



POSITIVE HEALTH THROUGH AYURVEDA W.S.R. TO SWASTHYA CHATUSHAKA

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ABSTRACT

Ayurveda is a science of life. Especially *Charak Samhita* is most essential text in *Ayurveda*. *Sutra Sthana* lies as nectar of knowledge, which has been stored by *Acharya Charak* in very beautiful way i.e. *Chatushaka Methodology*. These *Chatushaka* are the heart of the text. It is a need of time to explore the contents of *Chatushaka* especially *Swasthya Chatushaka* to achieve Positive Health i.e. complete state of physical, mental, social & spiritual well-being. Providing the nourishment of rest of *Samhita*. The strength of medical literatures lies in its applicability and utilization. For successful utilization of a medical literature, periodical scrutiny and evaluation is very important. There is pool of *Ayurveda* classical literatures found still and fulfilling the needs of mankind, but the current trend of research is not much focused on literary research. As the culture, lifestyle and other customs of people are changing along with the advancement of science, it is time to look into the ancient treasure of medical literatures, which has solution for all time.

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INTRODUCTION

Ayurveda is an eternal science with absolute principles. *Ayurveda* is a science and art of living. As such, it is not only concerned with the treatment and cure of the diseases but also aims to relieve one from all categories of suffering i.e. Physical, Mental, Social and Spiritual. So, *Ayurveda* is not just a system of medicine but also deals with all aspects of life. In this modern era, due to varying factors of faulty dietary habits, work pressure, competitive lifestyles, longevity, always being in hurry, pollution of air, water and earth and the noise levels in city living all contribute to disease. Our life expectancy and health depend on three pillars i.e. *Ahara* (diet), *Nidra* (sleep) and *Brahmacharya* (regulated sex). *Charak Samhita*, the ancient authoritative text of *Ayurveda*, emphasizes importance of them. Proper care of these is essential for healthy life. *Acharya Charak* has equated the human body to a building. The role of the pillar is undisputed in order to a stable building. When these three pillars are taken care of properly, the person is well endowed with strength;

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complexion and development throughout full life span. Our physical development is automatic. Our bodies grow as we eat, sleep, play or work. But mental development occurs through taken care of first by family members, relatives, neighbors, then by teachers and classmates in schools. Spirituality can refer to an ultimate or an alleged immaterial reality; an inner path enabling a person to discover the essence of his/her being; or the deepest values and meanings by which people live. Spirituality is often experienced as a source of inspiration or orientation in life. Today in many ways people have greater opportunities of better life than ever before but life is not simple as in previous times. So, it is clear that they need to evolve some new strategies or to follow the golden old rules, which are proved for millenniums, in each and every field of life. Positive Health suggests that how these principles help to enhancing the spirituality for a longer and better quality of life. *Ayurveda* is the science of the knowledge of *Ayu*. It is not only an ancient Indian Medical science but it is a science which gives integral knowledge about life itself. It is a science which describes what is beneficial and harmful for life, what is a happy and an unhappy life and also the proper course of life. It gives directions for the lifestyle how to achieve and maintain a supreme quality of physical, mental, social and spiritual health. The old Vedic texts the following definition is given life (*Ayu*) is the constant and continuous union and conjunction of *Sharira* (body),

Indriya (senses), *Satva* (mind), and *Atma* (soul). "Swasthasya Swasthya Rakshana Aaturasya Vikara Prakshamanam" The scope is to maintain the health of the healthy (physically and mentally) and to cure those who are affected with disease. According to *Ayurveda*, a healthy person always is defined as being healthy physically as well as mentally, socially and spiritually healthy also. Physically healthy means a person whose *Doshas* (the three vital humors i.e. *Vata*, *Pitta*, *Kapha*) are in equilibrium, whose *Agni* (digestive power) is in equilibrium, whose *Dhatu*s (the seven essential tissues) are functioning normally i.e. *Rasa* (body fluid), *Rakta* (blood), *Mamsa* (muscles), *Meda* (fat), *Asthi* (bones), *Majja* (bone marrow), *Shukra* (generative tissue), and whose *Malas* [waste products i.e. *Mutra* (urine), *Purisha* (stool), *Sweda* (sweat)] are excreted out in proper quantity. Mentally healthy is a person whose *Atma* (soul), *Indriya* (senses) and *Manas* (mind) are balanced and feeling well. This definition of health was given by *Acharya Sushruta*, the great surgeon and healer. It has also been mentioned in *Ayurvedic* texts that those who take healthy nourishment and balanced activities in their daily life, which categorize the good and bad aspect of everything and abide by a moral conduct, become free from disease. Spirituality is the wholeness of being connected to something greater than you. *Ayurveda* always treats a human as a whole, taking into consideration body and mind. So, while treating the patients, an *Ayurvedic* physician always takes note of the aggravation of *Doshas*, damaged tissues, environmental influences, strength and constitution of the patient, digestive power and psychological factors. Everyone should follow a daily routine (*Dinacharya*) as well as a seasonal routine (*Ritucharya*) including seasonal *Panchakarma*, a balanced diet, the eliminating of natural urges on appropriate time, the rules about sleep, the rules about celibacy, the regular use of rejuvenation treatment and an aphrodisiac treatment. *Ayurveda* maintains our mental health by following *Sadvritta* (ethical conduct) and *Dharanaiya Vega Dharana* (controlling emotional urges like anger, fear, and greed).⁹

SWASTHYA CHATUSHAKA: It is very natural thing that why one should learn *Swasthya Chatushaka* in *Charak Samhita*. It is well known fact that *Charak Samhita* is complete encyclopedia of *Ayurveda*. *Ayurveda* is a science based on ancient Indian philosophy. It can appropriately be called as "The science of Living". *Ayurveda* has been in existence since the beginning of time. Therefore in *Charak Samhita*, *Ayurveda* has been described as *Swasth vrat*ta (eternal). The *Charak Samhita* is an ancient Indian *Ayurveda* text on internal medicine written by *Acharya Charak*. *Acharya Charak* has a great contribution towards *Ayurveda* by giving such great literature. *Acharya Charak* has been referred as the Father of non-surgical *Ayurvedic* Indian medicine. *Charak Samhita* is a huge treatise on ancient Indian medicine. It was written in Sanskrit language. It is a voluminous text composed in both prose and poetry form. Poetry was known to serve as a memory aid, *Ayurveda* students to memorize the *sutras*. *Charak Samhita* consists of 9295 *Sutras* and 120 *Adhyaya* (chapters). *Charak Samhita Adhyaya* distributed into 8 (*Astang Sthana*, eight section). Especially *Sutra Sthana* is dividing in 8 sub divisions called *Chatushaka*. *Charak Sutra Sthana* consist 30 *Adhyaya*. Further divide *Sutra Sthana* 7 *Chatushaka* and *Sangrah dwe* (two chapters 29-30).¹¹ *Swasthya Chatushaka* is the second *Chatushaka* in *Charak Samhita* (chapter 5-8). This *Chatushaka* consist chapter 5th to 8th. In this *Chatushaka* various instructions are mentioned which is essential for maintaining preservation of health of a healthy individuals. The main aims of *Ayurveda* are two *Swastasya Swasthya Rakshanam*, *Aaturasya Vikar Prashmanam*. The seed of *Chatushaka* methodology is lies in the *Pratijna* of *Tantra*. Reason is, *Tantrakar*a only adopt those methodology for narration of knowledge related to *Pratijna*, which are able to bring out maximum utility.

Present era has shown a significant change in the entire thinking about the problems of health and disease towards its preventive measures. The persons involved in the planning of health care programmers are of the view that maximum efforts should be made to prevent almost all categories of ailments, as it is not humanly possible to treat and cure all the patients, if they happen to get affected with illness. Now a day's efforts are being made to work out a comprehensive schedules to get employed towards the specialization of the entire medical

discipline, with the main objectives to keep the society at large healthy, both mentally as well as physically, in order to overcome such problems newer way and means are being worked out and employed but with limited success. At this stage it will be of great help, if the measures described in *Ayurveda*, in relation to prevention of diseases and induction of Positive Health are taken into consideration and employed at large in the society. The effort will not only throw light on its historical perspectives but prove the scientific validity of the ancient principles of health care and contribute many new appliances which may result fruitful in further planning of health programmers, at both the national and international levels. *Ayurveda* is a science of life. It's first and foremost aim is to preserve the good health and to prolong the life, and secondly to combat the diseases.² *Ayurveda* is a science based on ancient Indian philosophy. It can appropriately be called as "The science of living". *Ayurveda* has been in existence since the beginning of time. There fore in *Charak Samhita*, *Ayurveda* has been described as *swasthavrat*ta. The *Charak Samhita* is an ancient Indian *Ayurvedic* text on internal medicine written by *Acharya Charak*. *Acharya Charak* has great contribution towards *Ayurveda* by giving such great literature. *Acharya Charak* has been referred as the father of *Ayurvedic* Indian medicine. Perfect continuing adjustment between the individual and the environment. This definition indicates that health is a positive dynamic interaction between the individual and his surroundings with proper acclimatization to maintain health. Definition of Positive Health:- Perfect functioning of body and mind-- biological component: every cell of body work in optimum capacity and harmony with body.- Psychological component: feeling of well being and control over his environment.—Social component: capacity of individual to participate in social system optimally.⁵

SPECIALITIES OF SWASTHYA CHATUSHAKA: In this context, the *Sutra sthana* is the collection of *Mantras* and other *Sthanas* lies as the *Vyakhyana* i.e. explanation of these *Mantras*. The term *Chatushaka* is referred to the group of 4 chapters having a compilation of knowledge related to a specific subject and possessing the *Adhikara* all over "The *Tantra*." The *Chatushaka* methodology is the cream of *Sutrasthana*, which provides nutrition to all other *Sthana*. It is the building block of *Sutrasthana* and collected in the form of four chapters of different aspects but related with a common theme. *Charak Samhita* has mentioned *Chatushaka* word with a specific term *Artha*, which indicates that, the knowledge of a subject with different angles (forms) revealing deep thinking of a particular subject through *Chatushaka* study is elaborated here. If the analogy of cell been given to whole *Samhita*, *Sutrasthana* is like the nucleus and *Chatushaka* are its genes, in which lies four *Adhyayas* in form of Chromosomes. As the genes are responsible for the future development of a living being, similarly *Chatushaka* are responsible for the further nourishment of the subject in other *Sthanas* and thereby whole text.

Swasthya Chatushaka is the second in the order of seven *Chatushakas*. This *Chatushaka* comes after *Bhesaja Chatushaka* and defines the objective of *Ayurveda Swasthasya Swasthya Rakshanam*. *Swasthya Chatushaka* is mainly dealing with the preventive aspect. The *Sutra Sthana* lies as the nectar of knowledge, which has been stored by *Acharya Charak* in very beautiful way i.e. *Chatushaka* methodology.

AHARA (BALANCED DIET): The whole world is made up of *Panchamahabhutas* (five basic elements). Every element or somatic component known or unknown to us are the result of *panchabhautic* association. To follow the nature's law of equilibrium, consumption of *Panchabhautic* substances is essential to maintain the status of *Panchabhautic* components of body. These substances are used in the form of diet. It literally means the diet is one which consume daily. In other words every human's daily meal is his *Ahara*. This consumed *Ahara* is taken in the form of protein, carbohydrates, minerals etc. which are essentials for the body growth and development. In *Ayurveda* health does not only refer to the physical fitness but also to the sensorial, mental, and spiritual wellbeing. The food taken in is in terms of *Sattvika*, *Rajasika*, and *Tamsika Bhojana*.

All these food categories effect the mood, sense in different ways, as the *Sativika Bhojana* creates a sense of cheerfulness and *Santosh* (contentment), the *Rajasika Bhojana* increases anger and ego whereas the *Tamsika Bhojana* causes laziness and depression. The human body is nothing but a combination of the five elements. *Ayurveda* also prescribes a conduct code while eating that states refrain from speaking while eating, avoid gulping down of food (to chew it properly) and the consumption of food must be according to the constitution of the consumer rather than mere taste. Taking this further it can say that a healthy body is one in which *Vata*, *Pitta*, and *Kapha* are in a state of balance, the digestive fire, and all other fires which perform chemical activity in our body are balanced, and the actions of tissue elements (dhatus), and excretory organs are also in harmony. When the soul, the senses and mind are satisfied and happy only then the individual is considered to be healthy. Physical body derives energy from the food that eats. These three *doshas* have play in important role of maintaining the balance in the body, which is the primary aim of *Ayurveda*. The nutrients (*prasada*) which are required for the functioning of the body are separated from the waste (*mala*) which is thrown out of the body by the excretory system. The nutrients are converted into seven tissue elements or *dhatus*. In a healthy body these seven *dhatus* are also in a state of equilibrium. Also the proper functioning of the excretory system plays an important role in keeping the body in balance, as, if the waste that needs to be expelled out of the body, if not eliminated in proper time starts rotting in the colon and generates *Ama*, which creates imbalance in the entire system. Therefore, according to *Ayurveda* if the *doshas*, *dhatus* and excretory system are functioning properly, the senses and the mind are satisfied, one is considered to be a healthy individual. Preservation of energy and maintaining stability in the body are the two means of achieving a healthy state. *Ayurveda* talks about diets, regimens and habits advantageous and detrimental to health in detail. In our daily routine the energy consumed as well as compensation for wear and tear of the tissues primarily comes from the food that we eat. Food, water, and air are the three main sources of *Prana* in the body and come under *Ahara*. The food that we eat gives us life, radiance, memory, ojas and is also primarily responsible for digestive and metabolic activity of our system.⁹

FACTORS RELATED TO FOOD:-PREVENTION OF DISEASE

-) Food should be fresh, hot, usually cooked, tasty and easy to digest.
-) There should be at least four hours difference between two meals.
-) Do not eat too many items in one meal. And the items taken in one meal should not be contradicting one other. For example, yoghurt and milk or ice cream and hot coffee.
-) If you feel tired or heaviness in stomach after eating, this is improper eating. Eat according to your digestive power.
-) Do not eat while watching television or while reading. Eat in peaceful and pleasant surroundings.
-) Do not drink water one hour before or after the meals. But can have it in small quantities with meals.

RULES GOVERNING THE INTAKE OF FOOD

- Take warm food.
- Take unctuous food.
- Take in proper quantity.
- Take only when the previous meal is digested.
- Take the food not having any contradictory potency.
- Take Food In proper place equipped with all the accessories.
- Take food in relaxed condition.
- Not eat too slowly.
- Avoid talking and laughing during meal.
- Take food in prescribed manner.¹⁰

RITUCHARYA (SEASONAL REGIMEN):-In *Ayurvedic* classics, there has been a thorough consideration for seasons, besides the dietetic regimens for days and nights. Whole year is divided into six seasons and detailed regimen for these seasons is prescribed. In spring

season, bitter, hot and astringent diet is advised while salty, sour and sweet food should be avoided. Wheat, barley, honey syrup, fruits like mango, jack fruit-etc. and meat of forest animals are advised. In summer season due to hot climate, aggravation of *Pitta* occurs. Hence *Pitta* pacifying cold, liquid, sweet and oily diet is advised. Excessive hot, spicy, sour salty diet should be avoided. Intake of rice, milk, *ghee*, sugar, grapes, coconut water etc is advised. In rainy season aggravation of *Vata* occurs, hence *Vata Shamaka* sweet, sour and salty food and drinks are preferred. The food should be hot, dry, fatty and easily digestible. Preserved rice, wheat, barley and mutton soups are advised. In pre winter and winter season *Vata dosha* aggravates due to cold, dry, chilly atmosphere hence *Vataghna*, *Pitta vardhaka* diet is recommended. Hot, sweet, sour and salty food, milk, sugarcane, rice, oils and fats are advised and in autumn season aggravation of *Pitta dosha* occurs. Therefore, it is ideal to take *ghee* processed with bitter drugs; purgation, bloodletting, coolant, and light diet *Vata vardhak* are advised. Diets dominant in Bitter, sweet, pungent diets are good.¹¹

DHARANEYYA AND ADHARANEYYA VEGAS:- (withholding / unholding of natural bodily urges) is said as a prohibited bodily function as it results in vitiation of three *Dosha*, and most importantly of *Vata*, which is acknowledged as the controller of mind and body. *Vegas* can be said as the natural urges of the body which help the body in maintaining its internal homeostasis by expelling the unwanted things. The word *Vegadharan* has two components *Vega* & *Dharan*. *Vega* means natural urge & *Dharan* is suppression, thus *Vegadharan* means suppression of natural urges. *Adharaniya Vegas* are the natural urges which should not be suppressed. Initiation of *Vega* is a normal body activity and is a process timely carried out by body at regular intervals & controlled by nervous system, suppression of which not only stops the elimination of waste products but also brings strain and disorders of nervous system causing many diseases. By triggering an urge or suppressing an urge, *Vata Dosha* is being forcefully hampered and thereby leading to imbalance in the mind, which ultimately leads to psychosomatic diseases or purely somatic diseases. *Dharaniya Vegas* (suppressible urges) are *Lobha* (greed), *Irshya* (envy/jealousy), *Dwesh* (aversion), *Maatsarya* (competitive mentality), and *Raga* (attachment). *Manasika Vega* also include the other emotions like *Kama* (lust), *Krodha* (anger), *Bhaya* (fear), *Soka* (grief), *Chinta* (anxiety). Excessive indulgence in *Dharaneeya Vega* is the result of improper *Ama-Indriya-Artha Samyoga* and further impairs the synchrony of *Manogunas*. Thus, one can understand that *Manasika Vega* is a result of vitiated *Rajas* and *Tamas* that cloud the mental faculties and cause it to form unwholesome association with objects due to impairment of the intellect and the other regulating factors. He who is desirous of happiness both in this world and the other, should control these urges and thus gain control over one's sense organs. One should avoid speaking harsh words, back biting, lying and using untimely words. Violence against others, desire for other women and stealing should be avoided. Many of the psychological problems such as anxiety, depression and different forms of psychosomatic disorders result due to non-controlling of these *Dharaniya Vegas*.¹²

CONCEPT OF VIHARA (LIFE STYLE) IN AYURVEDA:-The description about *Dinacharya*, *Ritucharya*, *Sadvritta* and *Nidra* in *Ayurveda* clearly depicts the importance of a healthy regimen in the prevention and management of many diseases. A growing body of scientific evidence has demonstrated that lifestyle intervention is an essential component in the treatment of chronic disease that can be as effective as medication but considered to be safe without risks and side effects. A lifestyle is a characteristic bundle of behaviours that makes sense to both others and oneself in a given time and place, including social relations, consumption, entertainment and such other behaviors.

SADVRITTA (ETHICAL REGIMEN):- Rules of good conduct *Ayurveda* prescribes certain rules for maintaining healthy mind. These are principles of right conduct that are applicable to all people at all times and places. Practicing them gives balance and harmony to the mind. These are • Always speak the truth.

- Do not lose your temper under any circumstances.
- Do not get addicted to sensory pleasures.
- Do not harm anyone.
- As far as possible, do not expose yourself to hardships.
- Try to control your passions.
- Endeavor to speak pleasant and sweet words.
- Meditate every day for tranquility of mind.
- Observe cleanliness in all things.
- Be patient.
- Observe self-control.
- Try to distribute knowledge, good advice and help to others.
- Whenever possible, devote your services to God, to the wise and to respectable or elderly individuals.
- Be straightforward and kind.
- Avoid irregularity in daily activities.
- Avoid over eating, overdrinking, too much sexual activity, too much or too little sleep.
- Behave according to the time and place where you are residing.
- Act always in a courteous and polite manner.
- Control your sense organs.
- Make a habit of doing all that is good and avoiding all that is bad.¹³

CORRELATION OF SAD VRITTA WITH POSITIVE HEALTH

mind, social and spiritual well-being. In order to achieve this, *Ayurveda* prescribes certain codes of conduct and this is known as *Sadvritta*. The root 'Sad' means good and 'Vritta' means Regimen. *Sadvritta* are applicable to people of all age groups, at all times and at all places. Practicing the codes constantly brings inner peace and happiness and violating them makes a person angry and agitated. The codes of conduct can be divided as - Ethical or *Vyavaharika sadvritta*, Social or *Samajika sadvritta*, Mental or *Manasika sadvritta*, Moral or *Dharmika sadvritta*, and Physical or *Sharirika sadvritta*. *Ayurveda* covers the physical and mental codes of conduct to be followed under the aegis of *Achar Rasayana*. Let us try and understand the principles of each of the *Sadvrittis*:-

- **Ethical conduct:** One must always be truthful, should have control over his/her emotions, should have self-control, do no harm to anyone, behave according to time and place where you are residing, be virtuous, courageous, positive, and free from anger, jealousy and anxiety.
- **Social conduct:** This reflects behaviour and social mannerisms. One must speak a few words, listen carefully, talk in soft pleasing tone, put up a smile even in tough situations, respect parents, elders, teachers and other learned intelligent people, and learn to be tolerant.
- **Mental conduct:** This involves keeping a check on one-self, trying to understand who you are, what is the purpose of your existence, being self-aware, learning the art of detached attachment, and attaining inner peace.
- **Moral Conduct:** This means doing good social deeds, helping the poor and needy, being with a friend or relative in their difficult times, attending to social duties, donating blood or organs, and following the path of righteousness or *dharma*.
- **5 Physical Conduct:** Personal hygiene and cleanliness is part of this regimen. It includes brushing everyday both times, having a bath, wearing clean clothes, smelling good, cutting hair and nails regularly (3 times in a fortnight), avoiding sexual intercourse during periods, washing hand and mouth after eating, offering prayers to God every day, eating on time and in right quantity, and avoiding sleeping during the day, etc.

Practising *Sadvrittis* will improve the overall health and well-being of individuals. It will also allow a person to respond flexibly to experience of life and will instil in everyone a sense of purpose.¹⁴

AIMS AND OBJECTIVE

- To explore the methodology and speciality of *Swasthya Chatushaka* in general.
- To explain the arrangement and speciality of each chapter of *Swasthya Chatushaka* particularly.

- Description of *Sadvritta* & correlation with Positive Health.

MATERIALS AND METHODS

Present era is research period of *Ayurveda*. These days most of research work is done on therapeutics, drugs, formulations and standardization of process. There are very few research works available on literary point of view in *Ayurveda*. Literary research is necessary for better development of any science. Standardization of literatures is also necessary in the field of *Ayurveda* in present time. Literary research is the base of any other research and research work starts after observing the available literature of particular field. Exploring the hidden secrets of health and healthy practices found in the classical literatures and making feasible utility to the current period is the need of the hour. Today, a number of research works are in progress to unfold the hidden treasure in the *Samhita* all over the country. Some satisfactory progress has been achieved in the comprehension of the *Charak Samhita* as the various *Sthana* have been studied to enlighten the principles stored and the application of the same.

CONCLUSION

The fruitfulness of any work is proved only when after a thorough discussion on the concepts, with the help of available and achieved data is done and some conclusions are drawn. Hence, it could be said that, getting some conclusions on any research work is just like getting fruits from own hand planted tree. Following the same procedure, here also a thorough discussion has been done in the previous chapter by putting the obtained observations and data at par, the conceptual and theoretical part.

The Present work planned and implemented under the heading of "POSITIVE HEALTH THROUGH AYURVEDA W.S.R. TO SWASTHYA CHATUSHAKA AS DESCRIBED IN CHARAK SAMHITA". After scrutinizing different classics specially *Charak Samhita*, it is concluded that.

The *Chatushaka* methodology, the foundational brick of *Sutra Sthana* is the unique scribing as well as teaching and learning methodology, providing basic knowledge of the Tantra.

It provides the directory of important aphorisms categorized in seven parts in order to fulfill the bi fold aim i.e. *Swasthya Rakshanam* and *Vicar Prasamanam*.

The knowledge of other *Sthanas* remains incomplete until they are interpreted by *Sutra Sthana* with the help of *Chatushaka* methodology. Because, the work of *Sirah* is to lay interpretation and *Sutra Sthana* has been termed as the *Sirah* of *Samhita*.

Swasthya Chatushaka is the transitory *Chatushaka* rightly placed after *Bhaisajya Chatushaka* and before *Nirdesh Chatushaka*.

Swasthya Chatushaka plays an important role in the development of body, its complexion, behavior, resistance power i.e. immunity, health status, reproductive capacity. This subject gives the knowledge of personal hygiene and public health, Yoga, Naturopathy, Health policies, etc.

Matra siteeya Adhayaya explains the importance of *Ahara Matra* and associated factors. As Positive Health knock only depends on diet but also on daily regimen. In this context *Dina carya* is explained in detail in this chapter.

Tasya siteeya chapter mentions the importance of *Ritu Samya*. In this context *Ritu carya* is explain in detail in this chapter.

Navegandharniya chapter deals with *dharniya* and *adharniya vegas*, importance of *Vyayamas*, *Hita-Ahita sevan* and *Tyaga* and *Deh Prikriti*.

This chapter mainly explains Agantuja Vickara as its core subject

The *Indriyopkrimneeya* chapter explains the role of *indriya* in genesis of diseases.

For prevention of such diseases, *Sad Vritta* is explaining in detail. In a nut shell Mental Health and prevention of psyche disorders is the core

subject of this chapter. *Ayurveda* believes that the excellence of health forms the bases for attuning the *chatur vidha purushartha* that is Dharma, Artha, Kama, Moksha, the *Swasthya Chatushaka* all together helps a debuted person to achieve *Swasthya* (Positive Health) which is essential for attening *chatur vidha purushartha*. Hence we may conclude that *Swasthya Chatushaka* is dedicated to first half of the objective of *Ayurveda*. That is *Swasthasya Swasthya Rakshanam*.

This is very basic & primitive literary work, which is based on fundamental principles as described in *Charak Samhita*. This work can be carrying out further on the bases of its efficacy as human trial, which can be established more authentically in a practical way, which will be more beneficial to the human kind to achieve to *Swasthya Rakshan* (Positive Health) aspect of *Ayurveda*.

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