



REVIEW ARTICLE

Anubandha chatustaya in Brhat trayi vs. Indian philosophies referring to Vedanta- A Review

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Abstract

Anubandha chatustaya is the four classical expository structures that determine the selection and utility of a text to be studied. These four factors are associated with each other hence the name. The philosophical texts especially Vedanta explicitly explain the four, and the same could be found in the Ayurveda literature in scattered portions. They are deduced from the readings in the Ayurveda Samhita and by the explanation given to it in the commentaries. A learner of Ayurveda has to be aware of these and have to examine the appropriateness of these before starting an in-depth study of any Ayurvedic texts, so that the purpose of the study may be fulfilled. Adhikari, Vishaya, Sambandha and Prayojana are the anubandha chatustaya. Adhikari is the seeker of the subject and in Vedanta, it is the person desirous of moksha while in Ayurveda it is the person desirous of Ayu. So the vishaya / subject in both Vedanta and Ayurveda though having certain similarities differ in the core content. Everything that is needed to sustain a healthy ayu and to relieve disease is the subject in Brhat trayi, the three classical texts on Ayurveda. The subject has been detailed in a sequence for the easy understanding of the seeker of Ayurveda. The subject in Brhat trayi justifies the utility (prayojana) in studying science- the preserving of Ayu.

Introduction

Ayurveda developed as an upaveda of Atharva Veda. This science has adopted many philosophical thoughts from various darsanas (philosophy) and has incorporated them into it to blossom itself. These are evident from the descriptions in Ayurveda texts. While philosophies have enhanced the outlook of seekers towards the universe and associated phenomena, Ayurveda along with this has emphasized life and its various aspects. Hence though having roots in philosophical thoughts, the aim of Ayurveda being a healthy life, the texts have been formulated keeping this in view.

To understand and practice the concepts mentioned in any text whether it be philosophy or Ayurveda a seeker should thoroughly examine whether the subject is suitable to oneself and whether it fulfils the objectives of the study. To do so one should be acquainted with the anubandha chatustaya which are the four classical expository structures determining the suitability and utility of the texts.

The present paper is an attempt to describe the anubandha chatushtaya as mentioned in Brhat trayi and Vedanta to discuss the similarities and differences in their presentation and to analyse the role of anubandha chatushtaya in the present era.

ANUBANDHA CHATUSHTAYA & ITS COMPONENTS:

Anubandha means connections or associations. Chatushtaya means quadruple or fourfold.

Anubandha chatushtaya means fourfold connections or associations.

The four requisites which are needed for the proper study of the subject from a text by the reader are the anubandha chatushtaya. These factors ultimately determine whether there is utility in studying the text¹. It is usually mentioned at the beginning of a shastra. In Vedanta, before learning any literature, preliminary qualifications are given¹. They are

1. Adhikari

2. Vishaya

3. Sambandha

4. Prayojana

Adhikari refers to the qualification of a seeker.

Vishaya denotes the subject matter of the text.

Sambandha means relationship.

Prayojana refers to purpose or result.

1. ADHIKARI

A person who has the eligibility to study a particular shastra is referred to as 'adhikari' of that Shastra.²

Sarva sidhanta sangraha explains Adhikari as the one who is endowed with intellect and who has adopted the four sadhanas or means to the attainment of spiritual knowledge².

The adhikari for Vedanta is the one who desires to be Brahman- the seat for pure, absolute and unparalleled knowledge is Brahman. A student desirous of studying Vedanta should have a general comprehension of Vedas and Vedangas. Vedas are four in number – Rkveda, Yajur Veda, Sama Veda and Atharva Veda. Vedangas are the appendages which help in the easy study of Vedas. They are six in number – Siksha, Kalpam, Niruktam, Chandas, Jyotisha and Vyakarana. He should avoid the actions which are Kamya (rites performed to attain a desired object like bringing prosperity and pleasure) and Nishidha (those forbidden in the scriptures which are unrighteous). He should observe certain rites, such as nithya (daily obligatory rites), and naimittika (obligatory on a special occasion) as well as prayaschitta (penance) and upasana (devotion)³. The performance of nitya, naimittika and prayaschitta helps

to purify the mind. Upasana helps in the contemplation of the mind in Brahma. He should have adopted the four Sadhanas or means to attain Brahma. They are

1. Nitya anitya vastu viveka – The realization that Brahma is the permanent reality and what is observed as the world is transient.
2. Artha phala bhoga viraga – Disinterested in the fruits of worldly objects.
3. Samadi shatka sampath – Endowed with the 6 properties of samadi –sama (control of mind), dama (control of sense organs), uparati (maintaining the state of control of mind and indriya), titiksha (able to control the duals like hot, cold, victory, failure etc), sraddha (dedication to the teacher and teachings of Vedanta), samadhana (devoting to studies).
4. Mumukshatva - Longing to attain Brahma.

ADHIKARI –IN BRHAT TRAYI

Charaka Samhita – Acharya Charaka in Charaka Samhita Vimanasthana Rogabhishagjiteeyam Vimanam has stated that a person desirous to study Ayurveda should determine for himself whether the profession is tough (whether it could be mastered only through great effort) or easy (whether it could be mastered by a little effort) for him, what is the immediate result in studying the profession, what are the subsequent effects, whether the habitat and time are favourable to practice the profession (age). After logically considering these factors and still having the desire and inclination to adopt this as a profession should first select the text⁴. Those who are not desirous of attaining health through the practice of Ayurveda are not befitted to study Ayurveda. Those residing in the region where the teachings of Ayurveda are not followed and those who are old (due to which the study of Ayurveda could not be completed) are also not befitting to study the science.

Qualities of a good disciple mentioned in the same chapter is as follows: calm, generosity, aversion to mean acts, normal structure of eyes, face, nasal ridge (absence of squint, facial and nasal deviation), thin clear red tongue, absence of any morbidity in teeth, lips, without stammering, perseverance, freedom from vanity, presence of intellect, power of reasoning and memory, liberal mindedness, birth on the family of a physician or one having the disposition of a physician, capability to understand the real meaning of things, physical perfection, unimpaired senses, should be honest, dressed modestly, ability to understand the essence of ideas, absence of irritability and grief, with modesty, cleanliness and love for study, should be skillful, absence of ego, good conduct ,affection, longing to study and devoted to understanding the basic ideas or

theory and knowledge on practical works without any distraction and done with full concentration, compassionate to all living beings, obedience to all the instructions of the preceptor and devotion to him⁴.

Susruta Samhita -

Acharya Susruta states the needed qualities of seeker of science as a person belonging to brahmana, kshatriya, vaisya or any other family of physicians, who is endowed with young age, who follows the instructions as per Sastra and does not deviate from the principles, bravery and absence of sorrow, cleanliness of body and mind, right conduct of body, mind and speech, control over senses, enthusiasm, ability to execute treatment, intelligence to grasp and practice the principles in the texts, satisfaction, memory, wisdom, whose lips, tongue and teeth are thin, mouth, eyes and nose are straight, whose mind, speech, activities are pleasant, who is capable of withstanding strain⁵.

Susruta also states that a student who knows the sastra superficially and is not proficient in treatment gets baffled on being approached by the patient.

The enrolled student in science will completely grasp the science if possessed of the following qualities - clean (by body and mind), devoted to the teacher, efficient, devoid of laziness and sleep and study in the prescribed manner reaches the end of the science ie, gains deep and wide knowledge⁵.

Astanga Sangraha,

A student who is devoted to the teacher, who has a keen desire to study, endowed with great intelligence, memory and talent; normal structure of eyes, face, nasal ridge (absence of squint, facial and nasal deviation), having the pleasant appearance, who is a brahmachari who can withstand the duels, who is courageous virtues and steadfast who has exhibited these qualities to the teacher over six months who is pure humble in behaviour clean and endowed with many other good qualities should be initiated for study and taught till he attains mastery in the science and professional activities.⁶

According to Astanga Hridaya

Adhikari is the one who is seeking Ayu, for the fulfilment of righteousness, virtue and pleasure⁷.

2. VISHAYA

It means the subject matter which the text deals with. Vishaya is also known as abhidheya.

In Vedanta, vishaya is jeeva, jagat and brahman. These are included under tatwabodha i.e., knowledge of reality².

Vishaya in Ayurveda:

Charaka Samhita-

Abhideya in Ayurveda is Ayu in the form of beneficial or non-beneficial life. Ayurveda is the science dealing with beneficial or harmful, happy or unhappy aspects of life, the matter, quality and action which are in concordance or not in concordance with the mentioned ayu and its measurement⁴. This science as per context is again divided into ten topics which are- sarira (anatomy), vritti (physiology), hetu (aetiology), vyadhi (disease), karma (therapeutics), karya (objective to be achieved- health), kala (seasons and stages of diseases), kaarana (physician), karana (drugs) and vidhi (procedures which are to be followed)⁴.

The science has been developed and compiled based on the three aphorisms-. The knowledge of aetiology, symptomatology and therapeutics.³ The subject in the three aphorisms has been expanded into the eight branches- ashtangas of Ayurveda. Science is equally beneficial for maintaining the health of the healthy and also to get relieved from the disease of the sufferer.

Susrutha Samhitha

The text has included the subject matter of Ayurveda under beeja chathushtaya which includes purusha, vyadhi, aushadha and kriyakala⁵. The science of treatment has been included under eight specific branches for a better understanding by the less intelligent.

Astanga Samgraha and Ashtanga Hridaya:

The subject matter in both Ashtanga Samgraha and Ashtanga hridaya is Ayurveda. This subject matter is explained through the three skanda - aetiology, symptomatology and therapeutics⁶. The author himself in the first chapter of Ashtanga hridaya gives the testimony that it is neither too elaborate nor too short like other Ayurveda texts and is composed incorporating the essence of these texts.

3. SAMBANDHA

Sambandha means relationship or connection. It refers to the relationship between vishaya and prayojana, between prayojana and adhikari or between adhikari and vishaya. It will tell whether the text is complete in itself or not. In Vedanta, the subject is expounded with a view of fulfilling its utility moksha. This is the sambandha.

Sambandha in Ayurveda

In the science of Ayurveda, sambandha is the relation between abhidhana and abhidheya⁴: where abhidhana is Charaka Samhita itself and abhidheya is ayu in the beneficial or non-beneficial form.

The relation between the purpose of the treatise and the means mentioned in the treatise is sambandha. For here in Charaka Samhita, dhatu samya or maintaining homoeostasis is the purpose of the treatise and how well it has explained the hita (beneficial/ acceptable) and ahita (non-beneficial/non-acceptable) for keeping dhatu samya is its sambandha⁴.

Ashtanga Samgraha says the relation between Upaaya and Upeya is sambandha. The instructions of the sastra are the upeya and the attainment of Ayu by following the instructions are upeyatvam⁶.

4. PRAYOJANA

Prayojana is the benefit obtained from the study of the treatise².

Generally, there are four motives –Dharma, Artha, Kama and moksha. According to Vedanta the ultimate aim of life is moksha. Dharma is the principle which governs the attainment of pleasure. Artha refers to how the object of kama can be achieved. Kama deals with the desire to attain physical or mental pleasure. This includes the desire to remove all sorrows and sufferings. Moksha is the eternal bliss which is absolute, unblemished and unparalleled.

Prayojana in Ayurveda:

In Ayurveda, the prayojana of grandhas are mentioned as follows.

Caraka Samhita,

The utility of studying Caraka Samhita is the attainment of knowledge about the efforts to be put forward in maintaining the normalcy of dhatus³. This knowledge will help in protecting the health of the healthy and also alleviation of the disease in an ailing person⁸.

Charaka states that Ayurveda could be studied by all who are to adopt dharma, artha and kama.⁸ Somewhere you get dharma (righteousness – the act of benevolence to the patients exposes your good qualities), you may get new friends, you may get monetary benefits by the practice of this science, and you may get respect and praise. The desire for life, the desire for wealth attained through righteousness, and the desire for well-being in this life and thereafter are the three desires advocated by Ayurveda. Prime importance is given to Prana (life) and all the efforts are for its maintenance.

Susruta Samhita

Susruta Samhita also mentions the utility of Ayurveda to relieve the disease of the ailing and to maintain the health of the healthy.

Discussion

Adhikari, vishaya, sambandha and prayojana are the Anubandha chatustaya- the four expository methods which are intended for the better utility of the text.

Among this Adhikari- the seeker of the science is given due importance and is mentioned first. The task of studying the sastra and practicing it rests on the seeker. Therefore the enthusiasm and dedication of the student towards the sastra is crucial in its practice and propagation. Vedanta and Ayurveda give great importance to this, as is observed from the writings regarding the qualification of the seeker. A seeker of Brahma is the qualifier for studying Vedanta, while a seeker of Ayu is the qualifier for Ayurveda. Physical cleanliness along with the purity of mind, control over senses and humble behavior has been stressed by both these sastra.

Ayurveda sastra has also considered the physical appearance of the person especially the face, since the seeker is expected to treat the ailing and the physical perfection of the person, especially the face makes a pacifying effect on the mind of the patient. Proper functioning of the sense organs is also expected as the practitioner needs to do pratyaksha pareeksha (examination using senses). The utility of studying Vedanta is moksha prapti(salvation) and for that, there is little significance in having physical perfection.

Ashtanga Samgraha and Vedanta both have stressed the importance of attaining pre-knowledge regarding the sastras before venturing into the complete study of the sastra. It is said in Ashtanga Samgraha that the seeker should study Ayurveda for six months before starting the actual study of Ayurveda texts. Vedanta also instructs us to have a general knowledge of Vedas and Vedangas and strict practices to have control over body and mind before starting our study.

When we consider Ayurveda education at present in India, students who have a basic knowledge of the body and its functions are selected through an entrance exam to be enrolled into the course- Bachelor of Ayurveda Medical Education. The willingness to enrol into the course is exercised by the seeker. The seeker is expected to have some knowledge regarding the human body its functions, and moral values. Knowledge of the Sanskrit language as of now is not mandatory. Most of the time the adhikari seeking the course BAMS are unaware of the matter dealt with in the science.

Vishaya in Vedanta is Brahma and the methods to attain it. Everything concerned with Ayu is the vishaya in Ayurveda. Preserving the health of the healthy and regaining the health of the diseased is the aim of

Ayurveda. We find everything related to this in the entire Brhat trayi.

We find the definition of ayus, the mentioning of hita, ahita, sukha and dukha ayu, the determination of life span, the matter, quality and karmas responsible for health as well as disease and how the health is restored for an ailing person. So the Brhat trayi has completely done justice in explaining everything related to one's quality of life. The arrangement of the subject is also justified as the chapters in the texts start with the introduction to the science, the transmission of the science, the different branches included in the science, and the mention of chapters in the section. This enables a beginner to make a general comprehension of the subject and the continuing portions thereof. The name of the chapter itself conveys the subject matter mentioned in it. In Charaka Samhita, we find that at the end of each chapter, the portions mentioned in the corresponding chapters have been summarized.

The Sutrasthana of both Charaka Samhita and Ashtanga Samgraha itself starts with the chapter name Deergham jiviteeyam and Ayushkameeyam respectively which itself represents the importance the texts have given to the desire/ quest for longevity. Here we find in a nutshell the core of all information which are discussed in the subsequent chapters of the Samhita.

In Charaka Samhita the sthanas (sections) are arranged in connection to each other. After the Sutrasthana where the tri sutra has been introduced and has been given a general idea, Nidana sthana elaborates the hetu (cause) and linga (symptomatology) the knowledge of which is a pre-requisite for deciding treatment. Following the Nidanasthana is the Vimanasthana where the peculiarities concerned with dosha and beshaja (treatment) are elaborated.

A seeker of Ayurveda after studying the diseases and the peculiarities of dosha and beshaja should have knowledge of sareera which is the substratum of treatment and hence sareerasthana has been placed after that. The treatment is given to the diseases which are curable so correctly recognizing the curable and incurable is needed. Hence the sthana Indriyasthana which helps to identify the impending death is placed after Sareerasthana. This sthana helps the reader to identify the incurable lakshana. The person who is devoid of Arishta lakshana and has a life span is advised the treatment in the Chikitsasthana which follows Indriyasthana.

In the chikitsasthana itself, the first two chapters- Rasayana pada and Vajeekarana pada are dedicated to the preservation of health for the healthy. This

has been done due to its enhanced results. Rasayana is placed foremost as it enhances the lifespan which itself is the utility of Ayurveda. The chapters following Vajeekarana pada are the treatment principles for the diseased. The sodhana treatment mentioned in the chikitsasthana-vamana and virechana are elaborated in the succeeding sthana Kalpasthana along with the formulations for the procedure. Vasti- the main treatment for Vata dosha has been elaborated in the last sthana Siddhisthana. Vasthi is considered as artha chikitsa (half of the treatment) and it is administered after doing vamana and virechana hence the descriptions of Vasti have been explained in the Siddhisthana which follows the Kalpasthana.

Prayojana of studying Vedanta is the attainment of knowledge for realizing Brahma and the utility of studying Ayurveda is knowledge regarding treatment. The Brhat trayi has given justice in completely including every information needed for attaining a healthy life. When we examine certain portions of Brhat trayi literature we find the mentioning of certain foods which are not in practice at present. The mentioning of Simha vasa for nasya in jwara is an example of a procedure which is of no practical significance at present. Apart from a few portions which mention the practices that cannot be adopted in the present time, all the other portions have significant utility.

On searching the literature availability of Anubandha chatushtaya in online and offline platforms, there exists a significant lack of available sources depicting the importance of these in the current time. But these expository methods have been given due importance in the earlier period, in the late 19th century as is found in the book "Aldous Huxley and Indian Thought"¹⁰. The book which is a reflection of the thoughts of Aldous Huxley, the famous English writer then time mentions that the writer felt the impact of Indian thought on Anubandha Chatushtaya is critically crucial for literature expositions. To maintain the principles and practice of Ayurveda competent learners are needed⁹

We also find that though the anubandha chatushtaya is not implicitly mentioned in current-day literature works, the works depict the expository methods. The utility of studying a text greatly rests with the seeker of the text and hence it varies with the intelligence and excellence of the reader. Hence the utility of the texts on Vedanta or Ayurveda depends on how much practically the subject mentioned in the text is adopted by the seeker.

Conclusion

The four expository method after knowing which one gets inspired to study a shastra is Anubandha chatustaya. The understanding of this helps the beginner to choose whether he is apt to study the subject as well as enables him to get the complete picture of the subject. Adhikari for Vedanta is a seeker of moksha and of Ayurveda is a person of young age residing at a place accepting the science of Ayurveda and having devotion to attain Ayu. The subject matter which is concerned with maintaining ayu is detailed in the Brhat trayi. Though certain food items mentioned in the Brhat trayi are not available or cannot be practised nowadays, most of the food items and procedures are of practical utility. The portions mentioned in Brhat trayi are of complete utility for attaining the aim of the study preserving the health of the healthy and relieving the disease of the diseased.

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