

**CRITICAL REVIEW OF SWASTHA IN SWASTHYACHATUSHKA
WITH SPECIAL REFERENCE TO CHARAK SAMHITA****Ravindra Thakur^{1*}, Harshal S. Sable² and S. G. Kulakarni³**

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ABSTRACT

Charaka Samhita is an authentic treasure of knowledge of both art and science of life by which one can attain real positive health. Ayurveda defines ideal healthy man as one who has got a healthy body mind and Indriya and leads such a life which is congenial to his personal development and conducive to social happiness. Swastha Catuska fulfils this definition of ideal man in preventive, promotive and preservative aspects which improve quantitative and qualitative aspects of man. Human body is greatly influenced by external environment. Many of the exogenous rhythm and endogenous rhythm have specific phase relationship with each other; which means that they interact and synchronize each other. Prevention of health is very important perspective of ayurveda, with this article we are explaining the swastha in details mentioned in charak samhita.

KEYWORDS: Swastha Chatushka, Charak samhita, Trisutra.

INTRODUCTION

Chatushka methodology

Sutrasthana which is considered to be heart of the Charaka Samhita is divided into seven Chatushka. They are Ausadha, Swastha, Nirredsa, Kalpana, Roga, Yojana, and Annapanika. These can be grouped under three subgroups considering the objective of Ayurveda.

(I) For maintenance of health

- (1) Swastha Chatushka
- (2) Annapana Chatushka

(II) For managing disorders

- (3) Bhesaja Chatushka
- (4) Roga Chatushka

(III) Fulfilling both objectives

- (5) Nirredsa Chatushka
- (6) Kalpana Chatushka
- (7) Yojana Chatushka

Though Swastha and Annapana Chatushka is for the maintenance of health; the former Chatushka is having mainly preventive role and latter is for bringing the Dhatusamyata by following Pathyapathya or Hitahita. So Swastha Chatushka took the place in the beginning of Sutrasthana and Anna Pana at the end.

स्वस्थस्य स्वस्थ रक्षणं आतुरस्य विकार प्रशमनं च ||^[1]

Cha. Su. 30/26

Considering this objective Swastha Chatushka should have been the first Chatushka instead of Bhesaja Chatushka.

Why swastha chatushka second in order?

➤ The circumstance in which Ayurveda got originated.

विघ्नभूता यदा रोगाः प्रादुर्भूता देहिणाम् ||^[2]

Cha. Su. 2/7

The need was to get rid of diseases. Therefore Bhesaja Chatushka is explained as first Chatushka.

➤ Swastha Chatushka has got dual role in maintenance of health^[3]

विकाराणामनुत्पत्तावुत्पन्नानां च शान्तये ।

च.सू.

➤ Chakrapani clarifies this stating; Vyadhi Prasamana is achieved by the Bhesaja Chatushka. After that it is physicians due to maintain his health.

For that Swastha Chatushka come into existence.

➤ Gangadhara in Jalpakaalpataru sites following reasons -

- Bhesaja Chatushka is common for both Swastha and Atura
 - To explain Hetu, Linga, Ausadha Sutra separately for Swastha.
 - Swastha Trisutra is limited in compare to Atura Trisutra;
- so by

Suchikataha Nyaya. Swastha Chatushka is explained before other Chatushkas.

➤ Swasthavrta explained here is also useful for Atura.

AIM & OBJECTIVES

1. Critical study of Swasthya chatushkya as a whole

Review of literature

Conceptual aspect

The glory of Ayurveda lies in its evolution of theory for maintenance of health and genesis of diseases. Centuries have come and gone; the nature of disease perhaps has changed; New diseases have appeared and some of the old one are almost extinct. But Ayurvedic theory of maintenance of health stands for all times and circumstances justifying ancient needs and catering for the future. This theory of maintenance of positive health that is "Swasthavrta" is dealt in detail in the second Chatushka of Charaka Samhita.

The word "Swasthavrta" compounded by two words Swastha and Vrtta

Etymology

Swastha

Swa means - Innate, natural, inherent, peculiar, one's own, belonging to one self.

Av means To protect, defined, do good to Stha means To stand, do well, live [Apte] In total it means "one's own stand to protect life".

स्वः परलोके तोषति स्वेन स्वभावेन सुखेन वा तिष्ठति स्था वा विसर्गलेपः ॥ वाचस्पत्य

It is the state in which ones won self stands by its inherent nature and stands happily.^[4]

स्वास्थ्यमिती स्वः स्वीयोऽविकृतो धर्मस्तस्मितस्तिष्ठति इति स्वस्थः तस्य भावः स्वास्थ्यं स्वाभाविकत्वादिकं धातुसाम्यमिती यावत् ॥ गंगाधर च.सू.5/13

One who stands in the unbalanced status of ones own self is called Swastha. Being in this state is Swasthya that is the state of equilibrium of Dhatus.^[5]

सुष्ठु निर्विकारत्वेन अवतिष्ठति इति स्वस्थस्य भावम् स्वास्थ्यम् ।

उद्वेजकधातुवैषम्याविरहित धातुसाम्यमित्यर्थः ॥

चक्रपाणि च.सू. 5/13

Susthu means Well, excellently, beautifully, exceeding, truly, rightly [Apte]. Therefore, one who stands excellently without any Vikaras and where there is no stimulatory factor for disquilibrium of Dhatus

In Sanskrit - English dictionary of Monier Williams. Swastha means Self abiding, self dependent. Relaying on one's own exertion. Confident, firm, resolute Well in health, at ease, conformable, contented, happy. Being in one's natural state. Uninjured, unmolested.

Definition of swastha

Charaka has frequently used the term Prakrti, Swasthya, Sukha, Arogya, Dhatusamya as synonyms of health. Instead of defining the Swastha in Swasthachatushka, defined Swastha in Nirdesa Chatushka by Nirdesa Tantrayukti as "disorder is disequilibrium of Dhatus and their equilibrium is health. Health is known as happiness while disorder is unhappiness"

Use of the term Arogya is also very logical one. Arogya has two syllabus. A and Rogya; the former means "till or upto" the condition; the latter openly signified the condition that renders a man liable to be caught by diseases. Arogya or health is thus a physical condition of a being in which the body is immune to all disease.

Positive health Vis-A-Vis dhatusamya

In Charaka Vimanasthana, criteria for the assessment of Dhatusamya is explained. This include all the feature which is necessary for achieving positive health.

Biologically positive health as a state in which every cell and every organ is functioning at its optimum capacity and in perfect harmony with the rest of the body. It is represented by Samadosa, Samagni, Samadhatumalakriya, criteria for assessment is,

- Normalcy of voice and complexion
- Increase in strength
- Desire for food
- Relish the meal time
- Timely evacuation of flatus, urine feces
- Proper and timely digestion of taken food

Psychologically, as a state in which the individual feels a sense of a perfect well being and mastering over his environment.

Socially, as a state in which the individual feels his capacity for the participation in social systems at its optimum.

Both psychological and social positive health is denoted by Prasannatmendriyamana. Criteria for assessment being:

- Timely sleep
- Nonappearance of abnormal dreams
- Easy awakening
- Overall normalcy of mind, intellect and sense organs

This is systematically defined by Susruta in Suthrasthana 15, as^[6]

समदोषः समाग्निश्च समधातुमलक्रियः ।

प्रसन्नात्मेन्द्रियमनः स्वस्थ इत्यभिधीयते ॥

सु.सू. 15/41

Particular sequence of explanation is reflecting Karya Karana Vada.

The equilibrium status of Dosa is Karana for the Karya Samagni and its Karya is Samadhatumalakriya; in total this results in Prasannatmendriyamana. There by achieving total health.

Characteristics of swastha

Persons having proportionate musculature, and compactness (Samamamsa and Samasamhanana) of the body with strong sensory organs will overcome.

- Onslaught of diseases

- Can withstand hunger and thirst
- Can withstand heat of the sun and cold
- Can withstand physical exercises
- They can digest and assimilate the food properly^[7] - (Ca. Su. 21/19).

Who will acquire swasthya laksana?

The man who indulges in -

- Wholesome diet and behaviour
- Moves cautiously
- Is unattached to sensual pleasure
- Donates
- Observes equality
- Is truthful
- Forbearing
- Devoted to persons of authority^[8] - (Ca. Sa. 2/46).

Thus Swasthavrtta raise the limit and standard of life; so as to enable man to fulfill his personal and social obligations perfectly. In other words it improves both the qualitative and quantitative aspects of man not only in individual perspective but also in relation to social environment. By considering fourfold necessary and scope Charaka has dealt this in separate Chatushka known as Swastha Chatushka.

Glimpses of swasthachatushka

It is quite natural for human being to cherish a healthy and happy life but the Swastha Chatushka is not aimed at mere happy and healthy life. The life so desired should be good leading to fulfillment of four main objectives of human life i.e. Purushartha. If this fulfillment is set aside the pursuit of healthy life is worthless

Ahara

It is the basic need of the living being. So Charaka proved his explanation of Swasthavrtta from appropriate quantity of Ahara considering Pathya-Apathya. His list of things told for daily use stands in line with the balanced diet of modern preventive medicine.

Vihara

Is named as Swasthavrtta proper. Under this methods to maintain the balance between endogenous and exogenous environment is elaborated.

All the ill health is because of the three causes so Samayoga of these three are advocated by Charaka through Swastha Chatushka.

Kala

It is the inevitable cause, it produces its effect on all living beings. So to minimise its effect regimens are prescribed in Matrasitiya and Tasayasitiya.

Prjnaparadha

It is considered as caused for all diseases. Charaka enumerated causes for the NIja, Agantu, Manasa Vyadhi with principle to counteract it.

Astmendriyarth

Is the direct potential cause for the Samayoga; first process of the Samyoga of the Indriya and Karyotpatti is elaborated in Pancapancaka. Then rules for maintaining this is elaborated.

So Charaka has explained the ways to prevent disease, preserve and promote the health of the person with simple changes the habits of the persons. Swastha Chatushka is the only Chatushka which deals with the aim. 'Swasthasya Swasthyraksanam' as a whole it is having its role from chapters of Sutrasthana to siddisthana, because aim of Ayurveda is always to maintain Ayu.

तच्चनित्यं प्रयुंजीतस्वास्थ्यं येनानुवर्तते ॥

अजातानां विकाराणामनुत्पत्तिकरं च यत् ॥

च.सू.^[8]

Application of swastha chatushka to tantra

Chatushka collectively forms Sutrasthana. Subject dealt in these Chatushkas have the representation of rest of the Sthana in some or other way. Swasthachatushka is the only Chatushka which deals specifically with the preventive medicine. So it has application to all Sthana, as Ayurvedic way of approach to Vikaraprasamana is by restoring "Anubandhaha Khalvayu.

Swastha Chatushka mainly has representation of Nidana, Chikitsa and Sharirasthana.

1. Application to nidana sthana

Some of the Vaidyas having the opinion that the chapters in each Catuska represents different types of Agni. In Swastha Catuska first chapter - Matrasitiya deals with the regimen for the maintenance of Jatharagni. Second chapter Tasyasitiya deals with the regimen for the maintenance of Dhatwagni. The Navegandharaniya and Indriyopakramaniya deals with the measures to maintain Bhutagni and Kayagni respectively. If it is not followed properly it leads to the impairment of Agni and manifestation of many disorders. This is represented by the 1 to 8 chapters of Nidanasthana respectively.

Agni	Swastha chatushka	Nidana sthana
Jatharagni	Matrashitiya	Jwara Raktapitta Gulma
Dhatwagni	Tasyashitiya	Prameha Kustha
Bhutagni	N- Vegannadharaniya	Yakshma
Kayagni	Indriyopagrahaniya	Unmad Apsmara

2. Application to sharirasthana

Seed of the matter described in Sarivasthana lies in the Swasthacutuska.

Sr. no.	Shareerasthana	Swasthachatushka
1	Katidhapurusi yam	Indriyopakramaniya
2	Atulyagotriyam	Matrasitiya
3	Khuddikagarbhavakranti	Tasyasitiya
4	Mahatigarbhavakranti	Navegandharaniya
5	Purusavicayam	Indriyopakramaniya

3. Application to cikitsasthana

Kala is the integral part of the Cikitsa. It is of two types Samvatsara and Aturavasthakala. Samvatsara kala is explained in Swasthacatuska has its application in throughout Cikitsasthana. As it is the deciding criteria in selection of drug and in planning the therapy. Some of the e.g.

तपसि तपस्ये व मासे च.चि १ नागबलारसायन

सहसि सहस्ये वा मासे च.चि १ भल्लातकक्षीर

माघे फाल्गुने वा मासे च.चि. १ ब्रह्मरसायन

संवत्सरान्ते पीषी वा माधी वा फाल्गोनी तिथीम् च.चि. केवलामलकरसायन

प्राकृतः सुखसाध्यस्तु वसन्तशरदु इव ॥

च.चि. १

निदानदोषतुर्विपर्यय क्रमैरुपाचरेत् बलदोषकालवित् ॥ च.चि.

By Atitaveksa Tantrayukti direct referral of some of the Swasthasutra is also seen in Cikitsasthang. For e.g. in Ca. Ci. 3/254 referral of Matrasitiya Adhyaya for the use of Navana Taila and Dhumapana and in Ca. Ci. 30 it is advised to use the Cikitsa explained in Navegandharniya.

Dashaprakarana and Swastha catuska

Whole Tantra is divided into 10 Prakarana dealing with various subjects. As

Sarira - An amalgamation of

Panchamahabhuta

Vrtti - Aetiological factors or disease as explained in broad viz. 3 Hetu

Vyadhi - An imbalance in the Dhatu paralance.

Karma - A curative procedure

Karya - Regaining health and robustness of the patient

Kala - Six seasons

Karta - The Vaidya himself

Vidhi - The dictation regarding stepwise preparation and preservation of medicine.

In the context of Swasthacatuska major Prakarana dealt are;

Vrtti, Hetu, Karya and Kala.

Discourse of chapters of swasthacatuska

Chapters of Swasthacatuska arranged in following order;

(1) Matrasitiya

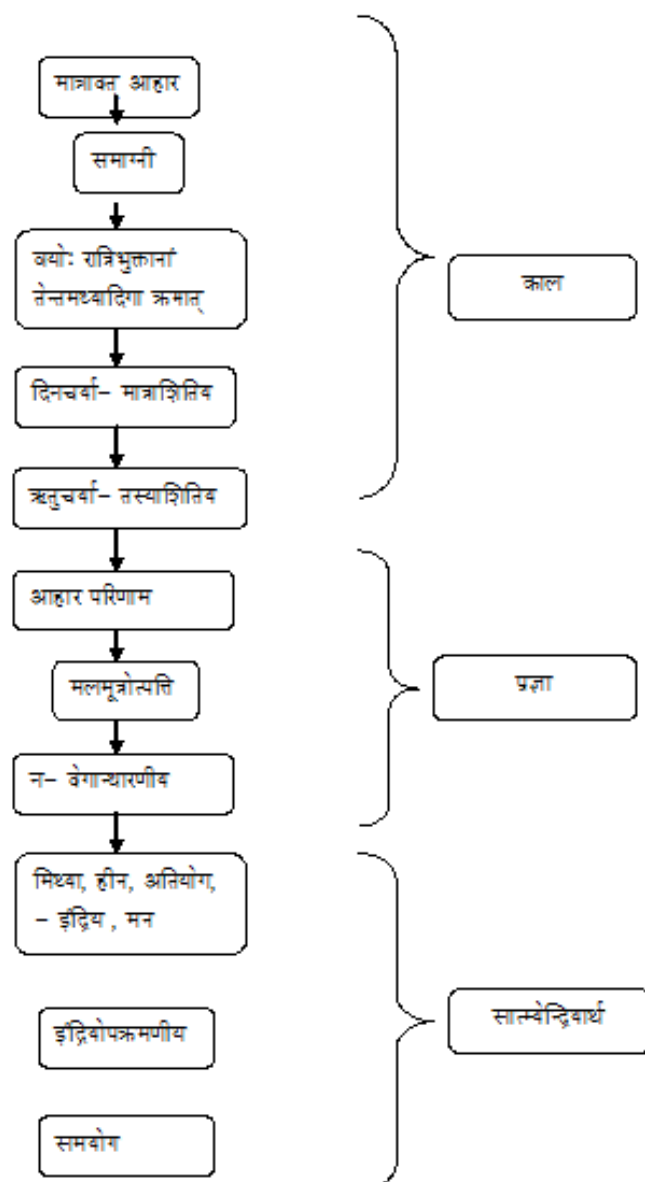
(2) Tasyasitiya

(3) Navegandharaniya

(4) Indriyopakramaniya

Swasthacatuska

A complete protocol for Swasthya



Uddesataha explanation of swastha catuska

Objects of science of medicine are two fold viz, the treatment of patient suffering from diseases and maintenance of positive health. In the Bhesaja tetrad of chapters the various methods of treatment of disease have been described. In the present tetrad of chapters various way of maintenance of normal health are being described. All the diseases are because of indulgence in the three broad causes viz, Asatmendriyarth, Prajnaparadha and Kala. This tetrad gives the way to avoid these causes and fulfil the definition of Ayu.

- **Matrasitiya and Tasayasitiya - To maintain integrity of sarira**
- **Navegandharaniya - To maintain manas**
- **Indriyopakramaniya - To maintain indriya**

Atma being all pervasive it is not dealt under this tetrad. In total this helps to maintain the integrity of Ayu.

शरीरेन्द्रियसत्त्वात्मसम्योगे आयुरुच्यते ||

Matrasitiya

Of all the factors for the maintenance of positive health food taken in proper quantity occupies the most important position.

प्राणनाम् पुत्रमूलमाहारो बलवर्णतेजसां च । सु.सू.

But body is subjected to diurnal changes or circadian rhythm. To maintain the normalcy of rhythm Charaka has elaborated specific regimen to be followed in daily life in this chapter.

Tasyasitiya

In Matrasitiya it is proposed that food taken in appropriate quantity helps the individual in bringing about strength, complexion, happiness and longevity without disturbing the equilibrium of Dhatus and Dosas of the body.

This is possible only if one adopts suitable diet and regimen according to seasonal homology.

N-vegandharaniya

In previous two chapters Ahara according to diurnal and seasonal changes is dealt with Ahara after digestion and metabolism result in production of Mala Mutra etc end products, if they are not attended properly lead to the manifestation of all types of disorder. So with this proposition Navegandharaniya took third position.

Indriyopakramaniya

Part of the preventive medicine 'Normal conduct' is described in this chapter along with the instruction regarding the avoidance of excessive utilisation, non utilisation and wrong utilisation of sense organ and mind. Thus this particular arrangement of the chapters covers all aspects of positive health systematically. This will be further elaborated in coming chapters.

DISCUSSION

1. Swastha Chatuska is second in the order of seven Chatushkas of Sutrasthana. It deals with the theory of maintenance of health which stands for all time and circumstances i.e. Swasthavrtta.
2. Dehaprakrti there is predominance of Dosha any one or two or equilibrium of Tridosha. But still it is in harmony with body environment, without harming the individual.
3. Though Charaka indicated the status of Swastha as 'Prakrtistha Dhatu' but he defined the Prakrti / Swastha in the Khuddakacatuspada under Nirdesha Chatuska as a state of equilibrium of Dhatus and it is also known as happiness (Sukha).

CONCLUSION

Being the aim of the Tantra 'Dhatusamya' Swastha Chatuska has its application in whole tantra in one or the other way.

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