

# Comprehensive Study Of Niradesh Chatushka And Its Importance In The Present Era

Dr. Kaushal Kishor<sup>1\*</sup>, Dr. Guru Sharan Pal<sup>2</sup>, Dr. Vijay Shankar Pandey<sup>3</sup>

<sup>1</sup>M.D. (Ayu.) Scholar, Department of Ayurveda Samhita Evum Siddhanta, Government Ayurvedic College and Hospital, Patna, India - 800003.

<sup>2</sup>Associate Professor, Department of Ayurveda Samhita Evum Siddhanta, Government Ayurvedic College and Hospital, Patna, India - 800003.

<sup>3</sup>Professor and Head, Department of Ayurveda Samhita Evum Siddhanta, Government Ayurvedic College and Hospital, Patna, India - 800003.

\*Corresponding Author: Dr. Kaushal Kishor, Email: [kaushalkishor082@gmail.com](mailto:kaushalkishor082@gmail.com)

## ABSTRACT

Myriad classical texts comprising Ayurveda, the ancient science of life, provide a framework for preserving health and managing disease. Charaka Samhita is one of those that occupy a prominent place in the presentation of medical scientific knowledge in systematics and clinical principles. The Sutrasthana of Charaka Samhita is divided into seven Chatushkas and Sangraha Dwaya. One of the Chatushkas that connects health preservation and disease management is the Nirdesha Chatushka. The present study is an attempt to do a detailed literary survey of Nirdesha Chatushka and to understand its relevance as well as applicability in the contemporary context.

There are four chapters in Nirdesha Chatushka known as Khuddakachatushpada Adhyaya, Mahachatushpada Adhyaya, Tisraianiya Adhyaya, and Vatakalakaliya Adhyaya, which discuss the principles of therapeutics, the qualities and characteristics of a physician, patient care, prognosis of disease, the examination procedure, and Tridosha. The research work was performed with a detailed study of classical Ayurvedic texts like Charaka Samhita and related literature, along with research articles and publications published in recent years. The analysis of the concepts in Nirdesha Chatushka has indicated a strong relevance of the concepts in the clinical context of modern healthcare, such as patient-centred care, multidisciplinary care approaches, preventive medicine, clinical decision-making, and personalized medicine.

The results indicate that Nirdesha Chatushka involves more than just a philosophical concept; it is also a practical approach that can be applied in modern healthcare practices. Its principles continue to provide valuable insights into holistic health management, rational therapeutics, and effective patient care. With this knowledge of Nirdesha Chatushka, a significant contribution can be made towards the promotion of Ayurvedic education, research, and clinical practice in the modern world.

**Keywords:** Ayurveda, Charaka Samhita, Nirdesha Chatushka, Chatushka Methodology, Sutrasthana, Tridosha, Chikitsa Chatushpada, Patient Care, Preventive Healthcare, Holistic Medicine.

**How to cite this article:** Kishor K, Pal GS, Pandey VS. Comprehensive Study Of Niradesh Chatushka And Its Importance In The Present Era. Int J Drug Deliv Technol. 2026;16(57s): 307-316. DOI: 10.25258/ijddt.16.57s.40

**Source of support:** Nil.

**Conflict of interest:** None.

## 1.1 INTRODUCTION

Ayurveda, also known as the science of life, is one of the oldest medical systems in the world and offers a method of achieving health and controlling the disease comprehensively. There are several classical Ayurvedic books from which the Charaka Samhita is prominent and occupies an important place, and it provides a very extensive exposition of the theoretical and practical aspects of medicine. In addition to detailing the etiology, clinical features, and treatment of disease, this text outlines a systematic approach to understanding health, disease, diagnosis, prognosis, therapeutics, and the prevention of disease. Baragi and Ganer (2025) assume that Charaka Samhita is still a wellspring of Ayurvedic knowledge and has laid the groundwork for Ayurvedic philosophy and clinical practice. Likewise, Samant and Kedari (2026) highlighted that the uniqueness of Charaka Samhita is

derived from its systematic organization of concepts, along with their application in the practical realm of healthcare systems.

The Sutrasthana of Charaka Samhita is the backbone of the entire treatise, as it presents the basic principles on which the other parts are based. The organization of the sutrasthana into seven parts, namely Chatushkas and Sangraha Dwaya, is an example of the great intellectual pedagogical approach given by the Charakasamy Acharya. This is one of the unique features of Charaka Samhita, which is believed to be the Chatushka methodology, which is used to study and apply people's ayurvedic knowledge. The Chatushka arrangement has also been noted for its logical structure, systematic approach to learning, and the ease with which the study material can be applied in clinical practice, allowing for intensive study sessions and the efficient recall of the information

learned. The Chatushka arrangement has been identified as promoting logical thinking, systematic learning, and the effective application of the study material in clinical practice, thus enabling patients to study intensively and recall the information taught. Chatushka is an idea that is based on four chapters that synthesize a certain theme or topic. In this method, Acharya Charaka classified various medical concepts in coherent groups, which helps students and practitioners to understand the principles of Ayurveda, which has a sequential and systematic approach. Neupane and Ghimire (2020) referred to the Chatushka methodology as an idiosyncratic and innovative approach 'showing scientific temperament and workmanship of the ayurvedic scholars'. Additionally, Naik et al. (2022) noted that the dialogical methodology and organization in Charaka Samhita play a crucial role in passing on information from one generation to the next.

**Figure 1. Structure of Charaka Samhita**



There is one particular and prominent place of Nirdesha Chatushka among the seven Chatushkas described, which is in Sutrasthana. It is the third Chatushka and is between the Principles of maintaining health and the management of disease. The four chapters contained in Nirdesha Chatushka are shown as Khuddakachatushpada, Mahachatushpada, Tisraisaniya, and Vatakalakaliya. The entire chapter discusses different aspects of therapeutics, therapeutic qualities of physicians, treatment of patients, prognosis, investigation, desires of life, and knowledge of Doshas. These concepts form a robust preventive and curative healthcare system in Nirdesha Chatushka.

The Khuddakachatushpada Adhyaya discusses the four ingredients for the successful treatment: Physician (Vaidya), Medicine (Dravya), Upasthata (attendant), and Patient (Rogi). The effectiveness of treatment relies on proper coordination and excellence of these four factors. These principles have also been highlighted by modern scholars, who have shown that they are still applicable in today's healthcare landscape, where using evidence-based interventions,

patient-centred care, and team-based work between disciplines are appreciated as key factors in therapeutic success (Acharya et al., 2024). These points on patient treatment and nursing views in Ayurveda also show striking parallels with the present-day concept of health care and illustrate the continued relevance of Ayurvedic wisdom.

Utility of treatment, disease prognosis, and factors influencing treatment outcomes are the main themes highlighted in this Mahachatushpada Adhyaya. It tackles basic issues of the effectiveness of medical interventions and offers a basic distinction between curable and incurable diseases. The principles of prognosis, covered in this chapter, aid in the clinical decision-making process and help the physician develop a suitable treatment plan. The clinical approach in Charaka Samhita is very relevant and will continue to be of use in clinical practice today, especially considering every patient's unique clinical history, says Ninama (2024).

The philosophical and practical idea of Tisraisaniya Adhyaya is of several kinds, such as the desire for life, rebirth, means of examination, and several triadic ideas that help in understanding human existence and health. The above concepts show the keenness and interest of Ayurveda as a comprehensive therapy that takes into consideration the interconnection of physical, psychological, social, and spiritual aspects of health. Gautam and Chahar (2026) indicated that the fundamental principles mentioned here (Samhita and Siddhanta) are the pillars of Ayurvedic knowledge, which will continue to support present scientific research and clinical applications.

Vatakalakaliya Adhyaya elaborates in detail on the nature, functions, and clinical importance of the Vata, Pitta, and Kapha doshas. The importance of Doshas is essential for diagnosis, prognosis, and treatment in the field of Ayurveda. The chapter makes a valuable contribution to the progress of personalized therapeutics and preventive care strategies. According to Rathod and Jadhav (2025), the Ayurvedic health and disease concept is rooted fundamentally in the equilibrium position of the Doshas and the harmonized interaction of these Doshas and other bodily elements. Nirdesha Chatushka is not just of historical and textual significance. In today's day and age, health systems are realizing the value of a more integrated, proactive, and person-centred approach. The outlined concepts in Nirdesha Chatushka offer significant insights into holistic patient evaluation, individualized treatment plans, health promotion, and disease prevention. In the contemporary context, efforts are being made to help modern understandings and interpretations of Ayurvedic doctrines merge with the scientific understanding in today's day and age to make Ayurvedic more relevant and applicable in the real

healthcare setting. Sharma and Vashistha (2023) stated that Samhita Siddhanta offers a solid platform for research methodology development and the application of Ayurvedic research approaches to evidence.

There has been a lot of scholarly interest and research on the educational value of Charaka Samhita and the Chatushka methodology used. In this context, Modh et al (2026) have pointed out the applicability of the classical teaching-learning methods mentioned in Charaka Samhita in the current context of Ayurvedic learning. Similarly, Tawalare and Tawalare (2020) showed the striking similarities between the traditional Ayurvedic school of education and the modern educational model, Bloom's taxonomy. These results continue to support the pedagogical and scientific significance of the methodology "Chatushka."

Several books on different Chatushkas and their applications have been written in recent years. The research work on the topic Swastha Chatushka has shed light on its role in the promotion of health and the management of daily lives (D., 2024; Singh et al., 2025). Likewise, Bheshaja Chatushka research has revealed its clinical significance and impact on disease management and treatment planning (Sonamale and Jugale, 2025). From the study of Yojana Chatushka, systematic planning and decision-making are also recognized as important aspects in Ayurvedic practice (Deshmukh & Mishra 2024). In general, these research studies suggest that the Chatushka methodology is valuable as a means of studying the theoretical and practical aspects of Ayurveda.

Though a few studies have been conducted on different Chatushkas, there are no extensive studies on Nirdesha Chatushka and its importance in modern times. Additionally, the classical concepts in Ayurveda are becoming distorted, misinterpreted, and oversimplified, necessitating scientific research and a precise interpretation of the classical texts (Krishna, 2024). Thus, a detailed investigation and analysis of the Nirdesha Chatushka are highly necessary to uncover its conceptual and clinical relevance, educational significance, as well as its clinical usage in the contemporary health care environment.

The focus of the present research is to try to understand all four aspects of Nirdesha Chatushka, its philosophical background, clinical perspectives, its relevance in the current healthcare system, and the role of Nirdesha Chatushka in the sustaining and development of ayurvedic knowledge. The researchers aim to investigate the lasting relevance of Nirdesha Chatushka in the context of current healthcare and patient healthcare practices by conducting a comprehensive review of the literature and analysis of critical studies.

## 2. LITERARY REVIEW

### 2.1 Concept of Chatushka Methodology in Charaka Samhita

Charaka Samhita is one of the most authoritative Ayurvedic Classics and the source of knowledge of health, disease, diagnosis, prognosis, and treatment. Comprehensively organized with a system of development for efficient learning and clinical use. An interesting feature of Charaka Samhita is the method it uses to divide the thirty chapters of Sutrasthana = (Three sets of four + Sangraha Dwaya) = Chatushkas, with a suitable comment in the marganis on the content. This system reflects the scientific and pedagogic skills of the ancient Ayurvedic scholars, and hence it offers a logical order in studying Ayurveda (Irshad & Nair, 2021).

Chatushka is a Russian term where 'chapters' is translated as kzhnikov, meaning four chapters united by a common topic. This method is unique to Charaka Samhita and is essentially a systematic method of organizing medical knowledge, as stated by Neupane and Ghimire (2020). Every Chatushka has its own goal and purpose and helps to form the concept of health preservation, disease prevention, diagnosis, and treatment. Singh and Gupta (2023) commented that the Chatushka methodology is a new series of learning, where concepts are introduced gradually and comprehensively.

The sequence of the topics in the respective Chatushka deepens ongoing education. These guiding principles presented in previous chapters lay the groundwork for establishing subsequent concepts that enable the progression of concepts in logical thought and help to apply them to clinical contexts. In the study by Naik et al (2022), it was noted that the Charaka Samhita was written in a dialogical style that has a thematic organization, which definitely improves the learner's understanding and recall of intricate Ayurvedic theory.

**Table 2.1 Seven Chatushkas of Charaka Samhita**

Chatushka	Primary Theme
Bheshaja Chatushka	Therapeutics and medicines
Swastha Chatushka	Health preservation
Nirdesha Chatushka	Clinical guidelines and therapeutics
Kalpna Chatushka	Pharmaceutical preparations
Roga Chatushka	Disease understanding
Yojana Chatushka	Planning and treatment strategy
Annapana Chatushka	Diet and nutrition

The Chatushka methodology comprises more than just literary arrangements; it is a scientific framework that

shows practitioners how to put the Ayurvedic principles into practice. It has been emphasized that it is also crucial in the current ayurvedic teaching and clinical practices (Modh et al., 2026).

**2.2 Position and Importance of Nirdesha Chatushka**

The third position of Chatushka of Sutrasthana is occupied by Nirdesha Chatushka. It serves as a linking of the different Chatushkas starting from Swastha Chatushka and then the other Chatushkas relating to disease management and treatment planning. The word “Nirdesha” in this section, which comes from the Sanskrit language, literally means guidance, instruction, or indication, emphasizing the practical and action-based nature of this section when dealing with clinical decisions and healthcare management. In the importance of Nirdesha Chatushka, it is very important for the discussion of physician, patient, nursing care, medicines, prognosis, examination methods, and Dosha concepts, etc are discussed in a comprehensive approach. These principles are directly applicable to patient care and continue to apply in the current health care environment. Gautam and Chahar (2026) mentioned that the principles laid out in the ancient Ayurvedic writings still form the basis for research into and treatment of today's medical concerns.

The responsible soul in bringing the concept “Swasthasya Swasthya Rakshanam” and “Aturasya Vikara Prashamanam,” Ayurveda's two goal posts, is Nirdesha Chatushka. It is based on practice, offering guidance for both primary and secondary care actions.

**2.3 Khuddakachatushpada Adhyaya**

The first chapter, Nirdesha Chatushpaada, 'Khuddakachatushpada', deals with the four essential principles of successful treatment called Chikitsa Chatushpaada. Such as the doctor (Vaidya), medicine (dravya), attendant (upasthata), patient (rogi).

The success of treatment is determined by the excellence and right coordination of these 4 factors, according to Charaka. All components have their own attributes that contribute to therapeutic effectiveness.

**Physician (Vaidya)**

The doctor is the leader and principal of the four sides of treatment. A good doctor will have a complete set of theoretical teachings, experience, medical prowess, integrity, and empathy for the patient. The physician is the decision-maker who draws on knowledge, diagnosis, and treatment planning.

**Medicine (Dravya)**

Medicines can be essential to treat. Medicines must be available, of good quality, suitable, and used correctly to be effective. The principle of rational drug selection is still accepted in both Ayurveda and modern medicine.

**Attendant (Upasthata)**

Home care or nursing personnel are essential to carry out treatment plans and provide comfort to the patient. Acharya et al. (2024) noted that there is great similarity between the principles of patient care according to Ayurveda and the modern requirement of a nurse, who must show competence, cleanliness, dedication, and empathy.

**Patient (Rogi)**

There is a concept that the patient is treated by him/herself, and is an active participant in the therapeutic process. An ideal patient will be compliant, psychologically stable, understand the instructions, and be willing to cooperate.

**Table 2.2 Chikitsa Chatushpada**

Component	Function
Vaidya	Diagnosis and treatment
Dravya	Therapeutic intervention
Upasthata	Patient care and support
Rogi	Participation and compliance

**Figure 2. Chikitsa Chatushpada**



The ideas proposed in Khuddakachatuspada Adhyaya are very relevant to the contemporary multi-disciplinary health care systems.

**2.4 Mahachatushpada Adhyaya**

Mahachatushpada Adhyaya talks about the treatment's usefulness and factors that affect treatment results. This chapter opens with a philosophical discussion on the effectiveness of treatment because, since nothing can be done, everyone dies anyway.

Charaka takes up this concern and makes the point that treatment should focus on improving health, extending life, decreasing suffering, and enhancing quality of life. This chapter contains useful concepts that come up in prognosis and classifications of diseases.

Diseases are grouped based on their susceptibility to cure, and enable physicians to decide their therapy approach. An approach reflecting an early understanding of prognosis and evidence-based clinical judgment.

**Table 2.3 Classification of Diseases**

Type	Characteristics
------	-----------------

Sukha Sadhya	Easily curable
Krichha Sadhya	Difficult to cure
Yapya	Manageable but not curable
Asadhya	Incurable

According to Nimaha (2024), the basic tenets adopted in Charaka Samhita remain to bind patient care and decision-making in a particular case.

The chapter goes on to reinforce the significance of the evaluation of the severity of the disease, the strength of the patient, and the impossibility of treatment before starting any treatment.

**2.5 Tisraisaniya Adhyaya**

Tisraisaniya Adhyaya is the third chapter of Nirdesha Chatushka and introduces different philosophical and practical ideas about life, health, and disease.

A central theme of this chapter is the subject of the desires of life, which revolves around things such as seeking happiness, life longevity, prosperity, and spiritual welfare. These are the principles of an all-encompassing approach to life, embraced by the healing art of Ayurveda — the goal is to balance all four aspects of life through physical, mental, social and spiritual means.

The chapter also outlines four different ways of examination that help in the clinical assessment and diagnosis.

**Table 2.4 Examination Methods**

Method	Purpose
Aptopadesha	Authoritative testimony
Pratyaksha	Direct observation
Anumana	Inference
Yukti	Logical reasoning

These continue to be the foundation of Ayurvedic clinical reasoning and evidence generation. Sharma & Vashistha (2023) pointed out that similar principles could be a good basis for the current methodology of Ayurvedic research.

The chapter also expands upon a few triad explanations that explain physiological, psychological, and philosophical health. These triads help to have a more comprehensive understanding of human life and disease processes.

**2.6 Vatakalakaliya Adhyaya**

The last lesson in Nirdesha Chatushka is ‘Vatakalakaliya Adhyaya,’ and it covers the concept of Tridosha. This chapter talks about the features, roles, and importance of each of the three Doshas (Vata, Pitta, and Kapha).

The Tridosha theory is the basis of the Ayurvedic physiology and pathology. Maintenance of health is attributed to a balanced state of Doshas, and disease to an imbalanced state of doshas.

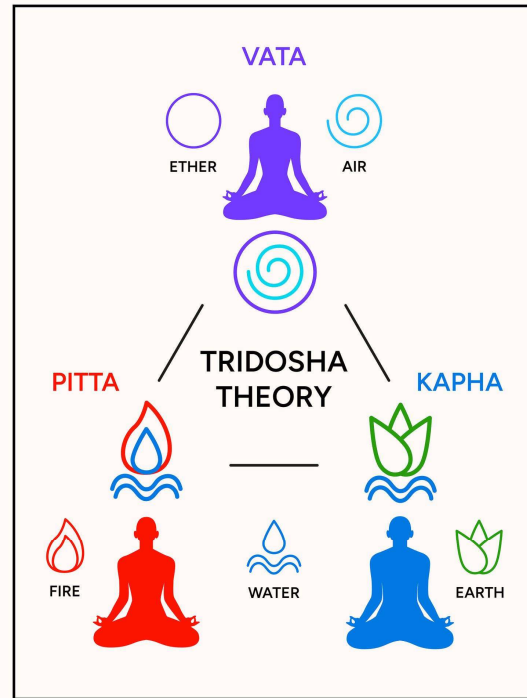
**Table 2.5 Comparative Features of Tridoshas**

Dosha	Primary Functions
Vata	Movement and communication

Pitta	Metabolism and transformation
Kapha	Structure and stability

The chapter specially highlights the importance of Vata Dosa because of its role in regulating the movements and activities of the body. According to Rathod and Jadhav, the concept of health and disease in Ayurveda is completely reliant on dosha balance.

**Figure 3. Tridosha Concept**



The detailed discussion of Tridoshas provided in this chapter continues even in Western medicine diagnosis, treatment planning, and preventive healthcare practices.

**2.7 Relevance of Nirdesha Chatushka in Contemporary Healthcare**

Nirdesha Chatushka has significant relevance nowadays in the contemporary healthcare systems. These are all areas of increasing interest to modern medicine, and there is an increasing emphasis on patient-centred care, prevention of sickness, multi-disciplinary approaches, and holistic perspectives of health.

In the Chikitsa Chatushpada model, there is a close resemblance to the modern-day healthcare team of the doctor, medicines, Nursing Staff, and patient. Acharya et al. (2024) proved that Ayurvedic and contemporary notions of patient care are very similar.

Similarly, the principles outlined in Mahachatushpada Adhyaya match today's disease, risk stratification, and evidence-based decision-making concepts. The teaching-learning methods referred to in Tisraisaniya Adhyaya are like the methods used presently for

clinical evaluation, observation, reasoning, and integration of evidence.

The study has focused on the significance and usefulness of Ayurvedic philosophies in health promotion and prevention medicine as recently as. In recent studies, we see how the Ayurvedic philosophy has grown in importance and relevance in health promotion and preventive medicine. Research on Swastha Chatushka has shown the significance of daily routines, healthy modes of living, and prevention measures against diseases (D., 2024; Singh et al., 2025). Similar ideas can be perceived from all over Nirdesha Chatushka, especially when it comes to balancing and fostering well-being.

The learning value of Nirdesha Chatushka is also great. Modh et al. (2026) indicated that the teaching-learning methodologies mentioned in Charaka Samhita were still relevant in the modern era of Ayurveda education. Moreover, Tawalare and Tawalare (2020) noted that traditional education in Ayurvedic medicine systems shows strong compliance with modern pedagogical systems.

### 2.8 Summary of Literature Review

From the above-reviewed literature, it can be observed that the place of Nirdesha Chatushka is in the middle of the Chatushka methodology of Charaka Samhita. All four chapters are related to therapeutic principles, patient care, prognosis, examination methods, philosophical foundations, and Dosha theory. Recent studies show that these concepts remain relevant up to date in fields of clinical practice, education, research, and healthcare.

Nirdesha Chatushka is an organized compilation of knowledge in Ayurveda, manifesting the scientific, philosophical, and practical wisdom. These principles help to create an integrated perspective of patient care, rational decision-making, prevention, and personalized treatment strategies. Thus, a thorough study of Nirdesha Chatushka gives certain insights into the classical Ayurvedic thought and, in turn, its applications.

### 3. DISCUSSION

The present study was undertaken with a view to examining and reviewing the relevance as well as applicability of Nirdesha Chatushka in this modern era from all aspects. The role of Nirdesha Chatushka is a unique role in the Chatushka methodologies of Charaka Samhita, as it lies between the two concepts of "Health Preservation" and "Disease Management". The systematic arrangement of the four chapters (the fourth is divided further into five chapters): Khuddakachatushpada Adhyaya, Mahachatushpada Adhyaya, Tisraisiya Adhyaya, and Vatakalakaliya Adhyaya, which has five parts, reflects the great scientific, philosophical, and clinical knowledge of

Acharya Charaka. The principles laid out in these chapters continue to prove illuminating for healthcare professionals and researchers, all interested in holistically addressing the field of management of health and disease.

It is noteworthy that the methodology itself, which comprises The Chatushka, has become an exceptional organizational and educational system that has been implemented in Charaka Samhita. Ancient Ayurvedic physicians understood the significance of systematically organizing the voluminous knowledge of medicine into thematic groups. This structure allows for easy organization of facts and a progressive step-by-step progression from the simple to the more complex in the context of clinical application. This is because modern scholars have highlighted that the Chatushka does not have the connotation of literary order but a scientific approach to effective organization and transmission of medical information (Irshad & Nair, 2021; Singh & Gupta, 2023). Nirdesha Chatushka follows Swastha Chatushka, indicating its relevance in bridging the gap from principles of health maintenance to clinical relevance for disease prevention and treatment.

After studying Khuddakachatushpada Adhyaya, the significance of the four elements of Vaidya (physician), Dravya (medicine), Upasthata (attendant), and Rogi (patient) in Chikitsa Chatushpada is understood. The absence or presence of the four components can make the difference between the success and failure of treatment. The role of the physician is the key role player, the decision maker who combines knowledge, skills, levels of disease recognition, and moral behaviour. In today's healthcare environment, the ability and professionalism of healthcare providers are still essential in influencing patient outcomes. Charaka Samhita places special emphasis on the physicians' attributes, demonstrating a high level of their medical professionalism and responsibility.

**Figure 4. Holistic Healthcare Model**



Likewise, Aya emphasizes the role of proper treatment, as the appropriate treatment is given to Dravya. Besides the availability of medicine, the efficacy of treatment in Ayurveda is based upon the quality of the medicine, suitability of medicine,

dosing, and administration of medicine, etc. This is analogous to the principles of rational drug therapy and evidence-based medicine that were developed today. The need for personalized medicine selection, based on patient attributes, underscores the changing shift in medical care towards personalized or individual treatment.

Upasthata, as mentioned in Khuddakachatuspada Adhyaya, is an important topic of discussion in the context of the modern-day nurse and the patient in relation to care and assistance rendered. In Ayurveda, the role of the competent attendant is indispensable for good treatment, which should rely on the knowledge of the treatment, discipline, care, and compassion of the competent attendant. In the study conducted by Acharya et al. (2024), they pointed out that the patient care principles mentioned in Ayurveda have parallels with modern nursing, which include competency, cleanliness, compassion, and effective communication. It is an observation that has proven the timeless relevance of Ayurveda concepts and how they fit in with the system of healthcare presently available.

This notion of the active part that Rōgi plays in the therapeutic process is also highly relevant today. Good health outcomes are being increasingly recognised to depend on patient compliance, health literacy, psychological health, and shared decision-making within the health care system. The characteristics of a best patient discussed in Charaka Samhita concur with Western ideals of patient engagement and self-management. This is an example of the fact that Ayurveda was aware of the patient-centred approach in healthcare long before it came into the picture of mainstream medicine.

In Mahachatuspada Adhyaya, the topic of discussion is the usefulness and effectiveness of treatment. This idea of the worthiness of treatment when there's no cure for death is what embodies the limits and goals of medicine. The treatment is not to merely ensure the survival of the patient but to reduce suffering, restore health, extend his life, and enhance his quality of life, Charaka says. Reducing the death toll remains an essential aim of health services in modern medical practice.

The classification of diseases into these four categories, Sukha Sadhya, Krichha Sadhya, Yapyā, and Asadhya, is a very advanced aspect of clinical decision-making. This disease assessment enables patients and doctors to set sensible objectives or expectations for the treatment. Planning, risk stratification, and resource allocation are also key factors of modern medicine based on the prognostic evaluation. Ninama (2024) stated that this clinical reasoning continues to have a significant impact on

patient care and therapeutic decision-making in today's health care systems.

The Tisraisaṇiya Adhyaya is a significant work in the understanding of the whole philosophy of Ayurveda. Various aspects of human life are discussed, such as desires, values, ways of acquiring knowledge, etc. The four methods of examination (Aptopadesha, Pratyaksha, Anumana, and Yukti) offer a holistic approach to the clinical assessment of and the generation of knowledge. All these techniques connect and combine authoritative evidence, observation, logical inference, and rational thinking. Today, these principles can be likened to the use of evidence, that is, observing the clinical situation, that is, using analytical thinking, and the scientific method.

These examination techniques are not just clinically important, but also in the realm of research. Sharma and Vashishta (2023) noted that Samhita Siddhanta offers solid methodologies for Ayurvedic research. In the present days, as investigators are trying to merge information from past and scientific knowledge, the systematic process of Tisraisaṇiya Adhyaya remains helpful.

It is no wonder that the Vatakalakaliya Adhyaya covers Tridosha siddhanta, which is the core concept about Tridosha in both physiology and pathology of Ayurveda. Vata, Pitta, and Kapha control all the systems of the body, and the healthy functioning of these systems depends on the balance between them. Vata receives a special mention among the three doshas because of its functions of controlling movement, communication, and physiological activities. The chapter also offers in-depth information about the doshic functions and their role in balance.

Dosha balance is a unique viewpoint into health and disease. Rathod and Jadhav (2025) highlighted that Ayurveda emphasizes the term "sundar," which means the harmony of physiological, psychological, and environmental factors, instead of the absence of disease. It reflects the more comprehensive view, which is consistent with the modern views on health. With the rising trend of preventive medicine, lifestyle modification, and integrative healthcare concepts of Ayurvedic Medicine are gaining more interest in the present society.

Nirdeśha Chatushka's relevance to the modern world can be seen in various areas within the healthcare industry. It includes a strong focus on prevention, personalized treatment, interprofessional relationships, ethics, and patient engagement, all of which reflect contemporary healthcare priorities. The concepts of Nirdeśha Chatushka can guide patients to build patient-centered healthcare systems, which cater to their physical, mental, social, and spiritual well-being. This is especially important in addressing the

escalating chronic diseases, lifestyle disorders, and psychosocial health challenges.

Moreover, the significance of Nirdesha chatushka in education should not be ignored. The organization of the concepts, the sequential progression of information, and a dialogical teaching method elaborated in Charaka Samhita are still relevant today in medical education. Modh et al. (2026) observed that the teaching–learning methods in Charaka Samhita are relevant in current-day Ayurveda education. Likewise, the studies conducted by Tawalare and Tawalare (2020) revealed an interesting similarity between the traditional ayurvedic education approaches and contemporary education and learning taxonomies.

According to the review of the existing literature, research on the Chatushka methodology is developing; that is, scientific interest in understanding and interpreting the Chatushka methodology is on the rise. The studies of Swastha Chatushka, Yojana Chatushka and Bheshaja Chatushka have showcased the applicability of these concepts in the arena of health promotion, treatment planning and clinical practice (D., 2024; Deshmukh & Mishra, 2024; Sonamale & Jugale, 2025). But comparatively, there was less specific research on the topic of Nirdesha chatushka. It reflects the significance of the present study for the conceptual points and practical aspects.

Overall, this discussion indicates that Nirdesha Chatushka constitutes a complete framework that better elucidates all aspects regarding diagnosis, prognosis, therapeutics, patient care, knowledge cultivation, and physiological understanding. The principles remain highly relevant in modern health care, education, and research. The adoption of ancient Ayurvedic knowledge within a modern scientific context can contribute to the creation of more comprehensive, effective, and patient-centered health care strategies. Hence, Nirdesha Chatushka is an indispensable part of Charaka Samhita and still a reliable tool embedded with instructions for both ancient and present-day physicians.4. SUMMARY AND CONCLUSION

#### 4.1 SUMMARY

Ayurveda is a complete science of life aiming at the preservation of health, prevention of disease, and promotion of life through a complete perspective of the human body, mind, and environment. The Charaka Samhita stands out as one of the classical texts in Ayurveda for its comprehensive presentation of medical knowledge and its application in the field of healthcare. The Sutrasthana—fundamental verses—of the Charaka Samhita form the base of the entire treatise and contain the essential principles for an understanding of different aspects of health and disease. It is one of the most unique features that there are thirty chapters in Sutrasthana, grouped into seven

sets of four chapters each for systematic learning and systematic use in the clinic (Irshad & Nair, 2021; Singh & Gupta, 2023).

In this methodology, Nirdesha Chatushka, the third Chatushka of Sutrasthana, plays an important role. It can be considered as a connecting link between the principles of health preservation mentioned in Swastha Chatushka and the principles discussed in later sections in relation to disease management. The four Sūtras given in Nirdesha Chatushka – Khuddakachatushpada Sūtra, Mahachatushpada Sūtra, Tisraisaniya Sūtra, and Vatakalakaliya Sūtra collectively explain diagnosis, prognosis, therapeutics, patient care, philosophical bases, and physiological principles.

Literary survey for Khuddakachatushpada Adhyaya revealed giving importance to the Chikitsa Chatushpada concept, which includes the nature of essentially Vaidya (physician), Dravya (medicine), Upasthata (attendant), and Rogi (patient). These four factors are the cornerstones of a successful treatment. The features outlined for each component showcase the high level of knowledge of healthcare organization and clinical practice found in classical Ayurveda. Churchard (2023) and other experts still hold the view that high-quality doctors, effective treatments, well-trained nurses, and patient involvement in treatment are vital to successful therapy.

In Mahachatushpada Adhyaya, the utility of treatment and the principles of prognosis are centered. Diseases can be classified based on their curability, and it will give a systematic approach to make a clinical decision and plan for treatment. The concepts in this chapter suggest a highly advanced knowledge of the process, prognosis, and therapeutic potential of disease in ancient Ayurvedic medicine. These are also very relevant to modern medicine, where prognosis is an important factor in patient management (Ninama, 2024).

Tisraisaniya Adhyaya offers several philosophical and pragmatic ideas such as wishes for living, examination techniques, and trichotomy classifications. The four means of gaining knowledge (Aptopadesha, Pratyaksha, Anumana, and Yukti) are applicable in clinical reasoning and the scientific approach in Ayurveda. The principles are still helpful for research methodology and evidence-based practice in Ayurveda (Sharma & Vashistha, 2023).

This Vatakalakaliya Adhyaya needs elaboration on the Tridosha theory, the roots of Ayurvedic physiology and pathology. The chapter stresses the need for Vata, Pitta, and Kapha to be balanced to remain in good health and to prevent the development of disease. Tridosha Siddhanta presents a holistic view that can be applied to the understanding of health and illness, and its holistic perspective continues to significantly affect

the present-day understanding of diagnosis and treatment in Ayurveda (Rathod & Jadhav, 2025).

The review of the contemporary literature revealed that there was growing interest in the understanding of the relevance of Charaka Samhita and Chatuśhka methodology in healthcare today. Several recent studies have emphasized the importance of Swashta Chatuśhka in health promotion, Yojana Chatuśhka in treatment planning, and Bheśhaja Chatuśhka in therapeutics (D. 2024, Deshmukh & Mishra 2024, Sonamale & Jugale 2025). From the results of these investigations, it can be concluded that the Chatuśhka methodology is very relevant for the current clinical practice, education, and research today.

Additionally, a consensus was reached that the principles outlined in Nirdeśha Chatuśhka align with many contemporary healthcare principles such as patient-centered care, interprofessional working, preventive healthcare, evidence-informed decision-making, and personalised approaches to care and healing. The pedagogy described in Charaka Samhita also highlights significant overlap with the current theories of teaching and learning in education and the methodology used for education today (Modh et al., 2026; Tawalare & Tawalare, 2020).

Therefore, it could be concluded here that Nirdeśha chatuśhka is not only a theoretical concept but also a practically organized system that helps in the understanding and utilization of Ayurvedic principles for healthcare.

#### 4.2 CONCLUSION

In the present study, it has been concluded that Nirdeśha Chatuśhka is one of the most important parts of Charaka Samhita, which is useful in modern times. It provides a detailed and thorough explanation of the fundamentals of diagnosis, prognosis, therapeutics, patient care, knowledge creation, and physiological regulation. The Chatuśhka methodology has been performed in a systematic approach that effectively connects and transmits the 'Health Preservation' process to 'Disease Management'.

In this regard, the concept of Chikitsa Chatuśhpada, which is explained in Khuddakachatuśhpada Adhyaya, emphasises the relationship between healer, medicine, attendant, and patient for therapeutic good results. The same principle applies in today's health care system, and multidisciplinary teamwork and patient participation are crucial. Likewise, these principles, known as prognostic in Mahachatuśhpada Adhyaya, still give fruitful knowledge for clinical decision-making and personalised treatment planning.

The epistemological model presented in Tisraīsaniya Adhyaya unveils the scientific method employed by Ayurvedic scholars to access, decipher, and use knowledge. These approaches remain viable as important pillars of Ayurvedic education, studies, and

clinical thinking. In addition, the Tridośha theory of Vatakalakaliya Adhyaya offers a comprehensive view of health and disease, which is quite applicable today towards the prevention of disease and integration of health approaches.

The study also shows that many concepts mentioned in Nirdeśha Chatuśhka are closely related to current approaches to healthcare, such as holistic patient care, preventive healthcare, personalized medicine, ethical practices, and evidence-based clinical decision-making. The need for Holistic and Patient-centred care has been growing rapidly across the healthcare world, and the relevance of Ayurvedic principles expounded by the Nirdeśha Chatuśhka is blossoming.

With the fast-increasing incidences of lifestyle disorders, chronic diseases, psychological stress, and health issues today, one can find value in the teachings of Nirdeśha Chatuśhka about health, disease prevention, and quality of life enhancement. It is well suited to the modern medical environment, with its focus on balanced living, rational therapeutics, effective patient care, and extensive clinical assessment.

Hence, it may be concluded that Nirdeśha Chatuśhka is an organized, scientifically, medically, and educatively valuable part of Charaka Samhita. The principles are still applicable not only to the Ayurvedic practitioners and scholars, but also to the healthcare professionals who have a holistic approach towards the human body, health, and diseases, as well as make things patient and patient-centric approach in the management of any disease. The concepts will significantly help in advancing Ayurvedic principles and in incorporating them into modern healthcare systems as a result of further research and clinical exploration of these concepts.

#### REFERENCES:

1. Baragi, U. C., & Ganer, J. M. (2025). *Charaka Samhita: The timeless gem of Ayurveda*. Journal of Ayurveda and Integrated Medical Sciences. <https://doi.org/10.21760/jaims.10.5.1>
2. Samant, A., & Kedari, M. (2026). *A conceptual examination of the unique attributes of Charaka Samhita*. Vidyapharma Peer Reviewed Journal for Pharmaceutical Chemical Sciences and Ayurveda. <https://doi.org/10.64522/v4i4.20>
3. Irshad, H., & Nair, L. P. (2021). *Chatuśhka methodology: Nectar of Charaka Samhita Sutrasthana*. AYUSHDHARA, 8(1), 3084–3090. <https://doi.org/10.47070/ayushdhara.v8i1.672>

4. Singh, N., & Gupta, N. (2023). *A concept of Chatushka methodology in Charaka Samhita: A review*. International Research Journal of Ayurveda & Yoga. <https://doi.org/10.47223/irjay.2023.6105>
5. Neupane, S., & Ghimire, B. R. (2020). *Chataska – An idiosyncratic approach of Charaka Samhita*. International Journal of Advanced Research, Ideas and Innovations in Technology, 6, 358–362.
6. Naik, N. V., Mumbaraddi, S., & Kulkarni, S. (2022). *A critical literary analysis of the dialogical style in Charaka Samhita*. Journal for ReAttach Therapy and Developmental Diversities. <https://doi.org/10.53555/jrtdd.v5i2.3625>
7. Gautam, M., & Chahar, D. S. (2026). *A scientific exploration of fundamental principles of Samhita and Siddhanta as the pillars of Ayurvedic knowledge and practice*. International Ayurvedic Medical Journal. <https://doi.org/10.46607/iamj2114032026>
8. Acharya, S., Acharya, A., Singh, B., & Bhusal, N. (2024). *Patient care in Ayurveda with a perspective to nursing: A review*. Journal of Ayurveda Campus. <https://doi.org/10.51648/jac111>
9. Ninama, R. (2024). *Clinical approach of Charaka Samhita w.s.r. to OPD level formulations*. International Journal of Ayurveda and Herbal Research. <https://doi.org/10.54060/ijahr.2024.22>
10. Sharma, P., & Vashistha, N. (2023). *Role of Samhita Siddhant in developing research methodology in Ayurveda*. Journal for ReAttach Therapy and Developmental Diversities. <https://doi.org/10.53555/jrtdd.v6i2s.3743>
11. Rathod, K. B., & Jadhav, P. P. (2025). *Health and disease in the light of Charaka Samhitā: A conceptual exploration*. International Ayurvedic Medical Journal. <https://doi.org/10.46607/iamj2713102025>
12. Modh, R., Pingalsur, P., & Mordhara, J. (2026). *Teaching–learning methods as described in the Charaka Samhita: A classical framework and its relevance to contemporary Ayurveda education*. International Journal of Ayurveda360. <https://doi.org/10.63247/3048-7390.v2i5.01>
13. Tawalare, K., & Tawalare, K. A. (2020). *Bloom’s taxonomy and goals of the traditional education system: Insight from Ayurveda*. International Journal of Complementary and Alternative Medicine. <https://doi.org/10.15406/ijcam.2020.13.00506>
14. D. (2024). *A comprehensive review article on Swastha Chatushka and its utility in daily routine life*. NVEO - Natural Volatiles & Essential Oils Journal. <https://doi.org/10.53555/nveo.v9i1.5812>
15. Singh, S. K., Ranjan, R., Das, D. K., & Pandey, V. (2025). *A conceptual study on the scope of Swastha Chatushka with respect to Swasthasya Swasthya Rakshanam*. International Ayurvedic Medical Journal. <https://doi.org/10.46607/iamj2713052025>
16. Deshmukh, B. N., & Mishra, B. R. (2024). *Efficacy of Yojana Chataska*. Journal of Ayurveda and Integrated Medical Sciences. <https://doi.org/10.21760/jaims.9.9.35>
17. Sonamale, S. A., & Jugale, A. D. (2025). *Study on Chatushkas of Charaka Samhita with respect to Bhesaja Chatushka and its clinical importance*. AYUSHDHARA. <https://doi.org/10.47070/ayushdhara.v12i2.2052>
18. Krishna, G. (2024). *Confused mystification of Ayurvedic concepts*. Indian Journal of Medical Ethics, X(1), 63–64. <https://doi.org/10.20529/ijme.2024.083>
19. Sandwal, S., & Pandey, Y. K. (2025). *Therapeutic potential of Sandhaniya Maha Kashaya: A critical review of Ayurvedic literature and pharmacological insights*. Journal of Ayurveda and Integrated Medical Sciences. <https://doi.org/10.21760/jaims.9.12.15>