



Comprehensive Understanding and Application of Swastha Chatushka

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ABSTRACT

Introduction - Swastha Chatushka, one among the seven Chatushkas expounded in Charaka Samhita is a conglomeration of ciphered principles related with Hetu(cause), Linga(symptoms) and Aoushadha(medicine) for both healthy as well as diseased. The four chapters elucidated in this Chatushka viz., Matrashiteeya, Tasyashiteeya, Navegandharaneeya and Indriyopakramaneeya deal with different levels of maintenance of health. All the concept explained here are generalized theories which have their own role to play in the maintenance of health. **Objective** - To critically explore different concepts described in four chapters of Swastha Chatushka to comprehend its relevance and role in preservation of health and prevention of diseases. **Methodology** - Detailed review and analysis of each concept of Swastha Chatushka of Charaka Samhita was done to explore their respective role in maintenance of health and application in management of diseases. **Observation** - Concepts described in Swastha Chatushka like Matravat Ahara, Swasthavritta, Rutu Satmya can be considered as Karya which help in preservation of health by balancing Tridoshas and contexts of Vega Dharana, Vyayama, Hetu Chatusthaya can be considered as Karana for either Swasthya Samrakshana (preservation of health) or manifestation of diseases if not followed in the prescribed manner. **Conclusion** - Swastha Chatushka mainly describes such principles which should be duly adopted to maintain all dimensions of health. The concepts of Swasthya Samrakshana can be extended to contemplate treatment of certain diseases. Thus Swastha Chatushka can be considered as holistic principles of positive health and life.

Key Words: Swastha Chatushka, Swasthavritta, Rutu Satmya, Matravat Ahara, Positive health

INTRODUCTION

Charaka Samhita, the most authentic treatise of *Ayurveda* is unique from other *Ayurveda* treatises in many ways, in terms of its literary composition, presentation of subject, approach to a topic etc., One such distinctive feature of this treatise is the arrangement of chapters in *Sutrasthana* in the form of *Chatushka* - set of four chapters with a common theme. Adaptation of *Chatushka* system to expound the subject matter is a unique methodology found in *Charaka Samhita* which

very meticulously describes each topic of concern.

Total seven such *Chatushka* and two *Sangrahadhyaya* are very keenly knit with each other which encapsulate the essence of whole *Ayurveda* in a scrupulous form, rightly described as *Madhusanchaya* of *Charaka Samhita*¹. This unique methodology of *Chatushka* hails *Charaka Samhita* to be an exceptional classic along with the status of authentic text of medicine.

Swastha Chatushka, the second among seven *Chatushka* stands a way unique from rest of the



Chatushkas as it mainly deals with preventive and promotive aspects of health. It is the conglomeration of ciphered principles related to *Swasthya Rakshana*, the foremost objective of *Ayurveda*². The four chapters included in *Swastha Chatushka* 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 umbrella of *Ahara Swasthya*, *Vihara Swasthya* and *Aachara Swasthya*. (Table 1)

The basic principle behind exposition of this *Chatuskha* is *Karya - Karana Siddhanta* where first two chapters describe the *Karya* and next two chapters describe the *Karana* mainly. Most of the concepts in this *Chatushka* being generalized and concise, demands subject specific detailed analysis and interpretation for its wider exploration and practical application. Thus, this review study mainly aims at literary understanding of the subjects described in *Swastha Chatushka*

LITERATURE REVIEW

Table 1 - *Swastha Chatushka* - Main principles described in *Swastha Chatushka* as per *Trividha Hetu*.

Chapters	Contents	Trividha Hetu
<i>Matrashiteeya Adhyaya</i> And <i>Tasyashiteeya Adhyaya</i>	1. <i>Matravat Ahara</i> ↓ <i>Hita Ahara</i> ↓ <i>Purusha Vridhikara Bhava (Swasthya)</i>	<i>Kala - Nityaga</i> <i>Based on daily variations of Doshas</i>
	2. <i>Swasthavritta - Dinacharya</i> ↓ <i>Dhatusamya - Swasthya</i>	
<i>Navegandharaneeya Adhyaya</i>	3. <i>Rutucharya - RutiSatmya</i> 4. <i>Adharaneeya Vega</i> <i>Dharaneeyavega</i> 5. <i>Vyayama</i> 6. <i>Prakriti</i>	<i>Samvatsara rupi Kala</i> <i>Prajna</i>

and critical analysis of each concept mentioned in four chapters with respect to their role in maintenance of health and prevention of disease.

OBJECTIVES

To critically explore different concepts discussed in four chapters of *Swastha Chatushka* to comprehend its relevance and role in preservation of health and prevention of diseases.

MATERIALS AND METHOD

Present study is a descriptive literature study. Important contexts from four chapters of *Swastha Chatushka* of *Charaka Samhita* are reviewed and critically analyzed 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. *Ayurveda Deepika Teeka* of *Chakrapani*, and *Jalpalkpataru Teeka* of *Gangadhara* on *Charaka Samhita* were reviewed for the same.



	7. Nija and Agantu Vikara	
Indriyopakramaneeya Adhyaya	8. Indriya-Manas Atiyoga -Mithyayoga and Hinayoga	Asatmyendriyarth
	9. Samayoga of Indriya-Indriyarth,	
	Manas and Atma	
	10. Sadvritta - Swasthya	Satmyendriyarth - Swasthya Chaturvarga Sadhakatva

Content creation in *Swastha Chatushka* -

1. Quantitative dietetics -

An individual is what he eats and so are the diseases. Food becomes the foremost factor which decides one's health. Wholesome diet packed with all the essential nutrients is the main factor responsible for positive health. Quantity of consumption of food becomes as important as quality and other factors related to food. It is an ever pondered debate about eating the right amount of food over eating right type of food. Though both the aspects go hand in hand in maintaining the health, when it comes to the overall controller of health, the amount of food to be consumed slightly takes an upper hand. Though the food is of the right type, if consumed in excess it certainly causes ill effects. On the other hand, if the quantity of food is right or minimal, even the consumption of unwholesome food would belittle the untoward effect .

Acharya Charaka principally expounds the aspect of quantity of food in *Matrashiteeya Adhyaya* vowing to its pre-eminent significance in maintaining positive health. To maintain equilibrium status of health, one should consume food in proper quantity. This quantity of food to be consumed by an individual again depends on one's power of digestion or the strength of *Jataragni*². Classical methods of consideration of

quantity of food are, the digestive capacity of an individual, that quantity which does not disturb the equilibrium of *Doshas* in an individual and that undergo digestion in stipulated time period. Required amount of food for an individual can be fixed based on these criteria. Yet, 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 factors³. 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 food⁴. The strength of the *Agni* in turn decides the amount of food to be consumed. Satiety or one's satisfaction on consumption of food gets influenced by the amount of food consumed. Thus it can be said that *Matra* of *Ahara* overpowers other factors like *Prakriti*, *Samskara* etc and *Agni* overpowers *Matra* of *Ahara*. So, the concept of dietetics is dealt foremost in *Swastha Chatushka* vowing to its prime significance.

2. *Swasthavritta* -



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 possible diseases that might occur as a result of imbalance in the body's circadian rhythm. With these known benefits of healthy activities, all *Acharyas* have 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* respectively⁵. The regimens enlisted like *Anjana*, *Dhumapana*, *Nasya* etc specifically address any imbalance in *Doshas*, expels the excessively accumulated *Doshas* and thereby maintain equilibrium mainly by preventing *Nija Vikaras*⁶. Few other regimens like *Nirmalambara dharana*, *Gandhamalya Nishevana* etc impart a protective effect from *Agantu Vikaras* on their regular practice⁷.

3. *Rutu Satmya* -

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*, *Sharat* and *Hemanta* under *Visarga Kala*⁸. These seasonal shifts mainly influence variations in four factors viz., *Agni*, *Bala*, *Rasa* and *Dosha* in an individual⁹. *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 changes¹⁰. *Doshas* undergo physiological variation in a rhythmic pattern in response to the changes in the external environment like *Sanchaya* (accumulation), *Prakopa* (aggravation) and *Prashama* (pacification) in different *Rutus*. Maintenance of health as well as causation of disease both depend on this theory of *Tridosha*. To maintain the equilibrium of *Doshas*, season specific regimens related to diet and other activities should be adopted such that the effect of seasons on the human body will be appeased and balanced. Adaptation to such regimens should be with due respect to *Bala* of an individual and the power of *Agni*.

Such specified diet and other regimens described in *Tasyashiteeya Adhyaya* under the heading



Rutusatmya is based on *Samanya Vishesha Siddhanta* where food and other activities opposite to the effect of respective seasons are indicated.

Based on *Pradesha Tantrayukti*, three other factors elucidated in *Tasyashiteeya Adhyaya* can be understood such as *Oka Satmya*¹¹, *Desha Satmya*¹² and *Amaya Satmya*¹³. *Rutu Satmya* being a general concept, *Oka Satmya* and *Desha Satmya* are described to signify the adaptability of an individual with regards to specific habits of an individual and region. *Amaya Satmya* is a disease specific treatment protocol. These indirectly showcase the limitations of *Rutusatmya* which are irrespective of *Kala*. Along the side of *Rutusatmya*, consideration of *Okasatmya*, *Desha Satmya* also becomes important in maintaining the healthy status of an individual.

4. *Adharaneeya Vegas* -

Preservation of health is a multi dimensional aspect which involves simultaneous processes of multiple mechanisms in the body. 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. As defined by *Chakrapani*, *Vega* is '*Pravritti Unmukhatwam*'¹⁴ which means those urges which are at the verge of getting expelled. 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 thus becoming a *Swasthya Vighata Hetu*. Among the thirteen *Vegas* enlisted,

the first seven urges of *Mutra*, *Pureesha*, *Shukra*, *Vata*, *Chardhi*, *kshavathu* and *Udgara* expel the *Mala* accumulated in the body. Next six urges namely, *Jrumbha*, *Kshudha*, *Pipasa*, *Nidra*, *Bhashpa* and *Shrama Shwasa* occur as a response to physiological requirement and reflex of the body¹⁵. Timely expulsion of urges along with meeting the physiological needs of the body in time plays a vital role in the maintenance of health. The treatment for the diseases caused by restraining of non-suppressible urges are mentioned in hand which mainly aim at the correction of *Vata Dosha* as *Vata* is responsible for the initiation of any Urge.

5. *Dharaneeya Vegas* -

Another set of suppressible urges related to *Manasika* (*Lobha*, *Shoka*, *Bhaya* etc), *Vachika* (*Parusha*, *Anruta*, *Atimatra Vachana* etc) and *Kayika* (*Parapeeda*, *Streebhoga* etc) are described in *Navegandharaneeya Adhyaya*¹⁶. Mind and body interact with each other and influence each other. The root cause of health as well as disease lies here. That is, when urges like *Lobha*, *Shoka*, *Bhaya*, *Krodha* etc are excessively kindled, they affect the mental status of an individual leading to *Manasika Vikaras* by provoking *Prajnaparadha* which in turn affects the body too. Thus, these *Dharaneeya Vegas* should be suppressed in order to have a sound mental health and to lead a virtuous life to enjoy the fruits of *Dharma*, *Artha* and *Kama*.

6. *Vyayama* -

Though the concept of *Vyayama* is a regimen to be adopted on a daily basis, *Acharya Charaka* has



described it in *Navegandharaneeya Adhyaya*, considering it as a *Cheshta*¹⁷. *Chakrapani* considers *Vyayama* as a *Vidharya-Avidharya Pravritti*(suppressible and Non suppressible) and justifies its placement after *Dharaneeya Vega*¹⁸. Amount of exercise one needs to adopt depends on the physiological condition of the body, seasonal changes influencing one's strength and the time. If the same is performed in excess, it certainly causes imbalance in health and causes diseases alike *Adharaneeya Vegas*. This could be the reason for considering it as a *Vidharya* and *Avidharya Pravritti* explained with certain guidelines.

7. Prakriti as Sadatura and Anatura -

Preservation of health as well as prevention of diseases is a thin line balance of *Doshas*. Combination of these *Doshas* form the *Prakriti* at the time of birth. Any predominance in one of the *Doshas* resulting in *Prakriti* makes that individual more susceptible to diseases of that particular *Dosha*. Such an individual is identified as *Sadatura* and the person with *Samaprakriti* is called as *Anatura*¹⁹. Having explored the general dietetic and other regimens as per daily and seasonal variations, it becomes essential to have the knowledge of individual specific criteria for consideration of described diet and regimen as each individual is unique. *Prakriti* becomes one such important subjective criteria to decide the diet and other activities to be adapted by an individual in order to balance the equilibrium of *Doshas* and maintain health. *Sarvarasa Abhyasa* or selection of a specific *Rasayukta Ahara* depends on the dominance of *Doshic Prakriti*²⁰.

The application of the same can be made with the help of *Uhya Tantrayukti*.

8. Pathogenesis of Nija and Agantu Vikara -

After detailing different aspects of maintaining *Swasthya*, *Acharya* describes the consequences that may occur if these indicated regimens are not followed. *Mala*(excretory products) are produced as a result of interaction between *Doshas* and *Dhatus*. Timely expulsion of these *Malas* result in maintenance of health. In a way excessive *Doshas* and *Dhatus* are also considered as *Malas* which affect the *Malayanas*(excretory orifices) causing either *Sanga*(obstruction) or *Utsarga*(excessive aggravation) which hampers the normal physiology of the body²¹. This forms the general pathology of all the *Nija Vikaras*(endogenous diseases). The treatment for such *Nija Vikaras* should be planned with due respect to *Matra*(quantity specified for an individual) and *Kala*(season). This includes proper adaptation of *Ahara*, *Vihara* and practice of *Rutu Shodhana* etc²².

Prajnaparadha is the root cause for all the *Agantu Vikaras*(exogenous disorders) and *Manasa Vikaras*(Psychological disorders)²³. *Prajna* (intellect) is the factor which helps to discriminate between what is right and what is wrong, between good and bad. When this *Prajna* gets altered due to any cause, it in turn results in impaired judgment leading to observance of faulty diet and lifestyle. Evil spirits, toxins, air, fire, assault, etc also serve as external causes for exogenous diseases. Preventive measures of *Agantu* and *Manasa Vikaras* include control over sense



organs, proper orientation of time and place, observance of good behavioral codes and conducts prescribed²⁴.

9. *Dadhisevana Niyama* -

Rules to be followed while consuming curds is described in *Navegandharaneeya Adhyaya* as an example of *Hita Ahara*. *Hita Ahara* is the one which produces long standing health benefits though the momentary effect is said to be not good. *Curd* is a classic example for such diet which is said to be packed with health benefits at the same time should be very cautiously used or else it affects health as it is said to be *Abhishyandi*. During day time, curd should be consumed with either ghee, sugar, green gram soup, honey or gooseberry²⁵. Despite this, if one consumes curds at night forbidding the said rules, it readily affects the *Dhatusamyā*(equilibrium state). Knowing such negative consequences, if one consumes curds at night, it is considered as *Prajnaparadha*, one of the main reasons for causation of diseases.

10. *Indriya Pancha Panchaka, Hetu Chatushtaya and Sadvritta*

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 perception²⁶. *Manas* acts as a bridge between *Atma*, *Indriya* and *Shareera* which directs an individual for either *Pravritti* (indulgence) or *Nivritti* (non-indulgence) from any activities.

When there is *Samayoga* of these four, it leads one towards proper health and on the other hand *Hina - Mithya -Atiyoga* misguides one's intellect resulting in ill health²⁷.

Sadvritta are the principles of physical, mental and socio-spiritual observances that help to uplift the mental health of an individual. These sets of behavioral codes directs one's mind to choose between what is right and what is wrong. It includes a broad range of ethical and moral practices, measures to control senses, forbidden conducts, measures to exercise control over suppressible and non-suppressible urges, social behavior codes etc.,²⁸ *Sadvrittis* directs one to adopt such healthy regimens which take care of all dimensions of health. It also has a major role in keeping one's intellect alert and guides it in right path thus helping to balance positive health and worthy life. This in turn helps in prevention of diseases and promotion of one's quality of life with regards to physical, mental and social health of an individual.

DISCUSSION

The contexts expounded in *Swastha Chatushka* not only helps in preservation of health but has a major role to play in the preventive and curative aspect of a disease. Application of the context of quantitative dietetics can be contemplated in *Grahani Chikitsa*. Consumption of food in proper quantity helps to maintain *Agni* in normalcy. Fasting or reduced quantity of food does not stimulate *Agni* just like the fire getting extinguished when there is no fuel supply and on



the other hand excessive eating covers up the *Agni* leading to *Agnimandya*²⁹. *Agni* is responsible for health as well as diseases. Normal functioning of *Agni* is essential for the consumed food to get digested properly which results in nourishment of *Ojas*, strength, complexion etc., thereby maintaining good health. Any impairment in the condition of *Jataragni* due to excessive consumption of food above the prescribed quantity hampers normal digestive mechanism which results in the improper formation of *Rasa Dhatu* and this in turn alters *Uttarottara Dhatu* formation. And thus the overall nourishment of an individual gets hampered. Therefore, the quantity of food to be consumed and its relation with *Agni* is expounded in *Swastha Chatushka* as a foremost context.

Application of *Swasthavritta* and *Sadvritta* can be contemplated in *Rajayakshma Chikitsa*. The king of all diseases, *Rajayakshma* is a syndrome of multiple diseases occurring due to under nourishment of *Dhatu*s and *Ojas*. The commonest feature of *Rajayakshma* is the *Dhatukshaya* along with other clinical presentations of *Trirupa*, *Shadrupa* or *Ekadasha Rupa*³⁰. The main management includes improving the immunity of the diseased along with nourishment therapies which enhance the proper formation and functioning of *Rasa Dhatu*. This disease does not persist long if the person is well disciplined with good mental strength, who regularly cleanses the body and follows prescribed regimens and who does not suppress natural urges. Thus as a treatment protocol, all the regimens described in

Swasthavritta context of *Matrashiteeya Adhyaya* are prescribed such as *Anjana*, *Dhumapana*, *Nasya*, *Dantadhava*, *Jihwa Nirlekhana*³¹ etc. Along with the pacification of specific symptoms of a disease, they also help to remove excessive *Mala* from the body which helps in promoting positive health. Another set of promotive regimens such as wearing perfume, garlands or ornaments, *Abhyanga*, *Utsadana* etc., practicing *Brahmacharya*, charity, performing other auspicious regimens and spiritual therapies helps to comfort the patient as well as promote mental health of the individual making him sustain the hardships³². 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. Likewise each concept of *Swastha Chatushka* has its own clinical significance along with their role in maintenance of *Swasthya*. All the concepts elucidated can be categorized as either *Karya* or *Karana* which help in sustenance of health as well as prevention of diseases and can be applied to the whole *Tantra*.

CONCLUSION

Swastha Chatushka mainly describes generalized theories and principles related with maintenance of positive health which are applicable at all times and conditions. Each context mentioned in *Swastha Chatushka* should be adopted by an individual based on one's *Prakriti* and need. Concepts like *Matravat Ahara*, *Swasthavritta*, *Rutu Satmya* can be considered as *Karya* which

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help in preservation of health by balancing daily and seasonal variations in *Tridoshas* and contexts of *Vega Dharana*, *Vyayama*, *Hetu Chatushtaya* can be considered as *Karana* which become cause for either *Swasthya Samrakshana* (preservation of health) if they are attended to properly or become the cause for manifestation of diseases if not followed in the prescribed manner. Regimens prescribed in four chapters not only promote *Swasthya* but they equally have their own role to play in management of certain diseases. The principles explained in this *Chatushka* provides a holistic approach for health as well as life. Adaptation of these prescribed regimens in day to day life takes care of all dimensions of health including physical, mental, social and spiritual which in turn enhance the quality of life and helps to attain *Chaturvarga* - *Dharma*, *Artha*, *Kama* and *Moksha*.



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