the *Pancha Mahabhutas* in an individual's body to promote health, prevent imbalances, and facilitate holistic well-being. It emphasizes the significance of human beings or conscious entities (*Purusha*) among these categories, suggesting their distinct position in the hierarchy of living beings due to their advanced cognitive abilities.

B] VYADHI^{[2] [4]}

Definition of Vyadhi:- Manifestation of discomfort to the body is called Vyadhi.

Types of Vyadhi

<i>Agantuja</i>	<i>Sharira</i>	<i>Manasa</i>	<i>Swabhavik</i>
<ul style="list-style-type: none"> Abhigataj 	<ul style="list-style-type: none"> Due to vitiation of Tridosha & Rakta 	<ul style="list-style-type: none"> Krodha Shoka Bhaya Harsha Vishada Irshya Abhisuya Dainya Matsarya Kama Lobha 	<ul style="list-style-type: none"> Kshudha Pipasa Jara Mrityu Nidra

▪ Vyadhi - Ashraya – Mana & Sharira

▪ Vyadhi - Nigraha

Vyadhi - Nigraha encompasses a holistic approach that includes both preventive and curative measures. It refers to disease management or the prevention of diseases in *Ayurveda*. It involves various strategies and therapies aimed at maintaining health and preventing the onset of illnesses. It includes following therapies which are integral to achieving this goal.

1. Samshodhana – Purification Therapy

Samshodhana, also known as *Panchakarma*, is a set of purification therapies that aim to detoxify and cleanse the body. It involves techniques like *Vamana* (therapeutic vomiting), *Virechana* (purgation), *Basti* (enema), *Nasya* (nasal administration), and *Raktamokshana* (bloodletting). These therapies help eliminate accumulated toxins (*Ama*) from the body, restore *Dosha* balance, and enhance overall health.

2. Sanshamana – Palliative Therapy

Sanshamana involves palliative measures to alleviate symptoms and pacify aggravated *Doshas*. It includes therapies like internal administration of medicines, external applications, and lifestyle modifications. This approach is suitable for individuals who are not strong enough for intensive detoxification therapies.

Dukha may pertain to body, speech and mind. So, *Vyadhi* is defined as the conjunction of living being with pain.

The term "*Vyadhi*" refers to diseases or health disorders. It emphasizes the diversity of causes that give rise to diseases, and it suggests that all diseases are explained by these causes. Imbalances in the three *Doshas* (*Vata*, *Pitta*, *Kapha*) are often considered the root cause of many diseases in *Ayurveda*. When these *Doshas* are disturbed from their natural state, they can lead to various health issues. Disorders related to blood quality or circulation can also contribute to the development of diseases as Acharya *Sushrut* considered *Rakta dhatu* as a fourth *dosha*. External factors such as seasonal changes, dietary habits, lifestyle choices, and environmental influences play a significant role in the onset of diseases.

3. Ahara – Dietetics

Ahara refers to dietary principles that play a significant role in preventing and managing diseases. *Ayurveda* emphasizes the importance of consuming a balanced diet that is appropriate for an individual's constitution (*Prakriti*), digestive capacity (*Agni*), and the prevailing season. Proper dietary habits help maintain *Dosha* equilibrium and support overall health.

4. Achara - Regimen from Ayurveda

Achara encompasses lifestyle practices and daily routines that promote well-being. It includes recommendations for daily activities, sleep patterns, exercise, meditation, and stress management. Following the right lifestyle practices helps prevent the accumulation of imbalances and supports the body's natural healing mechanisms.

C] AUSHADHI^{[2] [5]}

This emphasizes the importance of considering specific factors related to the properties of substances used as medicines.

This highlights the significance of understanding the characteristics of medicinal substances. In *Ayurveda*, medicines are chosen based on their specific attributes, such as taste (*rasa*), qualities (*guna*), potency (*veerya*), and post-digestive effect (*vipaka*).

This signifies a recommendation or guideline to follow when selecting and using medicines.

In the context of *Sushrut Samhita*, this guideline underscores the importance of choosing appropriate medicines based on their specific attributes. When addressing health issues, *Ayurvedic* practitioners consider the properties of medicinal substances, including their taste (sweet, sour, salty, bitter, pungent, and astringent), qualities (heavy, light, oily, dry, etc.), potency (hot or cold), and *Vipaka* (how they transform post-digestion).

Importance of Ahara as Bhesaja

The root cause of human being existence is food.

It provides living being with strength, complexion & vitality resistance.

This pertains to the concept of nourishment and transformation of substances within the human body via

Types of Medicine

STHAVARA			JANGAMA			PARTHIVA
Type	Example	Part Used	Type	Example	Part Used	
Vanaspati	Udumabaradi	Twak Patra Pushpa Phala Moola Kanda Niryaas Swarasadi	Jarayuja	Animals, Humans	Charma Nakha	The minerals that are used in <i>Ayurvedic</i> medicines are as – Gold, Silver, Stones, Pearl, Red Arsenic, Earthen potsherd etc.
Vriksha	Amradi		Andaja	Birds, Snakes	Roma Rudhira	
Veerudha	Lata, Gulma		Samswedaja	Worms, Ants	Mamsa Vasa	
Aushadhi	Godhumadi		Udbhijja	Indragopa, Mandukadi	Ghrita Khura Asthi etc	

D] KRIYA – KALA^{[2][6]}

Kala signifies time and Kriya means action. Thus, Kriya Kala literally means "treatment time. Kriya here includes surgical procedures viz. *Bhedana*, *Chhedana*, *Eshana*, *Lekhana*, *Aharana*, *Visravana*, *Seevana* etc. & *Panchakarma* procedures viz. *Snehana*, *Swedana*, *Vamana*, *Virechana*, *Basti* etc.

Airstream, wind, sun, shade, moonlight, darkness, heat, cold, rainfall, day, night, fortnight, month, seasons, etc., should all be considered eternal time works that, through their inherent effects, contribute to accumulate, increase, pacify, or decrease *Vata*, *Pitta*, and *Kapha* doshas.

The nature of time causes the accumulation of dosha and other stages of *Kriya Kala*. This guideline emphasizes the importance of timing in conducting various treatments, therapies, interventions, or practices.

The concept of *Shat Kriya Kala* in *Sushrut Samhita* includes *Kriya Kala* (timing of treatment), emphasizing the crucial timing for administering medicine to *Purusha* (individual) affected by *Vyadhi* (disease). The term "Kriya Kala" translates to the "opportunity or time to administer treatment," and it encompasses six distinct phases: *Sanchaya* (accumulation), *Prakopa*

the role of food and its transformation in the process of nourishing the body and supporting its functions.

For all living beings, the essential role of food as the primary source of nourishment for living beings. Food provides the foundation for health, strength (*bala*), complexion (*varna*), and vitality (*ojas*). Food is subjected to the six tastes (sweet, sour, salty, bitter, pungent, and astringent). and it signifies that the tastes serve as the basis for *dravya* within the body. So basically all *Ahariya dravyas* are *Aushadhi*.

This statement underscores the interconnectedness of food, tastes, substances, and medicines in maintaining health. It highlights the sequential interdependence of food to tastes, tastes to substances, and substances into potential therapeutic agents.

(aggravation), *Prasara* (spread), *Sthansamshraya* (localization), *Vyakti* (manifestation), and *Bheda* (termination). Each phase represents a unique aspect of disease development, illustrating how *doshas* (bodily energies) evolve and affect health. Understanding these stages is crucial for effective diagnosis, prognosis, and treatment, as it allows practitioners to tailor interventions based on the specific phase of the disease. Additionally, the *Shat Kriya Kala* concept is valuable in disease prevention, emphasizing the importance of timely and appropriate therapeutic measures throughout the disease process.^[7]

Ayurveda recognizes that the effectiveness of various therapies, treatments, and practices can be influenced by the timing of their application. Factors such as the *Dosha* imbalance, the individual's constitution (*Prakriti*), the season, and the time of day are considered when determining the appropriate timing for interventions. By adhering to these guidelines, *Ayurveda* aims to enhance the efficacy of treatments and practices while minimizing potential imbalances. This approach aligns with *Ayurvedic* principles of individualization and holistic well-being, ensuring that health-related actions are conducted in harmony with the body's natural rhythms and the surrounding environment.

• DISCUSSION

Purusha - Understanding the concept of *Purusha* within the clinical context involves recognizing the intricate interplay of factors that shape an individual's constitution, health status, and overall well-being. *Ayurveda*'s comprehensive perspective acknowledges each person as a unique embodiment of cosmic energies, influenced by elements, tissues, and genetic material. This personalized comprehension serves as a guiding principle for practitioners to tailor treatments, dietary plans, and lifestyle recommendations that harmonize with an individual's inherent nature. By delving into the origins, composition, and interconnected elements of *Purusha*, *Ayurvedic* clinicians uphold the essence of personalized healthcare, fostering equilibrium in the physical, mental, and spiritual dimensions of well-being.

Vyadhi- This concept accentuates the universal nature of the underlying causes of diseases and their pivotal role in various health conditions. In essence, diseases can stem from a multitude of sources, including contagion, imbalances in *Doshas*, blood irregularities, and external triggers. The amalgamation of these causative factors contributes collectively to the emergence of illnesses across diverse individuals and scenarios. In *Ayurvedic* medicine, understanding the complexities of these reasons becomes essential for precise diagnosis, successful treatment, and preventative measures.

By integrating the facets of *Vyadhi-Nigraha*, *Ayurveda* endeavors to establish a harmonious equilibrium within the body and psyche, preemptively averting the onset of diseases. This approach remains highly individualized, encompassing an individual's constitution, imbalances, and specific health objectives.

Aushadhi - By incorporating these considerations, *Ayurvedic* practitioners craft treatment plans that resonate with an individual's *Prakriti* (constitution), the nature of the *Vyadhi*(ailment), and other pertinent factors. This personalized approach ensures the selection and administration of medicines in a manner that maximizes their therapeutic potency while minimizing the potential for imbalances. In essence, the principles of *Aushadhi* underscore the need for a profound comprehension of the attributes of medicinal substances, directing informed decisions during the process of choosing and prescribing medicines.

Kriya Kala - Adhering to these guidelines, *Ayurveda* endeavors to optimize the efficacy of treatments and practices, concurrently mitigating any potential imbalances. This method aligns with *Ayurvedic* values of personalization and overall wellness, ensuring that health-related behaviours align with the body's natural cycles and the surroundings.

Kriya Kala gives us the knowledge of diagnosis, prognosis and the level of intervention and so that to prevent the establishment of a disease.^[8] The essence of

Kriya Kala underscores the critical importance of timing and appropriateness in the execution of actions linked to health interventions, thereby underscoring the holistic essence intrinsic to *Sushrut Samhita*.

• CONCLUSION

In conclusion, *Sushrut Samhita* encapsulates a profound understanding of *Purusha*, *Vyadhi*, *Aushadhi*, and *Kriya Kala* in *Ayurveda* which is just as significant as the *Charaka Samhita's Trisutra Ayurveda*. Recognizing the interplay of an individual's constitution, disease causation, medicinal interventions, and the timing of actions forms the foundation of this holistic approach. *Ayurveda*'s personalized perspective ensures that treatments align with an individual's inherent nature, fostering equilibrium across physical, mental, and spiritual realms. This comprehensive framework underscores the universal causes of diseases and the importance of timing, enabling practitioners to preemptively address imbalances and promote well-being. Through the integration of these components, *Ayurveda* continues to serve as a beacon of individualized care and holistic healing in the modern era.

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