

APPLIED ASPECT OF SWASTHA CHATUSKA FOR HEALTHY LIFE

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ABSTRACT

Charak samhita is the most important *samhita* in *brihatrayi*. *Sutrasthana* of *Charak samhita* Comprises the essence of all *sthanas*. Acharya *charak* divided *sutrasthan* into the seven *chatuskas*, *swasthya chatushka* consists of four chapters to maintain the healthy life of human being. This chapters are (1) *Matrashiteeya* (2) *Tasyashiteeya* (3) *Navegandharneeya* (4) *Indriyopkramneeya* deal with different levels of maintenance of health. *Swastha chatushka* was done to explore their respective role in maintenance of health and application in management of diseases. The main purpose of Ayurveda is to maintain the health of a healthy person and *swasthya chatuska* contains all the principles for healthy life Various concepts described in *swastha chatushka* like *matravat ahara*, *swasthavritta*, *ritu satmya* can be considered as *karya* for the preservation of health by balancing

tridoshas and contexts of *vega dharana*, *vyayama*, *hetu chatushtaya* can be considered as *karana* for either *swasthya samrakshana* (preservation of health) or manifestation of diseases.

KEYWORDS:- *Swastha chatuska*, *matrasiteeya*, *Dincharya*, *Ritucharya*, *Sadwritta*.

INTRODUCTION

Ayurveda is the most ancient medical science of the world. It reflects a wonderful amalgamation of the combination of science and philosophy. This holistic knowledge of

living is divine which was passed on to the disciples and then to the common man by various oral narrations and writings. *Charak Samhita*, the most authentic treatise of Ayurveda is unique from other Ayurvedic *Samhita*.

In *charak Samhita* arrangement of chapters in *Sutrasthana* in the form of *Chatushka* - set of four chapters with a similar concept. Total seven such *Chatushka* and two *Sangrahadhyaya* are very attentively arranged with each other which encapsulate the essence of whole Ayurveda.^[1]

It deals with preventive and curative aspect of disease, promotive aspect of health by its own principles.

Sutrasthan is the head of whole *Samhita* which further divided into seven *chatuskas* and last two chapters are grouped as *sangrah dvayaya*.^[2]

The utility of this science is to help maintain the health of a healthy individuals and to resolve them after the disease has arisen.^[3]

Healthy person's health can be maintained by the principles described in *Swasthya chatuska*. The *Swastha Chatushka* consist are *Matrashiteeya*, *Tasyashiteeya*, *Navegandharaneeya* and *Indriyopakramaneeya*. Different contexts of this *Chatushka* mainly contemplate the aspects of *Trividha Hetu* (*Kala*, *Prajna* and *Indriya Samayoga*) which convey the holistic idea of health at different levels under the *Ahara Swasthya*, *Vihara Swasthya* and *Achara Swasthya*. Food is essential for every living being, our health depends on the daily diet but appropriate quantity food is beneficial for our health. Along with this, following the routine described in *Charaka Samhita* can prove to be very useful in daily life.

But along with following the routine, it is also necessary to follow the *ritucharya* because along *ritucharya* diet should be changed.

But it's not enough even after following the routine and rituals, diseases have been observed in individual because *dharniya* and *adharniya vega* can cause diseases by *prakopa* of the *dosha*. In this way, by following these principles and *sadvrita* of Ayurveda, a person gets health benefits.

OBJECTIVES

To critically explore different concepts discussed in four chapters of *Swastha Chatushka* and its applied aspect for healthy life.

MATERIALS AND METHOD

Present study is a descriptive literature study. Important contexts from four chapters of *Swastha Chatuska* of *Charak Samhita* are reviewed and critically analysed to understand the reason behind their elucidation and application in different aspects of preservation of positive health as well as in the management of diseases.

Review of literature

The chapters of *Sutrasthana* of *Charak Samhita* are decorously arranged in the form of *Chatuska* (tetrads, i.e. groups of four) which is the only characteristics of *Charak samhita*. There are 7 *Chatuskas* & 2 *Sangrahadhyaya* (29-30th chapters).

The word *Chatuska* means; one, which is comprised of 4 parts or the collection of 4 different subjects, forming a group. It is referred to the group of 4 chapters having a compilation of knowledge related to a specific subject. Origin of *Chatuska* Methodology could be traced back in the Vedic literature.

Table 3: Swastha Chatuska and Its contents.

<i>Matrasitiyaadhyaya</i>	Description of <i>Matravat Ahara</i> , <i>Hita Ahara</i> , personal hygiene, <i>Anjan nasya</i> <i>Dhumpana</i> etc. Basically, deals with the daily regimen to be followed by healthy individuals.
<i>Tashyasitiya Adhyaya</i>	Condition of nature and body in 6 seasons, description of <i>Adankal</i> and <i>Visargakal</i> , regimen of 6 season, <i>Ritucharya – RituSatmya</i>
<i>Navegandharaniya adhyaya</i>	Description of <i>Adharaneeya Vega</i> , <i>Dharaneeyavega</i> , description of <i>vyayama</i> (exercise), aetiology preventive and treatment method of endogenous and mental diseases and <i>Prakriti</i> .
<i>Indryopakramaniya adhyaya</i>	<i>Panchapanchak varnan</i> , <i>Sadvritta palan</i> , <i>Indriya-Manas Atiyoga - Mithyayoga</i> and <i>Hinayoga</i> , <i>Samayoga</i> of <i>Indriya-Indriyarth</i> , <i>Manas</i> and <i>Atma</i> , <i>Sadvritta – Swasthya varnan</i>

Matrashiteeya adhyaya

One should eat in proper quantity. The quantity of food to be taken, again, depends upon the power of digestion (Including metabolism. for proper maintenance of positive health. The amount of food which, without disturbing the equilibrium (of *dhatu*s and *dosh*as of the body), gets digested as well as metabolised in proper time, is to be regarded as the proper quantity.

the quantity of food does not always remain constant for a person and it varies with respect to *Desha*(habitat), *Kala*(time), *Vaya*(age), *Prakriti* (individual constitution) and other factors. Such diet in proper quantity readily enhances lifespan, strength and complexion in an individual and thereby helps in maintaining positive health. There are other certain factors which depend on the quantity of food, decide the quantity and get influenced by the quantity of food. The *Prakriti* (nature of food article) of food such as *Guru* (heavy in nature) and *Laghu* (light in nature) depends on the quantity of food.^[4] the strength of the Agni in turn decides the amount of food to be consumed.

Nityasevniya ahara dravyas(indicated food)

One should regularly take *shastika* (a kind of rice harvested in sixty days), *shali* (*Oryza sativum* Linn.), *mudga* (*Phaseolus mungo* Linn.), rock salt, *amalaka* (*Embolica officinalis* Gaertn.), rain water, *ghee*, meat of animals dwelling in arid climate and honey.^[5]

One should regularly take such articles which are conducive to the maintenance of good health and are capable of preventing the attacks of diseases.

This verse represents general advice about the wholesome diet. Only such food is to be regularly used which is conducive to the maintenance of good health and prevents attacks of diseases in future. Good health can be maintained in two ways, viz. by replenishing the used up dhatus (tissue elements) of the body by proper diet and regimen and by removing the obstacles in the path of good health.^[6]

The idea underlying the prevention of diseases is that one should take food and observe regimen with due regard to.

Dincharya

Lifestyle of an individual can be considered as a scale of measurement of health. Healthy lifestyle with certain good habits takes one's quality of health par excellence. It not only promotes health but also helps in prevention of diseases that might occur in the future as a result of imbalance in the body's circadian rhythm. With these known benefits of healthy activities. So, our Acharya's already known about these factors that's why they expounded regimens to be practiced daily in the name of *Dinacharya*. But Acharya *Charaka* has uniquely put forth the theory of *Swasthavritta* with a scientific purview instead of the term *Dinacharya*.

The regimens mentioned under *Swasthavritta* in *Matrashiteeya Adhyaya* mainly targets the balancing of *Tridoshas. Doshas*, the prime functional constituents of the body which are responsible for *Shubha Phala*(good effects) and *Ashubha Phala*(bad effects) in their *Prakrita Avastha* and *Vikruta Avastha* respectively.^[7]

The regimens enlisted like *Anjana, Dhoompana, Nasya* etc specifically address any imbalance in *Doshas*, expels the excessively accumulated *Doshas* and thereby maintain equilibrium mainly by preventing *Nija Vikara*.^[8]

S. N.	Containt of <i>dincharya</i>	Preventive and Promotive role in health
1	<i>Anjan</i>	As different types of tarnished gold (ornaments) are spot lessly cleaned by means of oil, cloth and hair brush, so also by the use of collyrium and aspersion, the eyes of human being become spotlessly bright like the moon in the clear sky. <i>Kaphanashak</i> , and beneficial for eye and their vision
2	<i>Dhoompana</i>	It cures diseases of head, eyes, nose, oral cavity and throat
3	<i>Nasya</i>	<i>Indrias</i> get strengthened, and diseases related to head-neck will not get affected
4	<i>Datuna</i>	Removes the foul smell and <i>testlessness</i> , and <i>impurities</i> of tongue
5	<i>Jivhanirlekhan</i>	It removes dirt of tongue Which is responsible for obstruction and foul smelling.
6	<i>Gandoosha</i>	Strengthens the jaws, depth of voice, flabbiness of face, excellent gustatory sensation.
7	<i>Abhyanga</i>	Massage of head – headache, baldness, greying of hair Massage of body- strength, smooth skin, <i>vata shaman</i> Massage of feet- roughness, immobility, tenderness, prevention of sciatica and constriction of vessels
8	<i>Snana</i>	Remover of fatigue, sweating and purifying, promotive of <i>virility</i> and longevity
9	<i>Nirmalamber dharan</i> (<i>vastra dharan</i>)	Adds to the bodily charm, maintain reputation in society, promote longevity, prevent inauspiciousness and brings about pleasure
10	<i>Gandhamalyanishevanam</i>	Stimulates libido, enhance longevity and charm, corpulence and strength of body, pleasing to the mind
11	<i>Kshorkarma</i>	Enhance Corpulence, libido, longevity, cleanliness and beauty
12	<i>Chhatradharana</i>	It averts the attack of disease, give strength and protects from evil spirits, it guards against the sun, wind, dust and rain

Ahara is the foremost essential factor for maintenance of health. Despite its proper consumption in terms of quality and quantity, individuals may suffer from diseases due to

impact of external factors like *Kala* (season) and *Desha* (habitat). Health is a state of dynamic equilibrium between man and the external environment

Tashyasheetiya addhyaya

The strength and lustre of one who knows the suitable diet and regimen for every season and practices accordingly are enhanced. *ahara* is the foremost essential factor for maintenance of health. Despite its proper consumption in terms of quality and quantity, individuals may suffer from diseases due to impact of external factors like *Kala* (season) and *Desha* (habitat). Health is a state of dynamic equilibrium between man and the external environment. Slightest change in the environment readily disturbs the equilibrium in man too. Changes in the characteristics of external environment with respect to Sun (specially the movement of the Sun), Moon and Wind are responsible for the dispersion of different seasons like *Shishira*, *Vasanta*, *Grishma* under *Adana Kala*, *Varsha*, *Sharad* and *Hemanta* under *Visarga Kala*.

Agni and *bala* either strengthen or weaken according to the seasonal changes as a response to the effect of nature. specific *rasa* achieves its predominance in specific seasons because of the impact of environmental changes.^[9]

Main theme of this chapter is to make people aware concerning the method to live in accordance with the environmental and adaptation according to the changes.

<i>Ritu (Season)</i>	<i>Useful Ahara/diet</i>	<i>Useful vihara</i>	<i>Shodhan</i>
<i>Hemanta</i>	<i>Madhura-amla-lawan ras</i> , cow's milk- <i>ghee</i> , meat (burrow-dwelling animals), hot water	<i>Abhyanga</i> , warm cloth rooms, heavy wrappers <i>jentaka sweda</i> , <i>aguru lepa</i>	
<i>Shishira</i>	<i>Madhura-amla-lawan ras</i> , cow's milk- <i>ghee</i> , meat (burrow-dwelling animals), hot water	Lives in windless and warm room	
<i>Vashant</i>	Avoid heavy food and <i>Madhur-amla ras</i> , take barley and wheat food	<i>Vyayama</i> , <i>udwartan</i> , <i>anjana</i> , <i>kawalgraha</i>	<i>Vaman</i> , <i>nasya</i> and <i>dhoompan</i>
<i>Greeshma</i>	<i>Madhur</i> , <i>sheet</i> , <i>drava</i> , <i>snigdha ahara</i> like <i>ghee</i> -milk	Day Sleep in air-cooled room, <i>sheet lepa</i> of <i>Chandan</i>	
<i>Varsha</i>	Consume old barley wheat and rice, one should use of honey in every drink and food, <i>amla-lawan ras</i>	Practice of <i>Pragharsha</i> , <i>Udwartana</i> , <i>Snana</i> , use of fragrance, garlands, wearing light and clean clothes and should reside in the place	

		which is free I from humidity.	
Sharad	Consume <i>madhur, laghu, sheet, tikta ahara, shali</i> rice, barley, wheat taken and <i>hansodaka</i> should be as drink, bath-swimming	Avoid day sleep and sun exposure	<i>Raktamokshan</i> and <i>virechana</i>

Navegandharniyadhyaya

Even after following dietetics and regimen according to *matrasheetiya* and *tashyasheetiya* chapter. One such mechanism that occurs in the body as a result of biological changes is the formation of Vegas (urges). Vega refers to urges and Dharana refers to restraining urges. These natural urges as a part of the body's protective mechanism interferes in the equilibrium of health if not attended to. Along the side, if the *Adharaneeya Vegas* are suppressed frequently, they end up in the causation of different diseases.

One should not suppress the natural urges relating to urine, stool, semen, flatus, vomiting, sneezing, eructation, yawning, hunger, thirst, tears, sleep and breathing caused by over exertion.^[10] it is very important to respond to this *Adharaneeya Vega* for maintaining the homeostasis of the body which leads to positive health.

Dharniya vega

Dharaniya Vega is also described in this chapter. of *Dharaneeya Vegas* (suppressible urges) related to *Manasika* (*Lobha, Shoka, Bhaya, krodha, ahankara* etc.), *Vachika* (*Parusha, Anruta, Atimatra Vachana* etc.) and *Kayika* (*Parapeeda, Streebhoga* etc. These nine *Dharaneeya Vegas*, if not controlled can lead to *Tridosha Prakopa* (vitiation of body humours) and result in varied psychosomatic manifestations by provoking *Prajnaparadha* which in turn affects the body too. Thus, these *Dharaneeya Vegas* should be suppressed in order to achieve complete health in aspects of physical, mental and spiritual wellbeing in order to four *purushartha*.^[11]

***Vyayama* (Exercise)**

Vyayama is the play most important role in maintenance of health and prevention from various diseases. Acharya chakrapani considers *vyayama* as a *vidharya-avidharya pravritti* and justifies its placement after *dharniya vega*.^[12]

Indriyopkramaniyadhyaya

The last and unique chapter of *Swastha Chatushka* which deals with socio-ethical and moral conducts which promote *Swasthya* is *Indriyopakramaneeya Adhyaya*. It exclusively deals with sensory perception and its means. The system of *Indriya Pancha Panchaka* (five components related to five *Indriyas*) along with *Manas* acts as the instruments of knowledge perception.

This chapter on "the Description of Sense Organs", five pentads, mind, four etiological factors and good conduct in entirety have been described. One who assiduously follows these prescriptions for the maintenance of positive health, devoid of all diseases, lives for hundred years and does not meet with an untimely death. He, praised by the good, earns fame all over the world, attains virtue and wealth and becomes a friend of all creatures. The one with virtuous acts attains (after death) the excellent abode of good souls. So, this code of conduct should always be followed by everybody.

The sense faculties get vitiated due to the *atiyoga*(excessive utilisation), *ayoga*(non-utilisation), *mithyayoga*(wrong utilisation) of their respective objects. The vitiated sense faculties, in their turn, also vitiate the mind. However, they come to normalcy if the objects are properly utilised and then the perception of various objects are properly regulated.^[13]

DISCUSSION

Swastha chatuska plays a major role in the preventive and curative aspect of a disease. According to the principles of Ayurveda, all the diseases that arise in the body, there is a distortion of *Agni* somewhere behind it. *Matrapurvaka* (appropriate quantity) keeps the *doshas* and *agni* in an equilibrium state. *Agni* properly digests the food in the equilibrium state. Along with taking *Guru Ahara* in proper quantity, *laghu ahara* should not be taken in excess. Excess intake of food reduces the secretion of digestive enzymes. Due to which the formation of *Ras* and other *uttarottara dhatus rakta, mamsa, meda* etc is not made properly through *Ahara* and produced *aama* which causes diseases.

Nityasevneeya dravyas, laghu in nature, do not aggravated *doshas* and increase strength in body it is a complete diet which contains all the useful minerals and vitamins for healthy life.

But appropriate quantity of *ahara* alone is not enough for healthy life. For this we should follow the *Dincharya* in Ayurveda classics. The regimens enlisted like *Anjana, Dhumapana,*

Nasya, *Dantapavan*, *Jihvanirlekhan*, etc. specifically address any imbalance in *Doshas*, expels the excessively accumulated *Doshas* of Supraclavicular region and thereby maintain equilibrium mainly by preventing *Nija Vikaras*, the senses become clean and increasing their strength there is no disease in them by following the *dincharya* etc.

To stay away from diseases, it is also very important to follow the *Ritucharya* (rituals) because according to the *Ritus*, there is naturally increases *dosha* in the body. When more *doshas* increase, they are expelled from the body by *shodhan*.

In *Navagandharaneyya Adhyaya* prohibits the dharana of *vegas*, *vega* dharana causes aggravated of vata dosha, who is the causes aggravated of all *doshas*.

Mental illness is not caused by the *mansika vega dharana*.

Sadwritta palana can prevent *agantuka vyadhis*, Practice of such *Sadvrittis* also boost one's psychological immunity which in turn enhances the biological immune system to overcome the disease and thereby sustain positive health.

CONCLUSION

The *swastha chatuska* is one of the most important part of the *sutrasthana*. Preventive aspect of diseases is mentioned in *swastha chatuska*. Appropriate quantity of *ahara*. *Dosha*, *dhatu* and *mala* remain in equilibrium state through these principles and human gets healthy life. Regimens described in four *adhyaya* of *swastha chatuska* not only promote health but they equally have their own role in management of certain diseases. Adaptation of these prescribed regimens in daily life takes care of all dimensions of health including physical, mental, social and spiritual health.

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