



# International Research Journal of Ayurveda & Yoga

An International Peer Reviewed Journal for Ayurveda & Yoga



SJIF Impact Factor : 5.69

ISRA Impact Factor : 1.318

ISSN:2581-785X

Review Article

Volume: 3

Issue: 9

## The Significance of *kalapanacatuska* w.s.r. to Therapeutic Purification Procedures

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**ABSTRACT:** The term '*Samhita*' denotes to whole completion of specific, advantageous knowledge needed for the development of various aspects of life. The term '*Catuska*' denotes to the set of four chapters having a completion of knowledge relates to a specific subject and possessing the '*Adhikara*' all over The '*Tantra*'. *KalpanaCatuska* deals with the application of medicine in the form of numerous therapeutic purification procedures in healthy or in ill persons. In the preceding quadrante, information have been furnished about physician, medicine etc. now the various therapeutic measures helping in alleviation of the vitiated *dosas*, are going to be explained of various therapies which infect constitute them. Thus, oleation, fomentation, emesis and purgation therapy based on the drug having unctuous and other properties are having are be explained here. It comprehended that systemic *Samsodhana*( therapeutic purification) of entire body is a main pre-requisite for all kinds of preventive and curative procedures. Besides being of preparatory significant; *Samsodhanakarma* forms a full therapy is aimed to eradicate the vitiated *Doshas* and to retain a state of normalcy and equilibrium which is fundamental basis of health.

**Keywords.** *Catuska*, *samsodhanakarma*, vitiated *doshas*, oleation

Article received on-27 August

Article send to reviewer on-1 Sept.

Article send back to author on-19 Sept.

Article again received after correction on -24 Sept.

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**How to Cite the Article :** Dr Ankit Jain, Dr. Manohar Ram, The Significance of *kalapanacatuska* w.s.r. to Therapeutic Purification Procedures ,IRJAY, September: 2020 Vol- 3, Issue-9; 29-35,

Doi: <https://doi.org/10.47223/IRJAY.2020.3904>

## INTRODUCTION:

*Ayurveda* is the science of life it's prime objective being to relieve human suffering and to instruct health and longevity. Thus *Ayurveda* envisages the means to prevent and treat several ailments. It's advocates the majors for preservation health. *Ayurveda* go forward through the process of scientific inquest involving the *Lok* (Communities or Societies). Within communities, scientific, knowledge was shaped by an interchange of information between patients, physicians, and researchers. Teachers would pass their intelligence updated with this scientific analysis and application of their own learning to their student in interactive way through what was called *Guru-Shishya* institution. This knowledge was documented in the *Brihatrayi* of which the *CharakSamhita* is deliberated the most significant and definitive. The *Charak*

*Samhita* is a collection of various basic principles, pharmacological actions of many drugs, narrative of preventive and curative aspects of several diseases along with *shamana* and *shodhanacikitsa*. It also comprises healthy advises, directions, teaching and research methodology. The *Caraksamhita* is consists of eight divisions. *SutraSthana* is the first segment dealing with fundamental principles of *Ayurveda*. The *SutraSthana* (Section on fundamental principles) be worthy the same place as the head deserves in the human body. This imperative section lays the foundation for the entire *Samhita* by describing the basic principles. The word *Sutra* literally means a short sentence which has deep meaning. The name of section advises that it is a chain of important principles in brief form. Besides the fundamental principles, this

section also establishes numerous technical terms that are used in subsequent sections of the *samhita*. This helps in providing a base to not just *Ayurveda* practitioners, but also to teachers, researchers, and scholars. From the standpoint of its structure, the *SutraSthana* contains of thirty chapters, grouped into eight logical contexts. The first seven *Catushkas* (or tetrads, i.e., groups of four), while the last one is a set of two chapters (*sangrahadvaya*). *Kalpana Chatushka* (four chapters on therapeutic purification procedures) It is necessary to have knowledge regarding administration of proper formulations and procedures of a selected drug. In the diseases caused due to *Swasthvruttaviparyaya* and also in the state of vitiated doshas. To resolve that necessity, the *Tantrakara* cited the *KalpanaCatuska* in the fourth sequence. The first chapter, *Snehadhyaya*, delivers the guidelines for appropriate use of *sneha* (lipids) either for *shodhana* or for *shamana* (to appease/palliation) purposes. A patient who has successfully accomplished the *snehana* procedure is now subjected to *swedana* procedure. The next chapter, *Swedadhyaya*, give details the several types of *swedana*(fomentation) recommended for numerous diseases. *Snehana* and *swedana* aid the toxins to move towards the gut from

where they will be expelled out of the body either through *vamana* (therapeutic emesis) or *virechana* (therapeutic purgation). The next chapter, *Upakalpaniya*, highlights on how a physician should be well equipped before administering any *shodhana* procedure to any of the patients. This chapter delivers the outline for a completely equipped hospital and standard *vamana* and *virechana* procedures. The last chapter of this tetrad, *Chikitsaprabhritiya*, describes the significance of *shodhana* over *shamana* therapy. The fine points of properly / improperly administered *shodhana* procedures are discussed here. Important notions like *shuddhachikitsa* (pure form of treatment) and *svabhavoparamavada* (theory of natural destruction) etc. have also been designated in this chapter.

### ***KALPANACATUSKA :***

#### **Etymology –**

If we look into the subject matter of four chapters of *kalpanacatuska* have suitable meaning among all the above can given as, “*Kalpana*” means preparing the patient for *samsodhan* therapies along with the collection of essential equipment’s and making of various pharmaceutical forms

which are given as *Vamana*, *Virechanakalp*.

### **Main theme of *kalpanacatuska* –**

The platform of *kalpanacatuska* is purification procedures. The field of *panchakarma* starts from this *catuska*, itself *panchkarma* includes five therapies *vamana*, *virechana*, *niruhavasti*, *anuvasanvasti* and *nasyakarma*, each of which is preceded and following by some other therapies known as *purvakarma* ( *snehanakarma* , *swedankarma* ) and *pascatakarma* ( *samsarjanakarma* , *samancikitsa* ). *Panchakarmatherapy* has been conceived to be the prime prerequisite for all kinds of preventive and curative procedures. These purification procedures consist of variety of physic-physiology measures. The main objective of *kalpanacatuska* is to discuss the beneficial for *swastha* and *atur*. Thus, the *catuska* included the definition of Treatment (*cikitsanispatti*)<sup>1</sup>. Activities by which abnormal *dhatus* (*dosa* and *dhatus* ) are made abnormal is known as *cikitsa* ,that is the activity of the physcian. Hence, it's clearly shows *swasthavastha* as *dhatusamyā* and *aturavastha* as *dhatusvaisamyā*.<sup>2</sup> The process of converting disharmony of *dhatus* to the state of

equilibrium to cure a disease is known as *cikitsa*, in the way treating a patient with suitable measures is *karya* of physcian. This treatment can be done in the form of alleviative or purification measures, as far as purification methods is concerned execution of *vamana* etc. for treatment of disease also constitutes as *karya* of a physcian.

### **Place of *Kalpanacatuska*-**

*Kalpanacatuska* is placed rightly at the 4th position after *Nirdeshcatuska* . The utilization and application of various factors and concepts for the benefit of *swastha* and *atur* has been dealt in *nirdeshcatuska* . How the condition is reached from *swasthavastha* to *Aturavastha* is the principle subject of *Nirdeshcatuska*, in the preceding *catuska* (*swasthacatuska*), there was description of to make perfect diagnosis of *dhatusamyā/vaisamyā*. In the *catuska* succeeding, the *kalpanacatuska* lies the elaboration of bio-purification or detoxification theory which will eliminate the vitiated toxins present in the body in the terms of *vamanadi* measures. *Kalpanacatuska* lies as the bridge between its preceding and succeeding *catuska*, keeping its view over whole *sutrasthana* and so the whole text.

### Scope of *kalapanacatuska*-

The scope of particular literature can be decided by the subject matter narrated within. How does this matter nourish the rest of the literature and the whole science can be designated as its scope. Scope is the limit line where it can be reached up to. Any of the procedure of *panchakarma* has three stages i.e. *Purvakarma*, *Pradhankarma*, *Pascatakarma*. Through, *pradhankarma* is the most important amongst these but its outcome is dependent on proper execution of *purva* as well as *pascatakarma*.<sup>3</sup> *Purvakarma* employed to make body suitable for the main procedure and its help to make body suitable for the main procedure and it help to move the adherent *dosha* from *Shakhas* to *Kostha* from where they are expelled out with suitable therapies. *Pascata<sup>4</sup> karma* includes *Samsarjanakarma* and another alleviative treatments according to disease state.<sup>5</sup> *Samsodhan* therapies described in *kalapanacatuska*, is used both for therapeutic purpose as well as wellness purpose to maintain health.<sup>6</sup>

### DISCUSSION

Fulfilment of aim of *Ayurveda* by *kalapanacatuska*. The maintenance of homeostasis has two aspects:-

1. Maintenance of health of healthy person.
2. Gaining the health of diseased.<sup>7</sup>

Though this *catuska* entertains both the aims equally, “*SwasthaturaHitatvena*” but some particulars are more connected with health and some others for disease. *Swastha*: The *kostha* becomes purified, *Agni* increases, Sense organs, mind, intellect and complexion become pleasant, strength, nourishment, and virilism and progeny increase, delaying of aging, lives long free of diseases<sup>8</sup>. Hence *sodhana* (purification therapies) should be administered at the proper time to all persons appropriately. *Atur*: Qualities of *cikitsa*, causes of *doshavidhi*, symptoms of proper, insufficient and excess therapies, symptoms of great accumulations of *doshas*, benefits of purifications, principles and rationale of treatment, activities of the physician. All these were described by the *adhyaya* in this *kalapanacatuska*.

**CONCLUSION:**

The chief portion of this *Catuska* contracts with the application of medicine in the form of different therapeutic purification procedures either in healthy or in diseased individuals. After knowing about the *prakriti* and *vikratidoshas* the drugs and procedures to be used can be selected. So it placed after *NirdeshCatuska*. *Sodhana*

(bio-purification procedures) is an imperative concept of Ayurveda for removal of toxic wastes from the body. Before *Panckarma* (purification therapy) *Purvakarma* procedures such as *Snehana*, *Swedana* should be finished to mobilize toxic wastes in the body and evacuate them out. *Kalpanacatuska* give details about these procedures.

**Acknowledgement:- Nil**

**Financial Assistant:- Nil**

**Conflict of interest :- Nil**

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