



Review Article

CHATHUSKA METHODOLOGY: NECTAR OF CHARAKA SAMHITA SUTRASTHANA

Sukanya VS¹, Haroon Irshad², Leena P Nair^{2*}

¹PG Scholar, ²Associate Professor, Department of Maulika Siddhanta (Basic Principles of Ayurveda), Amrita School of Ayurveda, Amrita Vishwa Vidyapeethom, Amritapuri, India.

KEYWORDS: Ayurveda, Chathushka methodology, Charaka Samhita, Teaching methods, Ayurveda Quarters, Charaka Sootrasthanam.

ABSTRACT

Objective: To assess the fundamental concept of Ayurveda explained in Charaka Samhita by the learning methods of *Chathushka*.

Review Methods: Literary review methods were followed throughout the study. Mainly focussed on Charaka Samhita and its Commentaries, Articles related to *Chathushka* Methodology.

Result and Conclusion: Ayurveda is the *Upaveda* of *Atharva Veda* and consists of *Brihatrayees* and *Laghutrayees*. They have their own textual version that follows a particular style of writing as suited to the subject. The term "Samhita" denotes complete collection of specific valuable knowledge unavoidable for the improvement of various aspects of life. Since the Vedic literature, the word Samhita is in use. Similarly the main aim of Ayurveda is to protect all aspects of life, so got the name Samhita. Among the Samhitas, Charaka Samhita is divided into eight *Sthana* and embodiments of knowledge to promote positive health. In Charaka Samhita, Acharya ratified various techniques like *Thantrayukti*, *Vadamarga* etc., by adopting a unique methodology known as *Chathushka* Methodology. Sutra Sthana consists of thirty chapters partitioned into seven quadrants. Each quadrant deals with specific subjects. This paper highlights the influence of *Chathushka* methodology in identifying the pedagogy of Charaka Samhita to understand the fundamentals of Ayurveda.

Data Source: This is a review article and main source of the article is Charaka Samhita and its commentaries which were available. The main source of Charaka Samhita is the online e - Samhita of National Institute of Indian Medical Heritage.

*Address for correspondence

Dr Leena P Nair

Associate Professor,
Department of Maulika
Siddhanta (Basic Principles of
Ayurveda),
Amrita School of Ayurveda,
Amrita Vishwavidyapeetham,
Amritapuri, India
Email: rkslpn@gmail.com

INTRODUCTION

Time oriented study methods were needed in every science in this universe. In ancient times all science including Ayurveda flourished its own teaching and learning methodology for the existing science. Ayurveda shows its gratitude to *Atharva veda*, while going through *Charaka*' opinion seems greatly influenced by *Upanisad*, by this evidence one can say that *Chatuska* Methodology may be adopted from Vedic literature itself. *Charaka Samhita* pursues a different variety of presentation which introduces seminars; debate etc in the form of discussion between scholars and learners and as a narration of information. After formation of concise and precise matter, *Samhitakara* adopted some

methodology for further easy communication, equally beneficial for *Trividha Sisya Buddhi* (Three types of intelligent students). Ayurveda has also changed its application method as per need of time. The *Chathushka* are not just presenting a unique scribing methodology but are the evidence of the practical approach of *Charaka Samhita* as a text of *Kayachikitsa* School of thoughts.

METHOD

Literary review methods were followed throughout the study. Mainly focussed the literary review in *Charaka Samhita* and its Commentary, Articles related to *Chathushka* Methodology.

AIMS & OBJECTIVES

To assess the fundamental concept of Ayurveda explained in *Charaka Samhita* by the learning methods of *Chathushka* and also highlight the methodology and speciality of *Chathushka* of *Charaka Samhita*.

RESULT

The different categories of literature viz; *Tantra, Samhita, Teeka, Samgraha, Grantha* etc and all these are derived from a common methodology,

which enables the interpretation of the original *Samhita* to be put in application. Various controversies and confusions arise in scientific literature due to the illiteracy towards these methodologies so the concepts became difficult to understand. Now a day, progress in research is a boon to every science. To become expert in those methods one has considered the methods of study *Charaka Samhita* arranged in section wise and these sections and contents are listed below.

Table 1: Sections and contents of the Charaka Samhita

Sl. No	Sections	Contents
1	<i>Sutra Sthana</i>	Origin and propagation of Ayurveda
2	<i>Nidana Sthana</i>	Causation & Pathology of Predominant diseases in Charaka's time
3	<i>Vimana Sthana</i>	Deals with fundamental principles of administration of drugs, diet, various <i>Pramana</i> , method of study and teaching, method of research, details of seminar and symposium.
4	<i>Sharira Sthana</i>	The creation of the universe and the human body
5	<i>Indriya Sthana</i>	Deals with fatal signs
6	<i>Chikitsa Sthana</i>	Deals with treatment aspect
7	<i>Kalpa Sthana</i>	Formulations used in Purificatory measures of Ayurveda
8.	<i>Siddhi Sthana</i>	Instructions of Purificatory measures & the management of complications of procedures

Sutra Sthana is first and functions as the brain of the whole treatise because it supervises and represents other *Sthana* also. The Sutra is a broad spectrum of comprehension of *Samhita* or *Tantra* and again subdivided into *Sapta Chathushkas* (Seven quadrates) each consisting of four chapters.

1. *Bheshaja Chathushka* (Quadrate on drugs)
2. *Svastha Chathushka* (Quadrate on regimen and *Sadvritta charya*)
3. *Nirdesa Chathushka* (Quadrate on various instructions)
4. *Kalpna Chathushka* (Quadrate on description of therapeutic procedure)
5. *Roga Chathushka* (Quadrate on description of diseases)
6. *Yojana Chathushka* (Quadrate on administration of various therapies)
7. *Annapana Chathushka* (Quadrate on diet and drinks).

The last chapters of *Sutrasthana* are included in *Samgrahadyaya*.

Acharya explained various methods to study the *Tantra* are listed below:

- *Adhyayana* (Study), *Adhayapana* (Teaching), *Tadvidya Sambhasa* (Participation in debates)- These are means to attain the objects of

knowledge. Thus, the text should be studied and explored through these three ways.

- *Vakyasah, Vakyarthasah, Arthaavayavasah* – By these four materials one can assess *Tantra, Sthana, Adhyaya* and *Prasna*.
- *Vyasatah, Samastah (Vistara Vacanena, Sootra Rupena)* -The meanings underlying the text are to be interpreted with elaboration and contraction. *Sootra rupena* is the description of a subject in the form of verses in a concise manner and the deep interpretation and application of it is left to the reader. *Vistaravacanena* is the detailed description of a particular aspect. *Sastrakara* used this dual policy for the format of a *Tantra*.
- *Sukhaasukhatah, Hitaahitatah, Pramanaa pramanatah*- In the entire treatise, the means for happy and unhappy life, the useful and harmful life, long and short spans of life and how to achieve it is described. Hence, the treatise can be studied by these parameters.
- *Triskandha*- This is the scope of the science of life. Whole text has this broad classification. The science consists of three principles viz. aetiology, symptomatology and therapeutics. This is another way to classify the whole subject and study it accordingly.

- *Dasa Prakarana*-Charaka has adopted a very specific style which may be taken as a principle for subjective division of a Tantra. He advocates *Tantratha* that is *Abhidheya* of *Tantra* or contents of *Tantra*. Those are called *Prakarana* viz., *Sarira*, *Vrtti*, *Hethu* etc. These all should be studied through *Tantra* for perfect and complete knowledge.
- *Patha*, *Avabodha*, *Anusthanam* - These are considered as the literary, conceptual and clinical study respectively. *Patha* is the pattern of composition of original text. *Avabodha* is the pattern of understanding and elaboration of original text. *Anusthana* is the implementation or application of conceived *Artha*.
- *Dasa Vidha Pariksha* -These are the 10 important thorough examination points, prior to initiating action. These factors are not only important for a physician but also very necessary to study a text. A scholar can accomplish the desired object without any special effort, provided he duly initiates action after having knowledge of *Karana*, *Kaarana* and so on.
- **Tantrayukti:** Charaka explains the double intention of *Tantrayukti*. It elaborates those concepts, which are described in short. At the same time it highlights *Gudārtha* which subtly exists in *Tantra*.
- **Chathushka Methodology:** In a *Tantra*, deals with a specific subject with some methodology to convey and present its contents in precise and concise yet lucid manner. The whole *Charaka Samhita* can be explored and elaborated by studying the *Chathushka* mentioned in *Sutra Sthana*. The *Sutra sthana* were components of various *sutras/ shlokas* which related to other *sthana* in *Charaka Samhitha* so this *Sthana* is also known as *Shloka Sthana*. This *Sthana* which divided into *Chathushka* or quartets which is a group of four chapters, thus the total of thirty chapters are divided under the seven groups of four chapters known as *Sapta Chatushka* and the remaining two chapters are the collection of the information termed as *the Sangraha Dwaya*. These *Chathushka* convey all the fundamental information of the *Ayurveda* system of medicine but the information is intended form which needs to be deciphered in all its merits.

The seed of *Chathushka* methodology lies in the *Pratijna* of *Tantra* (Hiten vaja Charaka chatuska sangraha trividha Bodhya sangraha IPGT &R., Jamnagar. Gujarat 2002). *Tantrakara* accepts that methodology for narration of knowledge described in *Pratijna*, which will lead to maximum

utility. The word “*Samhita*” refers to complete compilation of specific beneficial knowledge necessary for the advancement of different attitudes of life (Hiten vaja charaka chatuska sangraha trividha Bodhya sangraha IPGT &R., Jamnagar. Gujarat 2002). The proper awareness regarding the entire collection of different doctrines, which is unavoidable for the appropriate execution of those practice contributes success to the human beings is termed as *Fundamental Science*. Thus, science becomes the tool for the establishment of different procedures of culture. The selections of specific procedures depend on fundamental science for the improvement of existing scientific knowledge is termed as *applied science*. “*The Vedas*” are the stream of all existing knowledge. They are represented as a document of fundamental sciences acquiring basic principles, which can be utilized for achieving any specific goal (*Pratijna*) oriented science, i.e. *applied science* such as “*Upavedas*”. That’s why the initial form of *Vedas* is called as *Samhitas* like “*The Rigveda Samhita* etc.

The *Ayurveda Sastra* as a science restores the term *Sutra* as the analogous term to itself. The meaning of *Sootra* is one which composes of minimum letter but maximum matter, which is in the pattern of substantiated knowledge, and also likewise the power of self-elaboration. The *Sutra’s* acquiring such a broad spectrum is compiled to grasp the *Samhita* or *Tantra*. But the core of the *Samhita* is extracted in its *Sutra Sthana* only. The *Sutra Sthana* lies as the nectar of knowledge, which has been stored by *Acharya Charaka* in very beautiful way i.e., *Chathushka* methodology. These *Chathushka* s are the heart of the text providing the nourishment to the rest of the *Samhita* and evidence of the practical access of *Charaka Samhita* as a text of therapeutics. Each *Chathushka* analyzes an individual aspect of medical science and teaching methodology of *Ayurveda*. The methodology of *Chathushka* is seen only in *Charaka Samhita*. The concept and applicability of every *Chathushka* is the prime requirement for the knowledge of *Charaka Samhita*. It has come to provide ancient science for fulfilling the growing requirement of society. The *Chathushka* methodology is the cream of *Sutra Sthana*, which provides nourishment to all other *Sthana*. It is the construction section of *Sutrasthana* and collected in the form of four chapters of different aspects but related with a common theme.

Chathushka study is elaborated here if the metaphor of the cell has been given to the whole *Samhita*, its nucleus is *Sutra Sthana* and *Chathushka* are like its genes, in which lies 4 *Adhyayas* in the pattern of *Chromosomes*. Being the genes are

important for the future development of a living being, similarly *Chathushka* are important for the further prosperity of the subject in other Sthanas and thereby full text. In a *Chathushka*, the first chapter provides very gross but fundamental and basic concepts related to the particular subject. The second chapter goes into a little rooted portion. The third chapter enters better and the fourth chapter gives the concluding explanations, or the butter is obtained in the fourth chapter after the proceeding of churning has been done into preceding three chapters. Therefore four different chapters are needed or when a necessary point was not completed in a single lecture, it was extended for

four successive days while teaching. Sutra Sthana is the Aadhya Sthana and responds as the synopsis of the full Samhita. The perceptions represented in Sutra Sthana are applicable to all the other Sthanas. Each Sthana reveals some part of Sutra Sthana and so it was unavoidable to subdivide each Sthana in that manner. The ultimate subject matter behind the explanation of each *Chathushka* with their convenient sequence for the proper scientific application and comprises and fulfils the both primary aims of Ayurveda. The primary object of Ayurveda is maintaining the health of a healthy person and curing a diseased person.

Table 2: Treatment and preventive aspect based on *Chathushka*

S.No	<i>Chathushka</i>	Prime Subject	Correlation
1	<i>Nirdesa</i>	To make perfect diagnosis of <i>Dhatu Samya/ Vaisamy</i>	Diagnosis
2	<i>Swastha</i>	To decide probable etiological factors	Etiogenesis
3	<i>Roga</i>	To understand pathogenesis	Pathogenesis
4	<i>Samgraha Dwaya</i>	To evaluate condition of <i>Pranayatanani</i>	Prognosis
5	<i>Yojana</i>	To determine the principle of management	Pharmacodynamics
6	<i>Bhesaja</i>	To select appropriate drug	Therapeutics
7	<i>Kalpna</i>	To select appropriate formation and procedure	Posology, Chronology
8	<i>Annapana</i>	To decide whole some diet and regimens	Dietetics

The method of *Chathushka* was adopted as to conglomerate the similar descriptions under one heading and also placed under the aim of Ayurveda in both curative and preventive aspects.

Curative aspect of medical science involves prime priority from ancient times. Hence, to lead out the clinical utility of *Chathushkas*, it is unavoidable to recognize them in regard to their clinical application. Dual types of people are approaching the physician. Prime types prefer to support their health and the second are those who suffer from the various categories of diseases they want to get cured. People with two types of action of *Dhatu* i.e., *Samya* and *Asamy*, reach the physician to acquire the state of *Dhatu-samyata*. Two types of treatment are carried out in clinical practices viz. to sustain *Prakrta Dhatu* in *Prakrta* state and to retrieve *Prakrta Dhatu* by mitigating the disease. The prime Subject matter of each *Chathushka* was explained below.

1. *Bhesaja Chathushka*

Tools for bringing about the *Dhatu-samyatama* is *Bhesaja* (treatment), without that, physician cannot be able to complete his duty. Charaka points out that '*Cikitsa Vidheyatve Pradhan*, therefore the tools must be explained first before any other description. To achieve the aim of *Vyadhi*

prashamana firstly the *Bhesaja Chathushka* is explained.

2. *Swastha Chathushka*

After curing the patient, it is the physician's duty to maintain his health and thus *Swastha Chathushka* comes into existence. It represents the various procedures for care of well-being; contents are *Dinacharya*, *Rtucharaya* and also principles about the *Ahara* etc. Hence this *Chathushka* name as *Swastha Chathushka* and brings in the second position.

3. *Nirdesa Chathushka*

The causative factors important for the maintenance of *Dhatu Samya* (Health) and for the generation of *Dhatu Vaishamy* (Disease) have been shown in the previous *Chathushka*. The knowledge of observing their disease is important for treatment. The *Nirdesa Chathushka* gives complete diagnostic methodology right from the senses of the physician to the characteristics features of *Prakrta* and *Vikrta Dosas*. That's why *Nirdesa Chathushka* set after *Swastha Chathushka*.

4. *Kalpna Chathushka*

It is mandatory to have knowledge regarding administration of appropriate formulations and procedures of a selected drug. That drug is only helpful when one acts upon

'*Nirdista Dosas* (taking part in disease). That's why *Kalpana Chathushka* is arranged after *Nirdesa Chathushka*.

5. Roga Chathushka

The determination of formulations and procedures depends upon the basis of management, and the principle of management promotes upon the understanding of pathogenesis. The *Roga Chathushka* provides complete fundamental understandings of pathogenesis in a concise manner; hence it is placed on the 5th string.

6. Yojana Chathushka

Realization of pathogenesis, the appropriate collection of drug and its formulation with procedures called as "*Rogabhaisajya Yojana*". It was managed by the principles of *Yojana Chathushka* and placed after the *Roga Chathushka*.

7. Annapana Chathushka

Relevant application of the previous six *Chathushka* brings the state of *Dhatusamyata*. After that, the proper production and maintenance of *Dhatus* mainly requires complete knowledge regarding dietary regimen because '*Pranah Pranabhutam Annam*'. So it is described after *Yojana Chathushka*.

8. Samgraha Dwaya

The state of *Dhatusamyata* and *Asatmya* is mostly depends upon of *Pranayatanani* i.e. vital organs of the body. The whole body is mainly dependent upon their condition. The above mentioned seven *Chathushka* relating to *Pranayatanani*. In addition to the 30th chapter narrates topics of other *Sthanas* and it is connected to *Sootrasthana* for granting their knowledge to *Pratijna*.

It can be administered by the *Annapana* and the *Swastha Chathushka*, along with help from other *Chathushka*. These *Chathushka* s acquire important roles in pathological conditions and constitute appropriate wholesome regimens. It is

predominantly practiced in clinics and comprises various complex procedures of curing diseases. *Naidanika*, *Chikitsya*, *Pathya* are the three main divisions of *Chathushka* that can be counted regarding the treatment. To diagnose the disease is the prime duty of a physician when the patient approaches. For that purpose, he needs a complete clinical diagnostic methodology, which is provided by *Nirdesa Chathushka*; nevertheless, the *Nirdesa Chathushka* plays a dual role of guide a physician to diagnose the *Dhatusamyata*; Later the physician requires knowing that of particular etiological factors of a disease. Each disease has a specific collection of improper regimen of *Swasthavrtta*. Further, the methods of understanding pathogenesis are necessary to recognize the entire pathology of the disease by the help of *Roga Chathushka*. Vital organ's assessment is related to the degree of severity and chronicity of the diseases. This can be given out by application of *Samgraha Dwaya*. Thus, the *Naidanika* part consists of three *Chathushka* and the *Samgraha Dwaya*. The next step is to arrange the appropriate treatment regimen. For that, first the management can be determined through *Yojana Chathushka*. It handles us as to which drug is worth alleviating a particular type of pathology. But it depends upon the knowledge of the drug with its various types of classification. The *Bhesaja Chathushka* full -fill this urgency. After that, the selection of proper formulation and procedure (such as courses of administration etc.) is also important according to the peculiar principle of administration by keeping the pathology in mind. This choice can be done with the help of the *Kalpana Chathushka*. Thus, the *Chikitsya* part occupies mainly three *Chathushka* s viz. *Yojana*, *Bhesaja* and *Kalpana*. For advice to a patient, physicians should have through knowledge about *Annapana Chathushka* and *Swastha Chathushka*. *Sutrasthana* connected to other *Sthanas* with the help of *Chathushka* is listed below.

Table 3: Incorporating Chathushka to other Sthanas

Sl. No	Chathushka	Sthana
1	Bheshaja	Chikitsasthana
2	Swastha	Chikitsasthana /Sarirasthana
3	Nirdesa	Nidana /Indriyasthana / Vimana
4	Kalpana	Kalpa / Siddhi / Chikitsa
5	Roga	Nidana / Chikitsa
6	Yojana	Chikitsa / Vimana
7	Annapana	Chikitsa
8.	Sangrahadvaya	To whole Tantra

DISCUSSION

Textbooks are not only a teaching material, but also a student's self- directed learning material. A teaching method composes the principles and methods used by teachers to enable student learning and is determined by subject matter to be taught. The order of topic could be or presentation of topic depends upon the subject. In a *Chathushka*, the first chapter gives fundamental and basic concepts related to the particular subject matter. The second and third chapters contributed more detailed knowledge on the subject and the fourth gave concluding remarks. Example the second *Chathushka* is *Swasthavritta Chathushka* composed in chapters 5 to 8, health advice is noticed which is required for maintaining good health. 5th chapter *Mathrasheethiyam adhyaya* starts with quantitative dietetics, daily routines. 6th chapter *Thassyasheethiya Adhyaya* deals with seasonal regimens. The 7th chapter deals with the importance of *Dharaneeya* and *Adharaneeya vegas* in preventing disease. 8th chapter *Indriyopakramaneeyam* gives description about controlling sense organs, mind and good conduct in entirety. In 5th and 6th chapters Acharya illustrated basic diet rules, personal hygiene and seasonal regiments to maintain good health. In 7th and 8th chapters deal with preventive aspects of diseases, control on sense organs and good social conduct. 5th chapter gives introduction to the concept of *Swastha* and basic factors for maintaining a healthy life, 6th and 7th chapter gives detailed interpretation on *Swasthavritt acharya*, 8th chapter winding up the topic. These entire four chapters connected together and arranged logically. This form of writing or presentation of a textbook plays a vital role in the learning. This methodology will help to promote enthusiasm in students on that particular subject matter. In medical science *Chathushka* methodology plays an influential role in self learning.

CONCLUSION

Ayurvedic classical texts and allied literature has been referred keenly to throw light on *Chatuska* arrangement along with its importance and utility. Literary material has again been analysed and critically evaluated to form the conceptual base of this study. Among them *Charaka Samhita* is the basic concept of Ayurveda; its main aim is to prevent and cure disease and improve the life span. The *Chatuska* Methodology, the building block of *Sutrasthana* is the unique scribing as well as teaching and learning methodology, providing the directory of important aphorisms categorised in seven parts, in order to fulfil the bi-fold aim i.e.

Swasthya Rakshan by means of *Swastha* and *Annapana Chatuskas* and the utilization of *Bhesaja* on *Roga* by means of *Nirdesa*, *Kalpana* is the *Yojana* of *Vikara Prasamana*. To become an expert in clinical practise it is necessary to understand fundamental concept science thoroughly. For achieving this one should have deep knowledge in the *Chatuska* methodology pattern described in *Charaka Samhitha*. *Chathushka* are said to be *Mahaartha*, synonyms of heart. These are the heart of the text providing the nutrition to the rest of *Sthana's* and chapters of *Samhitha*. *Sloka sthana* (*Sutra sthana*) is viewed as the auspicious head of the treatise and *Chathushka* s have deep significance. Sequence of chapters in a particular order makes easy reference. *Chatuska* methodology is the nectar of *Charaka Samhitha*, is useful for teaching and learning methodology.

REFERENCES

1. Chakrapani on Charaka Samhitha, Sutrasthana Available: <http://niimh.nic.in/ebooks/echarak> (Accessed on 31 July 2020).
2. Charaka Samhita Ayurveda deepika, Vaidya jadavaji trikamji Acharya. Ed reprinted: 2017.chaukhambha publications 4262/3 Ansari road, Darya Ganj, New Delhi (India). ISBN978-93-81608-55-5.1-192.
3. Badge.A.B.et.al. Charaka Samhita-Complete Encyclopaedia of Ayurvedic Science. Int.J. Ayu. Alt.Med 20131(1):12-20 p.
4. Raja Radha Kantha Deva Sabdakalpadruma. Vol-2.. Chowkhambha Sanskrit series office, Varanasi. 109p.
5. Bhagwan Dash, R.K Sharma, Charaka Samhitha, vol-1 Chaukhambha Publication 4262/3 Ansari Road, Darya Ganj, New Delhi- 110002 (India) 1-290p.
6. P.V Sharma, Charaka Samhitha, vol-1 Varanasi, Chowkhambha Sanskrit series office. Page No: 1- 320.
7. Khagen Basumatary, Chumi Bhatta. A Brief Concept of Chathushka in Brihatrayee. Ayushdhara 2018; 5(5):1869-1880p.
8. Dr. Rashesh J. Bhu et al. Conceptual Study of Chathushka Methodology Described in Charaka Samhita Sootra Sthana. World Journal of Pharmaceutical Research- DOI: 10.20959/wjpr 201811-12582.
9. Dr.Vaibhav Dadu. Deciphering the Quartet Code of Charaka Samhita. EIJO Journal of Ayurveda, Herbal Medicine and Innovative

- Research. Vol1, Issue 1, June – July – 2016, 01 – 06 p.
10. Athira P. et al. Chathushka Methodology: A Unique Contribution of Charaka Samhita. International Journal of Multidisciplinary Research. 22.12.2018. Vol. 4. 110-113p.
11. Ranjip Kumar Das. Charaka Samhita: A Critical Review. Journal of Ayurveda and Holistic Medicine. vol 1. Issue 5.2013.20p.
12. Meera bhojani. Thesis on the study of Nirdesha Chatushka of Charaka and applied aspect of trayo-roga Dept. of Maulika Siddhnatha, I.P.G.T.R.A. Jamnager University, 2003.
13. Hiten Vaja. Study of Roga-Chatushka of Charaka w.s.r. to Trividha Bodhya Sangraha. M.D. Thesis. I.P.G.T.R.A., Jamnagar University 2002.

Cite this article as:

Sukanya.V.S, Haroon Irshad, Leena P Nair. Chathushka Methodology: Nectar of Charaka Samhita Sutrasthana. AYUSHDHARA, 2021;8(1):3084-3090.

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: AYUSHDHARA is solely owned by Mahadev Publications - A non-profit publications, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. AYUSHDHARA cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of AYUSHDHARA editor or editorial board members.

