

## A COMPREHENSIVE APPLICABILITY OF ANUBANDHA CHATUSHTAYA

Lakshmi. R.S<sup>1</sup>, Arpana. P.V<sup>2</sup>, Sri Nagesh. K.A<sup>3</sup>

2<sup>nd</sup> PG Scholar<sup>1</sup>, Associate Professor<sup>2</sup>, Professor and HOD<sup>3</sup>, Department of PG studies in Ayurveda Samhita and Siddhanta, Sri Sri College of Ayurvedic Science and Research Hospital, Bengaluru.

Corresponding Author: [lakshmirajsuma@gmail.com](mailto:lakshmirajsuma@gmail.com)

<https://doi.org/10.46607/iamj2112072024>

(Published Online: July 2024)

### Open Access

© International Ayurvedic Medical Journal, India 2024

Article Received: 12/06/2024 - Peer Reviewed: 28/06/2024 - Accepted for Publication: 15/07/2024.



## ABSTRACT

*Anubandha chatushtaya*<sup>1</sup> is a traditional mode with which the *shastras* are constructed to aid the reader in indulging in the *shastra* and gaining knowledge. *Anubandha chatushtaya* can also be used by the reader or learner to decode the *shastra*. *Acharya Chakrapani* has precisely explained *Anubandha Chatushtaya* and its importance in *Deepika* commentary of *Charaka Samhita*. *Abhidana* can be considered as the title, *abhidheya* as the subject matter, *prayojana* as the objective, and *sambandha* as the interrelation between the former three. A title that gives an appropriate idea about the subject and its objectives develops curiosity in the reader, thus facilitating the reader's indulgence in the same. People indulge in books, articles, research publications, etc, through abstracts, summaries, prefaces, etc, which give a gist of the work. Recently, people needed all the information about a book, article product etc, at their fingertips. Therefore, details about the same should be presented so that the person understands the *prayojana* and gets interested in it. Hence, *Anubandha Chatushtaya* can be applied while constructing an article, book, dissertation, reading, writing, teaching, learning, or even other daily activities.

**Keywords:** *Anubandha Chatushtaya, abhidhana, abhidheya, prayojana, sambandha, Ayurveda.*

## INTRODUCTION

Literature is a source of information. They are made based on a particular topic with an objective for a

specific perceiver. *Anubandha Chatushtaya* is a traditional mode in which the *shastras* are constructed to

aid the reader or student in indulging in the particular *shastra* and gaining knowledge about its contents. Only by knowing the title, subject matter, use and its interrelation will the reader indulge in the specific subject. Hence, *Anubandha Chatushtaya* is necessary for constructing and indulging in a *shastra* to achieve success through the scripture. The requirement for applying *Anubandha chatushtaya* in many aspects, like writing a book, research articles, thesis, advertisements, teaching, presentations, etc, is necessary and hence, highlighted.

### Aim and objectives

**Aim:** To comprehend *Anubandha chatushtaya* and explore its applicability.

### Objectives :

- To review and analyse the data on *Anubandha chatushtaya*.
- To apply knowledge of *Anubandha chatushtaya* in different aspects.

### Materials and methodology

#### Materials: Literature review

- **Primary source:** *Charaka Samhita-Ayurveda Deepika*
- **Secondary sources:** *Sanskrit* dictionaries like *Shabdakalpadruma*, *Vaachaspatya*, and *Amara-kosha*, related articles, and relevant works on *Anubandha Chatushtaya*.

Abhidhana	Title/name/statement etc.
Abhidheya	Subject matter
Prayojana	Objective
Sambandha	Inter relation between the former three.

*Acharya Chakrapani* has explained *Anubandha chatushtaya* as the cause of the *shrotrujana pravrutti*. The entire text has been presented in *trisutra* form and the basic *Ayurveda* concepts mentioned in the first chapter of *Charaka sutra sthana*. The idea of *Anubandha Chatushtaya* in the first chapter of *Ayurveda Deepika (Deerghanjeevitheeyam adhyayam)*, where *deerghanjeevana* or longevity of life is taken as an example of *abhidana*. Through the *abhidana*, the *prayojana* is also understood. In the *Deerghanjeevitheeyam adhyayam*, *deerghanjeevana* is the *prayojana* of the

### Methodology

- All the available literature regarding *Anubandha chatushtaya* was collected and analysed to determine its applicability to understanding *samhitas* and other *shastras*.

### Review of literature

According to *Ayurveda*, *Acharya Chakrapani* explained *Anubandha chatushtaya* in *Deerghanjeevitheeyam adhyaayam of Charaka Samhita*; it is composed of *abhidhana*, *abhidheya*, *prayojana*, and *sambandha*. According to *Vedanta darshana*, *Anubandha chatushtaya* are *Adhikari*, *Vishaya*, *prayojana*, and *sambandha*.

### Nirukti – according to Vachaspatya

*Anubandha* – *anu* + *bandha* + *yathaa sambhavam bhaavadau ghanj* <sup>2</sup>

Here, ‘*anu*’ means accompanying or cooperating together.

‘*bandh*’ means related.

*Chatushtaya* – *chatvaro avayava vidhaa asya tayap* <sup>3</sup>

According to *Amarakosha*, *abhidana* <sup>4</sup> is the title, heading or name given to a context. According to *Sabdakalpadruma*, *abhidheya* <sup>5</sup> is *pratipaadya* (subject matter or discussion). According to *Sabdakalpadruma*, *prayojana* <sup>6</sup> is a motive or goal. According to *Vaachaspatya*, *sambandha* <sup>7</sup> is *samyoga*, *samsarge* (link or connection).

*adhyaya*, whereas in the title *Deerghanjeevitheeyam adhyayam*, the *abhidana* of *prayojana* is stated as *deerghanjeevana*. So that the person who reads and understands the *shastra* will get the *prayojana*. Hence, through the title, *abhidhana* and *prayojana* are stated. The concepts mentioned in the first chapter have been explained as *abhidheya* (subject matter) and can be applied in the remaining *adhyaya* and *sthaana*. Along with the *abhidheya*, *prayojana* of the same is also mentioned, through which the reader is made to indulge in the Science, chapter, or concept.

*Abhidheya* is the “*hitaahitaadi roopenaayu*” mentioned in the same chapter. The normalcy of *dhatu*s has been explained as the *prayojana*. The correlation between the former three (*abhidhana*, *abhidheya*, and *prayojana*) is the *sambandha*. It has been explained that *saadhya* is the normalcy of *dhatu*s, and the *saadhana* is the means (*abhidheya*) by which normalcy of *dhatu*s is attained.

#### Importance of *abhidheya*

When combination of letters is put together (eg-*ka cha da ta pa aadau*), without giving any meaning or when words or phrases which individually have meaning but are put together in combination - does not provide any meaning and no one indulges in the *shastra*. Hence, there will be no benefit for the readers, and *Acharya* explains that the *abhidhana* & *abhidheya* should be presented or constructed in a systematic and logical manner so as to bring out the meaning and hence influence readers or students to indulge in it. *Acharya* supports this explanation with the help of *kaakadanta pariksha* - it is futile to procure the *prayojana* without proper construction of *abhidhana* and thus adequate indulgence of the reader - just like how one tries to find teeth in a crow.

#### Importance of *prayojana*

Without knowing the *prayojana* of a *shastra* or *adhyaya*, a person will have very little indulgence (*stimita pravrutti*) in it. Even though one takes effort to read at least some portion, without understanding the *prayojana*, it will be of no regard.

*Acharya* states that there are many possibilities regarding the reader's indulgence or interest in the text or *tantra*.

- a. The reader will indulge in the *shastra* if the *prayojana* is present.
- b. The reader might refrain from indulging in the *shastra* or text, even if the *prayojana* is present. For example, “*vipralambhaka samsara mochan-apratipaadakaadi ...*” Even though the solutions to societal crises have been mentioned, people will not indulge in them due to the lack of evidence, and thus, the crisis remains unsolved or the *prayojana* becomes futile.

- c. Another possibility is that the reader might indulge in the *tantra* even if the *prayojana* is ambiguous. For example, a farmer sows the seeds expecting a harvest, though obtaining that harvest in the future is indefinite. Here, though the *prayojana* is not known, still, there is indulgence. The *abhipreta* (reader) will indulge in the specific matter, without any doubts, to attain the *prayojana* only if the *abhipreta* knows that it is actual knowledge. Only when the *prayojana* mentioned is confirmed, will there be indulgence in the *shastra*, and only when there is indulgence in the *shastra*, the *prayojana* can be proven as accurate.
- d. In *Ayurveda*, *prayojana* is told by *aaptas*; hence, it is actual knowledge. One who considers *Ag-nivesha* as the *apta*, learns the *samhita* and applies it to acquire the *prayojana*. We can think that the *prayojana* is actual knowledge only when it is perceived true by oneself. Only when the *shastra* one is indulgent can acquire the *prayojana*. On the contrary, *Acharya* specifies that even though the reader indulges in the *Ag-nivesha Tantra* without understanding the subject matter or the specific matter and applying the same, he will not get the *prayojana*.
- e. *Acharya Chakrapani* states that only if a *shastra* is easily understandable and not time-consuming will there be indulgence in reading and applying the *shastra*. Only then will the *prayojana* be acquired. If more effort and time are required for reading the *shastra*, then the individual does not indulge in the *shastra*, even though the *prayojana* has been mentioned. Hence, *Acharya* explains that people go in circles with the doubt of attaining the *prayojana* without even indulging in the *tantra*. One should not doubt futility or usefulness because if objective has been mentioned, then its success or attainment is definite.

#### Anubandha chatushtaya in Vedaanta

*Vedaanta* is evidence of the *Upanishads*, which help expound the correct meaning of the same.<sup>8</sup> *Vedaanta* means the concluding portion of the *Vedas*. *Anubandha chatushtaya*<sup>9</sup> according to *Vedanta*, are:

- *Adhikari*

- *Vishaya*
- *Prayojana*
- *Sambandha*

**Adhikari<sup>10</sup>**:- A qualified person who has developed concentration, purity of mind and freedom from restlessness.

**Vishaya<sup>11</sup>**: - The subject is the identity of the individual self and *Brahman*, which is of the nature of pure intelligence and is to be realised.

**Sambandha<sup>12</sup>**—The connection is the relation between the identity to be realised and the evidence of the *Upanishad* that establishes it.

**Prayojana<sup>13</sup>**—The necessity is dispelling ignorance relating to that identity, which is to be realised, as well as the attainment of bliss resulting from the realisation of one's own Self.

According to *Vedanta*, *Anubandha chatushtaya* are the stages to attain *moksha*. Hence, this article does not explore its application.

## DISCUSSION

*Anubandha chatushtaya* has been explained in the first chapter itself, so that the technique to decode and understand the *samhita* should be understood by the reader. The applicability of *Anubandha chatushtaya* can be understood using the following examples: 1) in article writing, 2) in Research methodology, 3) in decoding and understanding *samhitas*, 4) in day-to-day activities like movies, shows, choosing a product, etc.

Applicability can be broadly divided based on the viewpoint of the **presenter** and **receiver**.

### i. **The presenter presents the knowledge using:**

- **Teaching/lecture**—When forming a plan or order to teach a topic, one should follow the *Anubandha chatushtaya*, i.e., explain the title or topic, provide a detailed explanation of the subject matter in an orderly manner so that the objective of the topic is understood, and, lastly, establish the interrelation between the title, subject matter, and objective.
- When writing a book, chapter, Dissertation, research article, etc., the title should give an idea about the book and infer its objective. There should be a connection between the title, contents, and objectives of the work.

### Examples:

**Book name** – “*Ashtanga Hridayam* – with the commentaries (*Sarvangasundara*) of *Arunadatta* and (*Ayurveda Rasayana*) of *Hemadri*” – book on eight branches of *Ayurveda*, including two commentaries of the same.

**Chapter name**- “*Rtucharya*” - the regimens to be followed in each *rtu* have been explained.

### In Research Methodology:

**Thesis/dissertation** – The framework of the thesis should be in such a way that the title itself suggests the subject matter and objective of the work. The reader should be provided with a source of interest or curiosity so that they can indulge in the thesis. For example, “An Observational study to assess the effect of *Pavanamuktasana* and *Avipattikara churna* on constipation.”

**Research article** – Research article should be constructed in such a way that the title itself suggests the subject matter, objectives and inter relation between them. For example, “A cross-sectional study to assess the role of *vyayama* in the current era”. The title itself suggests that the study design is cross-sectional, and it is done at a particular point in time. It also gives an idea about the subject matter dealt with in the study. It also indicates that no interventions were included in the study.

- **In seminars/presentations**—During a scientific presentation, the author should ensure that the title is precise and indicative of the content and objectives of the paper. For example, “An insight into the *Vedoccharana Vidhi*.”
- **Presentation of an essay/answer sheet, etc.** – In this case, the answer sheet or essay should also be structured so that the first part includes the title (*abhidhana*), followed by a detailed review, discussion, and objectives of the topic/answer (*abhidheya*) and finally a conclusion (*sambandha*) of the answer.

In all the mentioned examples, the importance of the title, content, objective and inter relation has been highlighted.

- From the viewpoint of the receiver (through reading and listening) :

- Application in reading and understanding *Samhitas*

On the basis of *pada*, *sloka*, *adhyaya*, *sthaana*, *Shastra* :-

**Pada** - Example: *trisuotra*<sup>14</sup> – from the *pada* itself, we get an idea about the contents and objective – it contains three components required for *chikitsa* - *hetu*, *linga* and *aushada* can be understood.

**Sloka** – Example: “*rogastu doshavaishamyam, doshasamyamarogata*” - from the *sloka* itself, we can understand that *roga* is due to *dosha* vitiation and *arogata* (health) is due to *dosha samyata*, i.e., subject matter, objectives and interrelation between the former three are understood. Similarly, it can be applied to the following aspects also:

**Adhyaya—Examples:** *doshopakramaneeyam, dinacharya, rtucharya. (Dinacharya deals with daily regimens for maintaining health.)*

**Sthaana** – Example: *chikitsa sthaana, shaarira sthaana* – (*Chikitsa sthaana* suggests that treatments and *pathyapathya* regimens of diseases will be discussed.

### **For understanding Siddhantas**

From the name itself the subject matter and its objective can be estimated. **For example:**

- **Namakarana siddhanta** –*Dravya (trikatu* etc) - the word “*trikatu*” itself gives an idea there are 3 drugs, pungent in taste and can be used as *kaphahara* or in *ajeerna* conditions.
- 1. ***Roga*** (*kshata khseena* etc) – the word “*kshata khseena*” suggests that injury caused debility.
- **Chikitsa siddhanta** –
- 1. ***Yogas*** (*Saraswatarishtam*)—From the name itself, it can be understood that it is used to boost memory, prevent or slow down memory loss, etc. Again, the subject matter and objective of the medicine are procured.
- 2. ***Ganas*** (*chardanani, virechanani, kandugnadi*) – (*kandugnadi gana* enlist the drugs which are there in this *gana*.)
- 3. ***Chikitsa*** (*brumhana, langhana, swedana* etc) –(*swedana* - that which helps in sudation is known as *swedana*.)

- **In reading articles** – for example- “A Comprehensive Applicability of *lepa in atura and swastha*.” The title indicates the subject matter to be dealt, i.e., the comprehensive review and the applicability of *lepa* in healthy and diseased persons.
- The same is applicable while reading books – eg:- *Sahasrayoga, Ashtanga Hrudaya, Macleod’s Clinical Examination*, etc.

Other specific examples are mentioned in *Pancha Avayava Vaakya, Pratigya, Hetu, Udaharana, Upanaya*, and *Nigamana*. This can be explained with the help of a research study. *Pratigya*, which has to be proved in the future, can be considered *abhidhana*. *Pratigya*, when taken in terms of research, can include the research question, aim, and objectives. It is considered *abhidhana* as it is a statement made on a particular subject.

*Hetu*(reasons), *udaharana*(example), and *upanaya* (application) can be considered the *abhidheya* as they shed light on the subject matter. The review, observations, examples, discussion, and application can be categorised under *Abhidheya*. *Prayojana* (objective) and *Nigamana* (conclusion) are put under *sambandha*, which establishes the interconnection between the *pratigya*, *hetu*, *udaharana*, and *upanaya*.

### **In day-to-day life :**

In advertisements, the name gives an idea about the product and its use. Headlines of news and newspapers provide an idea about the topic being discussed, so people become interested in the news. In Concerts, Shows, and Movies, the name develops interest in the audience so that they indulge in the particular show.

## **CONCLUSION**

*Anubandha chatushtaya* is the framework of any work, such as a book, chapter, thesis, research publication, etc. *Abhidhana* helps to create interest and makes the reader indulge in the literature. *Abhidheya* always gives a detailed description of the *Abhidhana*. *Prayojana* indicates the necessity for indulging in the *shashtra*. *Prayojana* may or may not be mentioned in the *abhidhana*, but people might still indulge in the book, product, etc. It can be applied in teaching and learning

methods, in understanding the *chikitsa siddhantas* and *namakarana siddhantas* and also in all the levels of decoding the *samhitas*, at the level of *pada*, *sloka*, *adhyaya*, *sthaana*, book etc.

In the Research field, the framework of the study or dissertation can be made on the basis of *Anubandha Chatushtaya*. For example, the title should be constructed in such a way that it gives an idea about the subject matter, objective, and the connection between these. It is also applicable in day-to-day life, such as in news headlines, advertisements, movie titles, etc.

## REFERENCES

1. Chakrapanidutta, Commentator. Charaka Samhita of Agnivesha: Ayurveda Deepika commentary of Chakrapanidutta, sutrasthana, Chapter 1, Verse 1. Varanasi: Chaukambha Orientalia ; 2010.p.1.
2. Radhakanta Deva. Sabdakalpadrum. 3<sup>rd</sup> edition. Delhi: Naga Publishers; 2006. Vol 3, p.28.
3. Radhakanta Deva. Sabdakalpadrum. 3<sup>rd</sup> edition. Delhi: Naga Publishers; 2006. Vol 3, p.260.
4. Radhakanta Deva. Sabdakalpadrum. 3<sup>rd</sup> edition. Delhi: Naga Publishers; 2006. Vol 3, p.44.
5. Radhakanta Deva. Sabdakalpadrum. 3<sup>rd</sup> edition. Delhi: Naga Publishers; 2006. Vol 3, p.44.
6. Radhakanta Deva. Sabdakalpadrum. 3<sup>rd</sup> edition. Delhi: Naga Publishers; 2006. Vol 3, p.493.
7. Radhakanta Deva. Sabdakalpadrum. 3<sup>rd</sup> edition. Delhi: Naga Publishers; 2006. Vol 3, p.769.
8. Swami Nikhilananda, Commentator. Vedantasara of Sadananda, Verse 2. Almora: Swami Vireshwarananda Advaita Ashrama ; p.1.
9. Swami Nikhilananda, Commentator. Vedantasara of Sadananda, Verse 5. Almora: Swami Vireshwarananda Advaita Ashrama ; p.3.
10. Swami Nikhilananda, Commentator. Vedantasara of Sadananda, Verse 6. Almora: Swami Vireshwarananda Advaita Ashrama ; p.6.
11. Swami Nikhilananda, Commentator. Vedantasara of Sadananda, Verse 27. Almora: Swami Vireshwarananda Advaita Ashrama ; p.16.
12. Swami Nikhilananda, Commentator. Vedantasara of Sadananda, Verse 28. Almora: Swami Vireshwarananda Advaita Ashrama; p.17.
13. Swami Nikhilananda, Commentator. Vedantasara of Sadananda, Verse 26. Almora: Swami Vireshwarananda Advaita Ashrama; p.17.
14. Vaidya Yadavji Trikamji, editor. Commentary Ayurveda Dipika of Chakrapanidutta on Charaka Samhita of Acharya Charaka, Sutrasthana; Deerghanjeevitheeyam Adhyayam: Chapter1, verse 24. Varanasi: Chaukamba Prakashan;2010. p.181.
15. Kunte A, editor. Commentary Sarvangasundara of Arunadatta and Ayurvedarasayana of Hemadri on Ash-tanga Hrudaya of Vagbhatta, Sutrasthana; Ayush-kameeyam adhyayam: Chapter 1, verse 20. Varanasi: Chaukamba Prakashan;2010. p.14.

Source of Support: Nil

Conflict of Interest: None Declared

How to cite this URL: Lakshmi. R.S et al: A comprehensive applicability of anubandha chatushtaya. International Ayurvedic Medical Journal {online} 2024 {cited July 2024} Available from: [http://www.iamj.in/posts/images/upload/1303\\_1308.pdf](http://www.iamj.in/posts/images/upload/1303_1308.pdf)