

**Review article**

**Concept of swastha chatushk**

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**ABSTRACT:**

The one which is comprised of 4 parts or factors. It is a collection of 4 different subjects led of one group. A hall resting on 4 pillar. A necklace of 4 string. These meanings clearly point out the importance of Chatuska as a building block of Sutrasthana or one can say the 4 strings of Catuska combines to form the beautiful necklace of Sutrasthana. The whole Charaka Samhita is divided into eight Sthanas. Among this Sutrasthana comes first. It is the brain of whole treatise. It is further divided into seven Chatushkas and the last two chapters are grouped as Sangrahadhyaya. Swastha Chatushka is second in the order of Seven Chatushkas. This Chatushka comes after Bhesaja Chatushka and defines the objective of science Swasthasya Swasthya Raksanam; but it is also for Aturasya Vikara Prasamanam. Because Chikista in Ayurveda is to bring to the status of Dhatu Samya and Swasthya is the state of Dhatusamya.

**KEY WORDS:** Four Pillars, Swasthya, Chatushka, Sharangadhara, Sthanas, Dhatu etc.

**INTRODUCTION:**

It has put forth three fold line of treatment. The first concerned with the total extinction of disease. The second is designed to prevent the disease and third to maintain health. The whole Charaka Samhita is divided into eight Sthanas. Among this Sutrasthana comes first. It is the brain of whole treatise. It is further divided into seven Chatuskas and the last two chapters are grouped as Sangrahadhyaya. Swastha Chatuska is second in the order of Seven Chatuskas. This Chatuska comes after Bhesaja Catuska and defines the objective of science Swasthasya Swasthya Raksanam; but it is also for Aturasya Vikara Prasamanam. Because Chikitsa in Ayurveda is nto bring to the status of Dhatu Samya and Swasthya is the state of Dhatusamya.

**Aims & Objectives:**

**Aim:** Concept of Swastha Chatushka.

**Objectives:** To review the Swasthachatushka as per Ayurveda classical and f ocus on Ayurveda Review Swasthachatushka.

**MATERIALS & METHODS:**

**Materials:** Sushruta Samhita, Charaka Samhita, Vagbhata Samhita, Dhallaan Commentary, Sharangadhara Samhita etc

**Methods:** To compile available literature on

Swasthachatushka also to compile the importance of Swasthachatushka lakshana in appearance of disease. This is literary research study. In this articles all the references from Ayurveda Samhita and respective commentaries regarding - "Concept of Swastha Chatushka"

**Review of Literature:**

**Definition of Swasthavrutta:**

The word Swasthavrutta is compounded from three words - Swa, Sth and Vrutta contains a trinity of ideas, resembling the trinity of Doshas in Ayurveda. The three words represents in themselves the joint effort of all the Doshas in the body, when working in full co-operation and co-ordination with one another. The result of this concord of Dosha is health and happiness

Swasthavrutta thus helps one to attain the goal of perpetual normal health and happiness.

**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"

### Characteristics Of Swastha:

Persons having proportionate musculature, and compactness

(Samamamsa and Samasamhanana) of the body with strong sensory organs will overcome.

1. Onslaught of diseases
2. Can withstand hunger and thirst
3. Can withstand heat of the sun and cold
4. Can withstand physical exercises
5. They can digest and assimilate the food properly - (Ca. Su. 21/19).

### Swasthachatushka:

- i. **Ahara:** It is the basic need of the living being. So Charaka proved his explanation of Swasthavrta 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.
- ii. **Vihara:** Is named as Swasthavrta 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.
- iii. **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.
- iv. **Prjnaparadha:** It is considered as caused for all diseases. Charaka enumerated causes for the NIja, Agantu, Manasa Vyadhi with principle to counteract it

### Asatmendriyarth:

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. Sutrasthana which is considered to be heart of the Charaka Samhita is divided into seven Chatushka. They are Ausadha, Swastha, Nirdesa, 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. Nirdesa Chatushka
6. Kalpana Chatushka
7. Yojana Chatushka

### 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, Chikista and Sarirasthana.

### Uddesataha Explanation of Swastha Chatushka -

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, Prjnaparadha and Kala. This tetrad gives the way to avoid these causes and fulfil the definition of Ayu.

**Illustration of Tantrayukti -** Adhikarana, Padartha, Uddesha, Nirdesha, Prayojana, Upadesha, Atidesha, Arthapatti, Nirnaya, Ekanta, Viparyaya, Vidhana, Anumata, Vyakhyana, Swasmajana, Uhya, Samuuchaya, Nidrasana, Nirvasana, Niyoga, Vikalpa.

### Significance-

Swastha Chatushka 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. Swasthavrta. For critical understanding of any subject, first step will be to understand the meaning of that subject. In this view, first etymological derivations of Swastha and Vrta are compiled. These indicates Swastha is a state in which one who stands excellently in the balanced state by his inherent nature with happiness. Vrta is the conduct or behaviour. In total Swasthavrta is the conduct to maintain the status of 'Swastha'. Swasthavrta playing one's part to stand healthy for long life i.e. to achieve Sukhayu and Hitayu. To be precise SELF HELP TO HEALTH. So Swastha Chatushka deals with Swastha

and Swasthvrta, the ways to achieve Swasthya. Charaka frequently used the word Prakrti for Swastha. This indicates Swasthya is living in harmony with nature or environment. Other than that Charaka has also used the word Prakrti to indicate Dehaprakrti and Mulaprakrti. In both these context Prakrti is indicting harmony. 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. Similar the case of Mulaprakrti where there is equilibrium status of Satva, Rajas, Tamas. Prakrti word is used to indicate balanced state. As there is every chance for imbalance of Swastha state, the term 'Ayu' indicates it is combination of body, Sense organs, mind and soul. It is in perpetual movement (Eti ityayuh); synonyms like Nityaga, Aubandha, is also indicative of this it is always in a flux. Its stability depends upon the conscious efforts to protect and preserve it. So by the term Prakrti Charaka indicates the essence of health that is the inner strength of man; what is called 'natural immunity'. So long as this strength is present in the body any inner / outer cause cannot be successful in producing any disease symptoms.

#### RESULTS & DISCUSSION:

Ayurveda defines ideal 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 Chatushka fulfils this definition of ideal man in preventive, promotive and preservative aspects which improves quantitative and qualitative aspects of man. Swastha

Chatushka comprises of;

1. Matrasitiya
2. Tasyasitiya
3. Navegandharaniya
4. Indriyopakramaniya

#### CONCLUSION:

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

synchronise each other. One of the, such rhythms explained by Acaryas is Rtusandhi.

This is different from the daily and seasonal rhythms that it occurs at the transition of the two rhythms and time specified is fifteen days. Specific importance is given for Sandhi's in Ayurveda, it is advised to restrain from all activities. It is scientific to advice so, by this endogenous system gets the time for smooth change over. The changeover of external environment from one season to other is very rapid, but body needs some time for this; that is specified by fifteen days of Rtusandhi. Though different authors emphasized this concept till the date no scientific work has been carried out on this. So to evaluate the practical validity of Rtusandhi and its effect on living beings along with critical evaluation of Swasthacatuska is planned.

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