



eISSN - 2348-0173

Vol-2 / Issue-2 - March-April - 2014

www.ijaam.org

INTERNATIONAL JOURNAL OF AYURVEDA & ALTERNATIVE MEDICINE

Bi-Monthly Peer Reviewed International Journal

**CHIKITSA CHATUSHPAD - FOUR PILLARS OF TREATMENT IN
AYURVEDA**

Bagde A. B.^{1*}, Sawant R. S.², Pawar J. J.³, Ukhalkar V. P.⁴

1. Assistant Professor, Dept. of Sanskrit Samhita Siddhant, Govt. Ayurved College, Osmanabad, M.S.
2. Assistant Professor, Dept. of Rasa-Shastra & Bhaishajya Kalpana, KGMP Ayurved College, Charni road, Mumbai.
3. Assistant Professor, Dept. of Kriya Sharir, Govt. Ayurved College, Nanded, M.S.
4. Associate Professor, Dept. of Shalya Tantra, Govt. Ayurved College, Nanded, M.S

Article Received on	-	4 th March 2014
Article Revised on	-	6 th May 2014
Article Accepted on	-	9 th May 2014

All articles published in IJAAM are peer-reviewed and can be downloaded, printed and distributed freely for non commercial purpose (see copyright notice below).

© 2013 IJAAM

This is an Open Access article distributed under the terms of the Creative Commons Attribution License (http://creativecommons.org/licenses/by-nc-nd/3.0/deed.en_US), which permits unrestricted non commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

CHIKITSA CHATUSHPAD - FOUR PILLARS OF TREATMENT IN AYURVEDA

*Corresponding Author

Ashvin B. Bagde,
Assistant professor,
Dept. of Sanskrit Samhita
Siddhanta,
Government Ayurved College,
Osmanabad, Maharashtra
State, India
Mobile No. : 9158955432
Email:
drabbagde@gmail.co.in

ABSTRACT:

Ayurveda is a very distinct medical science and has some unique features. *Ayurveda* gives ample emphasis on the preventive aspects and helps in promotion and prolongation of a healthy and happy life. *Chikitsa* (treatment) is the outcome of efforts and proper employment of *Chatushpada* (four pillars of treatment). *Ayurveda* believes that success of any treatment is totally depends upon *Chatushpada of Chikitsa*. *Chatushpada* are *Bhishag* (physician), the *Upastha* (Medical Attendant), *Rogi* (patient) and *Dravya* (medicine). These four factors are mutually dependant on each other. These four pillars are considered mandatory to provide relief to the patient. Absence of any one of these, the treatment would not be possible. Each of the four factors possesses four qualities essential for a treatment to be successful. When all these four factors are favorable, then the treatment will be successful. Therefore this review article attempts to explain the importance of *Chikitsa Chatushpad* in detail as mentioned in Ayurvedic literatures.

Key Words : *Bhishag, Dravya, Rogi, Upastha, Chatushpad of Chikitsa*, four pillars of treatment, Quadruple of therapeutics

INTRODUCTION

Ayurveda, the ancient system of Indian medicine is the compilation of observations, experiences and research. *Ayurveda* is one of the most ancient medical sciences of the world. The aim of *Ayurveda* is to attainment the *Moksha* (liberation from the world) which is the last of the four *Purusharthas*, the other three are *Dharma* (associated with the soul), *Artha* (achievement of wealth) and *Kama* (fulfillment of desire). A healthy body is the basic requirement for the achievement of these *Purusharthas* [1]. *Ayurveda* always guides man to keep the body and mind fit to attain these *Purusharthas*. *Ayurveda* is used to cure diseases caused by the imbalance of the three *doshas* and maintain health by preventing diseases. Aim of *Ayurveda* is to maintain the health of healthy persons and to eradicate the disease of diseased persons [2]. To eradicate the disease, *Chikitsa* of imbalance *doshas* is very necessary. In *Ayurveda*, the success of *Chikitsa* depends totally upon four factors which are known as *Chikitsa Chatushpada*. These *Chatushpada* includes *Bhishag, Upastha, Rogi* and *Dravya*. [3], [4], [5] If these *Chatushpada* endowed with their proper qualities, then they are responsible for the cure of any kind of diseases [6]. But these factors can succeed in the cure of diseases only when they are actively engaged in the fulfillment of the objects. Among these four basic factors of treatment, the *Vaidya* occupies the most important place, therefore he has been enumerated first. [7] Then comes in order of merit, i.e. second place to the *Dravya* (medicine). The selection of a proper *dravya* in the management of disease is very important. Therefore sufficient thoughts should be given for selecting the drug.

Third and fourth in the order is the *Upastha* (medical Attendant) and later on *Rogi* (patient). Apparently, a patient, being the object of treatment should have been enumerated first, but as a matter of fact these four factors are enumerated here from the point of view of their actions leading to the cure of diseases and in that the patient does not play such an important role. So the patient comes last in the order of importance in the present context. Each of these have further four qualities. Qualities of each *pada* are as follows -

Guna of Vaidya [8], [9] (Qualities of Physician): According to *Acharya Charak*, ideal physician should possess the following four qualities.

- 1) *Shastra* (having detailed knowledge about diseases and the treatment)
- 2) *Drushtakarma* (having extensive practical experience)
- 3) *Daksha* (alert or Dexterity)
- 4) *Shuchi* (purity of mind and body)

According to *Acharya Sushruta*, A *Vaidya* (physician), who is well versed in the science of *Ayurvedic* medicine and *drushtrakarma* (who has attended to the demonstrations of surgery procedure), and who seen the treatments being performed, and gained experience by doing it by himself, *Shuchi* (clean), courageous, *Laghuhasta* (firm and light in hand), *Shur* (brave), fully equipped with medicine, surgical instruments and *Visharad* (who is intelligent to manage any critical situations), well read, and is a man of ready resources, endowed with all moral virtues, is alone fit to be called a *Vaidya* [10].

Guna of Upastha [11] (Qualities of medical attendant) According to *Acharya Charak*, the

attendant attending on the patient should possess following four qualities.

- 1) *Buddhiman* (Intelligent enough to understand the physician's instructions and act accordingly)
- 2) *Daksha* (Alert or active)
- 3) *Anurakta* (Affection or attachment towards patient)
- 4) *Shuchi* (purity of mind and body)

According to *Acharya Sushruta* [12], A person is fit as a *Paricharak* (medical attendant) who is *Snigdho* (affectionate), desirous of protecting the patient, who is cool-headed and pleasant in his demeanour, does not speak ill of any body, *Balwaan* (strong) and attentive to the requirements of the patient and strictly and indefatigably follows the instructions given by the physician.

Guna of Rogi [13] (Qualities of Patient): The patient undergoing treatment should possess the following four ideal qualities. He should be

- 1) *Jnapaka* (Good memory)
- 2) *Bhishagvashya* (Obedient to his physician)
- 3) *Satvavaan* (Having good strength to tolerate disease and treatment) Fearlessness or courage
- 4) Patient should be able to describe all symptoms about time disorder

According to *Acharya Sushruta*, person who is *Aayushman* (long life), *Satvawan* (strong will power), *Saadhyo* (suffering from curable disease), *Aadya* (Rich or wealthy enough to afford the treatment) *Aastiko* (who believes in a kind and all-merciful Providence) and possesses an everlasting fortitude and strong vital energy, and who is not greedy (control over himself), *Vaidyavakyastho* (strictly obeying the instructions of the physician) is proper patient for treatment. [14]

Guna of Aushodhi [15] (Qualities medicine): According to *Acharya Charak*, the *Aushodhi* to be administered to the patient should possess the following four ideal qualities.

- 1) *Bahuta* (It should be available in abundant quantity)
- 2) *Yogyatam* (It should be effective)
- 3) *Aanekvidha kalpana* (Various pharmaceutical forms or multiple use)
- 4) *Sampat* (Richness in efficacy or potency)

According to *Acharya Vagbhata* [16] the *Aushodhi* to be administered to the patient should possess the following four ideal qualities.

- 1) *Bahukalpa* (Ability to formulate in different forms, like *Kwatha* (decoction), *Churna* (powder), *Tail* (herbal oil) etc)
- 2) *Bahuguna* (Having enormous qualities)
- 3) *Sampanna* (Endowed with virtues)
- 4) *Yogya* (suitable and appropriate for specific diseases.)

According to *Acharya Sushruta* [17], medicine which is grown in auspicious place, collected or obtained on precious day, which is pleasing to the mind, endowed with good smell, color and taste and has the property of subduing the aggravated doshas without creating any discomfort to the patient, and which is effective in less dose, harmless in an overdose and is judiciously administered at the opportune time. Such medicine is proper for treatment.

Importance of Vaidya (Physician) [18]

All four Chatushpada equipped with their sixteen qualities are responsible for the success in any type of treatment. Yet the *Vaidya*, by the virtue of his keen knowledge, administrative position and by prescribing capacity occupies the most important position among them. As the vessel, fuel and fire are the helping factors for the cook in the process of cooking and for the victory, a conqueror needs favourable topographical position, army and weapons, similarly in the success of treatment, the patient, attendant and medicine are helpers only to the physician. In the simile of cooking, the patient is likened to the vessel, the attendant to the fuel and the medicament to the fire and in the victory the patient has been compared with land, the army with the attendant and the weapons with the medicine. The clod of mud, the stick, the wheel and the thread etc. are not able to make pot without the help of the potter similarly without the presence of the physician, other three factors of treatment (the patient, the medical attendant and the medicine) are useless for the treatment purpose. [19] Medicine, patient, nurse all these three limbs of the treatment along with a fourth one of a good quality physician cause cure of even the severe disease in a short time. Without a good *Vaidya* even if the remaining three limbs are of good quality the treatment becomes unsuccessful. Only a learned physician having good qualities always rescues many patients from the ocean of diseases. According to *Acharya Sushruta* [20] the *Vaidya* possessing good qualities alone can save the patient life always, just as the navigator alone can save the boat in water even without other assistant with him. From these statements we can say that physician plays the most important role in the process of treatment. In *Charak Samhita*, *Acharya Charak* gives clear picture of different types of physician such as *Raja Vaidya* (royal physician), *Pranabhisara* (an excellent physician), *Bhishak chadhamchar* (pseudo physician / who pose themselves as a physician), *Siddhisadhit* (feigned physician / who boast themselves as a successful physician) *Vaidyagunayukta* (genuine physician) and *Murkha Vaidya*. [21]

Qualities of Raja Vaidya (Royal physician) [22]

The physician is fit to be appointed as a royal physician, who possesses the fourfold knowledge regarding the cause of diseases, diagnosis, methods of alleviating them (cure) and preventing the recurrence of diseases. The physician, who possesses the six qualities, viz., narrow knowledge of the science, critical approach, sharp memory, promptness and perseverance, he can never miss the target. [23] Any one of these, like, knowledge of the science, wisdom, practical experience, continued practice, success in treatment and dependence on an experienced preceptor is enough to justify the use of the word 'Vaidya' by a physician. The one who combines in him all above good qualities deserves to be called 'an excellent physician'.

Qualities of Pranabhisara Vaidya (an excellent physician) [24], [25]

A Vaidya who are born in noble (respectable) family, who are well read, who have sufficient practical experience, who is skillful, pure, who have all equipments and is endowed with healthy sense organs, who have presence of mind, acquainted with the anatomy and physiology of the entire body is known as the *Pranabhisara Vaidya* (Savior of life).

Qualities of Rogabhisara Vaidya (Pursuers of diseases) [26]

This kind of *Vaidya* move from one place to another place in search of livelihood in the grab of physicians. Once they here about somebody's sickness, they would surround him and start enumerating their own qualities (merits) very loudly (openly) so that the patient and patients relatives could listen to them. If a physician is already attending on him *Rogabhisara Vaidya* try to find fault in his treatment again and again with the attending physician. They win over the friends of the patient by pleasing manners, giving him presents, by serving him etc. They also proclaim that they are interested in a nominal remuneration only. After they succeed in winning the patient heart, they look the patient again and again skillfully trying to cover their poor knowledge of medical science. If they are not able to cure the disease, they blame that the patient is not having necessary equipments, attendants and not self disciplined etc. As soon as the patient is nearing the stage of death, they fly away to some other place in some other grab.

Qualities of Bhishak chadhamchar (pseudo physician) [27]

Those people who come to be known as physicians simply by virtue of the exhibition of the pots (vessels, bottles, containers etc) medicines (drug,

herbs, powder etc) and books of medical science. These Vaidyas are ignorant of the science of medicine. They are simply counterfeits (quacks)

Qualities of Siddhisadhit Vaidya (feigned physician) [28]

Those *Vaidyas* who attribute their association to person accomplished in wealth, fame and knowledge also come to be known as physicians, even though they are not so. *Vaidyas* of this category are to be regarded as feigned physicians.

Qualities of Vaidyagunayukta Vaidya (Genuine physician) [29]

The *Vaidya* who knows the methods of administration of therapies and have obtained infallible success, who bestows happiness to sufferer (patient) and who protects the life of patient till he exists. This *Vaidya* come under the category of genuine or real physicians.

Relation between Doctor and patient [30]

Doctor should be sympathetic and kind to all patients. He should be concerned with those who are likely to be cured and should feel detached with those who are towards death. These are the four disciplines for physician. The doctor – patient relationship has been and remains a keystone of care.

Importance of Bhaishaja (drug)

In *Ayurveda*, *Bhaishaja* is considered as one of the four fold constituents of *Chikitsa - Chatushpada* and has been given most importance while counting the *Chatushpada*. The *Bhaishaja* is placed at second place just after the *Vaidya* thereby revealing its importance. [31] *Bhaishaja* plays a vital role in curing diseases. Success of the treatment depends upon proper raw drug selection, proper manufacturing method and proper way of dose administration. In the process of breaking the chain of pathogenesis, the *Bhaishaja* is useful by virtue of its properties. *Ayurvedic* literature speaks about the importance of the drug "nothing in the world exists, which does not have any medical use". [32] *Dravya* should be suitable to the *Rogi* (patient) and against the disease as well as *Dosha* involved. The rational use of drug means that the half of the treatment is over. Therefore the comprehensive knowledge of the drug is very important to *Vaidya* because without knowledge of the drug, the patient cannot be treated properly. [33] It has been well said by *Acharya Charak* that, 'a drug, that is not understood perfectly is comparable to poison, weapons, fire and thunderbolt while, the perfectly understood drug is comparable to ambrosia'. [34] Drug is a master weapon for the curing of ailment. *Acharya Charak* said that *Aushodhi* is not only "drug", but any kind

of substance, which is useful in the management of disease is called as drug. The selection of the proper drug in the management of disease is very important.

MATERIALS AND METHODS -

This is conceptual type of study. All sorts of references has been collected and relevant material is compiled from various available *Ayurvedic* classics texts like *Charak Samhita*, *Sushruta Samhita* and *Ashtanga Hridaya*) and available commentaries on it. Research articles are also searched from various websites. All Compiled matter is reorganized and critically analyzed for the discussion and attempt has been made to draw some fruitful conclusions.

DISCUSSION

Bhishag, *Upastha*, *Rogi* and *Dravya* are four components of treatment, when they are having requisite and specific qualities can successfully re-establish the homeostasis of *Dosha* and *Dhatus* in the event of their equilibrium being disturbed in disease condition. In other words, four components are responsible for cure of the diseases. A *Vaidya* must have witness of therapies, gained practical experience by performing them himself for several times, and also pure, clean in (body, mind and speech). He should be expert and light handed in performing the acts necessary for the treatment. He also possesses all the necessary equipment and medicine essential for the treatment. He should also be brave in performing the necessary acts and should be of sharp intellect, clever, industrious, kind in speech and a true follower of medical ethics. While prescribing the medicine to patient, desire effect, unwanted reaction of medicine and its dose everything is considered by the physician. Such type of physician is regarded the best. The drug is 'an agent' which a physician employs as an instrument in restoring the equilibrium of the body tissues Therefore *Bhaishaja* (Medicine) should be abundantly and easily available in required quantity, should have better quality (requisite potency) and physician or medical attendant could prepare many preparations (multiple forms) from original ingredients are considered as ideal. It is necessary that medical attendant must possess adequate knowledge of nursing, expert in delivering nursing care and able to work according to the situation, who is affectionate (faithful) towards patient, having no hate for a patient and who possess purity of mind and body and having faith in the orders of the physician. At last, the patient must possess good memory and be obedient towards physician and attendant, fearless and who express what he feels about his illness (disease). A patient

must have confidence in the competence of their physician and must feel that they can confide in him or her. The patient needs to follow his personal guidelines in order to achieve and maintain his ideal healthy state. A patient should have a long life time, truthful, curable disease, having sufficient wealth to undergo treatment, having good friends and believer of God. At last, the patient must possess good memory and patient must be cooperative.

CONCLUSION

According to *Ayurveda*, all *Chatushpad* equipped with their sixteen qualities are responsible for the success in treatment. Still the *Vaidya*, by the virtue of his keen knowledge of medical science, administrative position and by prescribing capacity occupies the most important position among them. The success of a physician lies in identifying the disease in the most appropriate way and prescribing the most effective drug. Drug plays a key role in the success of treatment. The drugs are the tools of a Physician. So it is rightly called as the weapon of the *Vaidya*. Three limbs endowed with good qualities are available with fourth limb the physician possessing good qualities will be able to cure any kind of difficult diseases. From above all references, we can say that, to get success in treatment four pillars are very important

REFERENCES

1. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 1, Verse 15, Chaukhamba Surbharti Prakashan, 2007. p. 06
2. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 30, Verse 26, Chaukhamba Surbharti Prakashan, 2007. P. 565
3. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 09, Verse 3, Chaukhamba Surbharti Prakashan, 2007. p. 207
4. Sushruta Samhita, edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, chapter 34, Verse No. 15, Chaukhamba Sanskrit Sansthan, Varanasi, 2007. p.129
5. Ashtanga Hridaya, Nirmala Hindi commentary, by Dr. Brahmanand Tripathi Sutra Sthana Chapter 01, Verse 27, Chaukhamba Sanskrit Prakashan; Delhi, 2007. p.20
6. Sushruta, "Sushruta Samhita", edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, chapter 34, Verse No. 16, Chaukhamba Sanskrit Sansthan, Varanasi, 2007. p.129
7. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 9, Verse 10, Chaukhamba Surbharti Prakashan, 2007. p. 211
8. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 9, Verse 6, Chaukhamba Surbharti Prakashan, 2007. p. 209
9. Ashtanga Hridaya, Nirmala Hindi commentary, by Dr. Brahmanand Tripathi Sutra Sthana Chapter 01, Verse 27,

- Chaukhambha Sanskrit Prakashan; Delhi, 2007. p.20
10. Sushruta Samhita, edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, chapter 34, Verse No. 19, Chaukhamba Sanskrit Sansthan, Varanasi, 2007. p. 129
 11. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 9, Verse 8, Chaukhamba Surbharti Prakashan, 2007. p.209
 12. Sushruta Samhita, edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, chapter 34, Verse No. 24, Chaukhamba Sanskrit Sansthan, Varanasi, 2007. p.129
 13. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 9, Verse 9, Chaukhamba Surbharti Prakashan, 2007. p. 210
 14. Sushruta Samhita, edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, chapter 34, Verse No. 21, Chaukhamba Sanskrit Sansthan, Varanasi, 2007. p.129
 15. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 9, Verse 7, Chaukhamba Surbharti Prakashan, 2007. p. 209
 16. Ashtanga Hridaya, Nirmala Hindi commentary, by Dr. Brahmanand Tripathi Sutra Sthana Chapter 01, Verse 28, Chaukhambha Sanskrit Prakashan; Delhi, 2007. p. 21
 17. Sushruta Samhita edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, Chapter 34, Verse No. 22-23, Chaukhamba Sanskrit Sansthan, Varanasi, 2007. p. 129
 18. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 9, Verse 11-12, Chaukhamba Surbharti Prakashan, 2007. p. 211
 19. Sushruta Samhita, edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, chapter 34, Verse No. 17, Chaukhamba Sanskrit Sansthan, Varanasi, 2007. p. 129
 20. Sushruta Samhita, edited by Kaviraj Ambikadutta Shastri, Sutra Sthana, chapter 34, Verse No. 18, Chaukhamba Sanskrit Sansthan, Varanasi, 2007. p. 129
 21. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 9, Verse 17-19, Chaukhamba Surbharti Prakashan, 2007. p. 211
 22. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 9, Verse 19, Chaukhamba Surbharti Prakashan, 2007. p. 213
 23. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 9, Verse 21, Chaukhamba Surbharti Prakashan, 2007. p. 213
 24. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 9, Verse 18, Chaukhamba Surbharti Prakashan, 2007. p. 213
 25. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 29, Verse 7, Chaukhamba Surbharti Prakashan, 2007. p. 555
 26. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 29, Verse 8-9, Chaukhamba Surbharti Prakashan, 2007. p. 556
 27. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 11, Verse 51, Chaukhamba Surbharti Prakashan, 2007. p. 247
 28. Ibid, Verse 52, Chaukhamba Surbharti Prakashan, 2007. p. 247
 29. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 11, Verse 53, Chaukhamba Surbharti Prakashan, 2007. p. 248
 30. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 11, Verse 26, Chaukhamba Surbharti Prakashan, 2007. p. 248
 31. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 9, Verse 3, Chaukhamba Surbharti Prakashan, 2007. p. 207
 32. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 26, Verse 12, Chaukhamba Surbharti Prakashan, 2007. p. 471
 33. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 1, Verse 122, Chaukhamba Surbharti Prakashan, 2007. p. 46
 34. Charak Samhita, with Charak Chandrika Hindi commentary, by Dr. Brahmanand Tripathi and Dr. Ganga Sahay Pandey, Sutra Sthana Chapter 1, Verse 125, Chaukhamba Surbharti Prakashan, 2007. p. 47

CITE THIS ARTICLE AS –Bagde A.B. et.al. *Chikitsa Chatushpad* - Four Pillars of Treatment In *Ayurveda*, Int. J. Ayu. Alt. Med., 2014; 2(2):7-12**Source of Support – Nil****Conflict of Interest – None Declared**



INTERNATIONAL JOURNAL OF AYURVEDA & ALTERNATIVE MEDICINE

#401/8-A, 4th Floor, Shiv Shrishti Apt.

Nardas Nagar, TP Rd., Bhandup (W), Mumbai – 400078

E:mail-editorijaam@gmail.com, Web- www.ijaam.org

