



DETERMINANTS OF OUTCOME OF AYURVEDA STUDIES AND ANUBANDHA CHATUSHTAYA - A REVIEW

Dileep.G. L¹, Jishnu.R², Remya.J³.

¹Assistant Professor, Department of Samhita & Siddhanta, Shree RMD Ayurveda College, Wagaldhara, Gujarat

²Associate Professor, Department of Samhita & Siddhanta, Pankajakasthuri Ayurveda Medical College & PG Centre, Kattakada, Kerala

³Assistant Professor, Department of Samhita & Siddhanta, Mannam Ayurveda Co-operative Medical College, Pandalam, Kerala

Corresponding Author: dileep90gl@gmail.com

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ABSTRACT

Anubandha Chatushtaya is an essential part of any writing. It is about the four factors, which were considered while making a scripture for an expected outcome. It is supposed that these factors first appeared with this terminology in Vedanta textbooks. The theme of a treatise, its objective, the target audience, and their interrelationships, are the four determinants of writing/outcome of literature. According to Vedanta, a competent learner learned from qualified teachers with the help of authentic treatises in a good manner and reaches the goal, of liberation (*Moksha*). Likewise in Ayurveda, a capable student well versed with authentic knowledge of Ayurveda and skilled through experience will become a qualified Physician. The real science is safe in the hands of such expert Physicians. From the very first chapter of Charaka Samhita itself, it emphasised the need of maintaining real physicians as well as avoiding quacks and little learned. It is to preserve the value of science and real practice. Some of the Ayurveda classical textbooks have descriptions of the factors of *Anubandha Chatushtaya*. But the term *Anubandha Chatushtaya* is not used for these factors. Therefore, we explored ancient Ayurveda literature for the descriptions regarding factors of *Anubandha Chatushtaya*. The descriptions of the qualities of students, teachers, textbooks, the learning methods, and the definition and utility of Ayurveda are some of them we found. Moreover, we found that these factors with utmost perfection are necessary for the prosperity of Ayurveda.

Key words: Anubandha chatushtaya, Vedanta, Ayurveda.

INTRODUCTION

Literature is the source of information. They are made on a particular subject with an objective, to a focused audience. The four things of *Anubandha Chatushtaya* are the reasons for making a textbook and also the determinants of the results of the study. It is believed that this term first appeared in the textbooks of Vedanta philosophy. It is advised that these four factors are to be considered before entering into a course of study or reading a textbook. Because understanding the descriptions in their actual sense depends on these elements. As we know the skill learned is, reflected in studies. The ideal reflection of studies is necessary for preserving the value of every branch of knowledge and its practice. Henceforth the *Anubandha Chatushtaya* is an important thing that decides the fate of knowledge expressed from the writings.

In Classical Ayurveda literatures, we can hardly find the term *Anubandha Chatushtaya*. However, we can find the descriptions regarding the factors in it. This study intended to collect those factors considered before studying science and other determinants of study outcome as mentioned in the classics of Ayurveda. That has been analyzed and discussed considering the *Anubandha Chatushtaya* of Vedanta textbooks.

OBJECTIVES: To compare the determinants of the outcome of a study in Charaka Samhita with *Anubandha Chatushtaya*.

MATERIALS AND METHODS: The material for the study was collected from Vedanta textbooks and textbooks of Ayurveda. A comparison of the narrations on *Anubandha Chatushtaya* in the Vedanta and the determinants of outcome in classical works of Ayurveda was done.

RESULTS: The term 'Anubandha' holds many meanings such as completing or enhancing something, binding, connection, continuity or attachment, a supplementary section, or a small part. Here this term is used to get the meaning of "connection" or "binding with". The four factors in *Anubandha Cha-*

tushtaya connect the information with targeted learners for the real expected outcome of studying any literature work.

The four factors: The subject (*Vishaya*), the objective of a work (*Prayojana*), the audience (*Adhikari*), and their interrelationships (*Sambandha*) are the four factors considered in writing any literature, which should be considered before studying a science/treatise.^[1]

1. An Eligible student (*Adhikari*)

Every course will have an eligibility criterion for students. The *Adhikāra* refers to the qualification, aptitude, or eligibility to study. *Adhikari* is a qualified student. The students cultured with *Sadhana Chatushtaya*, having good intelligence, logical thinking, and being well educated with prerequisite knowledge are eligible to study Vedanta.^[2] The *sadhana chatushtaya* are *viveka*, *vairagya*, *shat sampat* and *mumukshutva*. *Viveka* – discrimination of real & nonreal. *Vairagya* – nonattachment to the enjoyment. *Shat sampat* – Six virtues got by; - having a peaceful mind (*shama*), trained senses (*dama*), forbearance (*titiksha*), withdrawn from worldly objects (*uparati*), faith in authentic descriptions and teachers (*shradha*), and focus (*samadhana*). *Mumukshutwa* is an intense desire for attaining the goal (here liberation). The students having these features possess good concentration, purity of mind, and aptitude and are free from mean acts. The eligibility of Students to study Ayurveda is described as follows in Charaka Samhita Vimanasthana's eighth chapter. The students who are physically and mentally fit, have good socio-cultural wellness, are not involved in mean acts, have clear interrogation, good conduct & purity, good forbearance, do not easily get angry or sad, have good grasping power, intelligence, memory and desirous of gaining knowledge are qualified to study Ayurveda. The students who had basic education and socio-cultural wellness are allowed to study Ayurveda.

Sushruta Samhita considered the active age and other features of students too.^[3]

2. The Subject (Vishaya)

Vishaya is the central theme of the knowledge stream. In Vedanta, the subject-matter is about the oneness of the universal self (*brahma*) and individual self (*jiva*). Because of “*Maya*”, it seems different. So, the essence / main theme of Advaita Vedanta is “*brahma satyam jagan mithya, jeevo brahmaiva narah*”.^[4]

The subject dealt with in the Ayurveda textbook is all about the knowledge of life (*Ayu*). Things beneficial/harmful for healthy life and the reasons as well as remedies for diseases are the focus of Ayurveda.^[5]

3. Purpose of studies (Prayojana)

Every work is done for some purpose. No document is going to be valued or viewed without mentioning the utility at the beginning itself. That means, no one will have the interest to be involved with useless efforts like counting the teeth of a crow (*Kaka danta nyaya*).^[6] And it is essential to access the utility of studying, job placements, and other opportunities before joining a course. The real outcome of Vedanta's studies is the complete cessation of sorrow. It is about the attainment of supreme happiness or liberation. The achievement of liberation (*Moksha*) is said to be the fourth objective of human life. The outcome of Ayurveda studies is getting skilful in Health management. The expertise in the maintenance of health in healthy persons and management of illness in diseased ones are the real objective of Ayurveda.^[7] Because health is considered a primary requisite for achieving any of the goals of life. Hence all four objectives of life – righteousness, wealth, pleasures of life, and liberation are based on health.^[8] Knowledge in Health Science is associated with the benefits of fame, virtue, earning, and connections in society.^[9] Moreover, a positive change in behaviour & cultural wellness is acquired after studying Ayurveda.^[10]

4. The inter-relationships (Sambandha)

Sambandha is the 'relationship' between *adhikāri*, *vishaya*, and *prayojana*. The connections happening in the teaching-learning process as well as connections with the topic of descriptions and substantiating

come under this.^[11] Some of the inter-relationship happening in a course of studies are as follows. The relationship between textbook & subject, textbook with knowledge, textbook with student, student and his learning skills, studying to knowledge gaining and thereby attaining the goal.^[12] These associations determine the outcome of learning. The association of a textbook with the subject means its ability in conveying knowledge. In Ayurveda, it is considered under the descriptions of "qualities of a good textbook" ^[13]. While the association of the subject with the learner is said under methods of study and other learning methods ^[14]. However, the knowledge gained by a learner is overall associated with his own qualities, the excellence of teachers, and the pedagogical value of the textbook. The knowledge gained by studying should be converted to the skill, to attain the goal. An association of good learners with authentic theoretical knowledge, good understanding, practical training, and experience makes them expertise in health management. ^[15]

Connections between textbook and outcome of studies.

Textbooks are the sources of information with planned lessons. They are intended to give a mental image of something experienced. The scientific literature describes the previously proven facts and methodologies. Thus, it is believed to be authentic. The classical textbooks of Ayurveda are full of authentic verses. We can elucidate the results in the present time too. Hence, we can depend on them for practice, without thinking any further. But the understanding of any textbook is relative to the quality of the textbook, the aptitude of students, and the teacher. Also, it depends upon the methodologies of the teaching-learning process. A good textbook narrates the subject with good teaching value and is essential for clear understanding. But there are some prerequisites for understanding a textbook. It needs some prior knowledge of the language in which the textbook has been written, the writing techniques used, the logic of narrations, and the communicative means in that era. Hence a student gone through basic studies in philosophy and other contemporary sciences in addition to the Sanskrit language is eligible to study Ayurveda. It

affirms that the quality of students and teachers determines the outcome of studies in conjunction with the quality of a textbook.

The necessity of a qualified teacher A good teacher is a connector of the descriptions with real knowledge. They help to understand the subject in a systematic and authentic way. That is why Ayurveda and Vedanta textbooks advise us to learn Science from a qualified teacher.^{[16], [17]} Because they are the sources of the subject with experience. Hence the studies should be done in a recognised institute, comprising expert teachers who will expertise their students in that field. Studying Ayurveda from classical textbooks written in the Sanskrit language needs mental imagination and practical experience. But if someone applies unnecessary techniques of language and narration styles, a description may be derived from many meanings. In spite of that, the real idea behind a scientific description must be a single one. Only a good teacher can help to disclose the real meaning in such cases.

Turning the knowledge into skill by education knowledge is transferred to the learners. Here they are making an understanding through descriptions. The determinants of learning such as attitude, approach, and continuous learning along with some outline ideas on other sciences decide good understanding. Then they need to develop the skill of applying the knowledge to specific situations. This skill development is perfect for those competent learners with constant practice. The three learning methods are described in Charaka Samhita Vimanasthana to get a thorough understanding of textual descriptions. It helps to enjoy the fruit of real studies such as good vocabulary on science, expertise in scientific knowledge, skilful in practice, and efficiency of management. Hence active participation of students in classes and discussions is needed to extend their knowledge. But Ayurveda being a practical science needs enough practical skill, in addition to theoretical knowledge. Therefore, practical exposure, experience, and the spirit of practice decide talent.

The necessity of keeping these connections in an ideal manner. Vedanta says that students lacking any

of the prerequisites of studies are not going to achieve the goal. According to Ayurveda a student without a complete knowledge in science is not getting the real expertise in health management. But we need expert doctors for better health of individuals and good social harmony. For that, logical thinking and the application of techniques in the light of theoretical knowledge are needed. The knowledge shared with non-competent students, or the science not truly learned by students will harm the existence of its practice. Hence knowledge of science is safe, only in the hands of qualified practitioners.^[18]

DISCUSSION

The term '*Anubandha Chatushtaya*' is not coined in any of the greater classics of Ayurveda. Though the descriptions of its four factors are included in the classical textbooks. This may be due to the historical positioning of greater classical works of Ayurveda before the emergence of Vedanta Darshana. Before joining any kind of course, students should necessarily do a prior check on the easiness of the subject and its use. They should compare one's own ability, acquired prerequisite learning, and behaviours, in conjunction with the subject taken for studying. Because these qualities of students decide the success in education. It is always necessary to screen the students for their eligibility before giving admission to a course of study. Because students without all the prerequisites of studies may not achieve the actual goal of education. That's why the following verse from Charaka Samhita was stressed in Ashtanaga Sangraha Sutrasthana's second chapter; "the fate of textual knowledge, weapon, and water is depending on the reader, receiver and the vessel respectively". Most of the qualities of students listed in Ayurveda are included under the *sadhana chatushtaya* of Vedanta (See Table No-2). Due to the difference in their purpose of studies, some specific features can be noted in both. Apart from the capability of the learner, there are many other factors deciding the outcome of studies. The quality of teachers, lesson planning, methods of teaching, and practical exposures are some of them. The real outcome of litera-

ture lays with the learning happening in the right way. Authentic textbooks and expert teachers are reliable resources for studying a stream of knowledge. A good source of information can convey the information clearly and authentically to a learner. Hence their ability to convey the data also decides the outcome. Typically, most textbooks or articles will declare their utility at the beginning. If the intentions of the writings are declared at first, the learners who are desirous of that goal will read that. The outcome of a study should always favour the existence of the knowledge stream and its practice. It is necessary to achieve the real aim after the course. The learner and subject (resources of science) connected in a desired manner will help a learner to attain the actual goal of studies. Hence it is important to consider the excellence of all these four factors to maintain the real sense of knowledge and efficiency of Ayurveda management. A competent learner who learns Vedanta from authentic books, with the help of qualified teachers will focus on the aim, of *moksha*. Likewise in Ayurveda, a capable student well versed with authentic knowledge of Ayurveda and skilled through experience is said to be a qualified physician. The real science is in his hands. Therefore, for the continuation of Ayurveda, we need capable students and qualified practitioners. And of course, it is essential to prevent fraudulent and ignorant doctors. Checking the essential requirements and providing an authorized licence for healthcare professionals helps to maintain the essence of health management. Hence the excellence of the factors of *anubandha chatushtaya* is necessary to extract the real sense of Ayurvedic principles & descriptions from the classical textbooks. It will result in attaining the skill of health management. That is how the factors of *Anubandha chatushtaya* can be considered as the determinants of the outcome of studies. Whatever changes happen with the development of science and changes in the learning and teaching methods, the basic principles behind the Ayurvedic descriptions are not going to change. But it is better to focus on the aim and not on the methods. We always need to accept the relevant, skip the unnecessary

examples and take in newer updates staying with our eternal principles. To keep up the knowledge, principles, and practice of this eternal Ayurvedic health management forever, we need competent learners and authentic education of Ayurveda.

CONCLUSION

There are many descriptions in Ayurveda textbooks regarding the things to be considered before entering into new studies. But it is not named *Anubandha Chatushtaya* as in Vedanta. The four factors of *Anubandha chatushtaya* are the competent learner, the subject, its goal, and its interrelationships. These considerations are essential to understand science with its real essence and its practice with full efficiency. Hence the factors of *Anubandha chatushtaya* are also determinants of the outcome of the studies.

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APPENDIX

Table no: -1; Showing the occurrence of factors of *Anubandha chatushtaya* in Ayurveda Classics.

Sl. No	Factors	In Vedanta	In Ayurveda
1.	<i>Adhikari</i>	Qualities of competent learner S.S.1/13-251	* Qualities of students eligible for studies Cha.Vim.8/8, Su. Su 2/3 * The rules and regulations to follow inside the campus Cha.Vim. 8/13, Su.Su. 2/6
2.	<i>Vishaya</i>	<i>Brahma satyam jagan mithya, jeevo brahmaiva naparah.</i> S.S.1/9	* <i>Ayurveda Lakshanam</i> Cha.Su.1/41, Cha.Su.30/23, B.P.1/1
3.	<i>Prayojana</i>	<i>Moksha;</i> S.S.1/11	* <i>Dhatusamyam (Arogyam)</i> Cha.Su.1/53 * <i>Swasthasya swastya rakshanam, aturasya vikara prashamanam</i> Cha.Su.30/26, Su.Su.1/14
4.	<i>Sambandha</i>	The connection between student, subject, and aim S.S.1/10	* Qualities of Students who will reach the real destination, Su. Su.3/55
		<i>Pratipadya- pratipadaka sambandha</i> between Textbook & subject	Good relationship of Textbook & subject (<i>Tantra Guna</i>) Cha.Vim.8/3
		<i>Prapya –prapaka sambandha</i> between Adhikari & Prayojana	Good relationship of Adhikari & Prayojana (Qualified physicians) Cha. Su.9/18
		<i>Kartru-kartavya sambandha</i> between Adhikari & Vichara (learned skill)	Studying/hearing → knowledge (capability of student & teacher, learning methods) Cha.Vim.8,
		<i>Janya – Janaka sambandha</i> between Textbook & knowledge	Knowledge → goal (depends on theoretical knowledge, self-intellect, practical knowledge & experience/skill) Cha. Su.9/18
		<i>Sadhya – Sadhana sambandha</i> between hearing & learning, knowledge & attaining <i>moksha</i> , etc	Method of studying & teaching Su.Su.3/54

S.S = Sarvedantasara Sangraha
Su. Su = Sushruta Samhita Sutrasthana
B.P = Bhava Prakasha

Cha. Su = Charaka Samhita Sutrasthana
Cha. Vim = Charaka Samhita Vimanasthana

Table.no: -2; showing the comparison between the qualities of students in Ayurveda and Vedanta

Qualities of Students Mentioned in Charaka Samhita	In Sarva Vedantasara Sangraha	Qualities of Students Mentioned in Charaka Samhita	In Sarva Vedantasara Sangraha
Peaceful mind (प्रशान्तम्)	शमः S.S.1/96	Good habits (शील)	शमः S.S.1/96
Well cultured behaviour (आर्यप्रकृतिकं)	शमः S.S.1/96	Good conduct (आचार)	शमः S.S.1/96
Free from mean acts (अमक्षुद्रकर्माणम्)	दमः S.S.1/129	Hygienic (शौच)	शौचं S.S.1/115
Normal symmetry of eyes, nose and face (ऋजुचक्षुर्मुखनासावंशं)	○	Affection (अनुराग)	दया S.S.1/106
Thin, reddish & clean tongue (तनुरक्तविशदजिह्वं)	○	Talent and sincerity (दाक्ष्य-प्रादक्षिण्योपपन्नम्)	○
Normal lips and teeth (अविकृतदन्तौष्ठं)	○	Interested in studying (अध्ययनाभिकामम्)	वैराग्य S.S.1/23
Without stammering (अमिन्मिनं)	○	Focusing on the studies alone (अर्थविज्ञाने कर्मदर्शने चानन्यकार्यम्)	ज्ञाननिष्ठा S.S.1/124 चित्त समाधानं S.S.1/220
Control of mind (धृतिमन्तम्)	शमः S.S.1/96	Devoid of greed (अलुब्धम्)	विरक्ति S.S.1/82
Without ego & pride (अनहङ्कृतं)	मान अनासक्ति S.S.1/126	Devoid of laziness (अनलसं)	○
Open minded (उदारसत्त्वं)	उपरति S.S.1/191	Empathetic to all creatures (सर्वभूतहितैषिणम्)	स्वात्मवत् सर्व भूतेषु S.S.112
Intelligent (मेधाविनं) And endowed with good understanding and memory (वितर्कस्मृतिसम्पन्नं)	मेधावी , युक्ति दक्षिणः S.S.1/8	Ready to follow all the instructions of the teacher and being attached to the teacher (आचार्यसर्वानुशिष्टिप्रतिकरमनुरक्तं च)	श्रद्धा S.S.1/212
Having previous exposure to the science (तद्विद्यकुलजमथवा तद्विद्यवृत्तं)	○	Celibacy (ब्रह्मचर्यं)	ब्रह्मचर्यं S.S.1/110
Desirous in learning the science (तत्त्वाभिनिवेशिनम्)	मुमुक्षुत्वं S.S.1/128	Additional Qualities Mentioned in Sushruta Samhita	
Ability of mental imagination of descriptions (निभृतमनुद्धतमर्थतत्त्वभावकम्)	विवेक S.S.1/15	Educated students with good cultural behaviour (ब्राह्मणक्षत्रीयवैश्यानामन्यतमम्)	विद्वान् S.S.1/8
Without any deficiency of sense organs (अव्यापन्नेन्द्रियं)	○	Age suitable for studies (वय युक्तं)	○
Without disabilities (अव्यङ्गम्)	○	Courageous (शौर्यः)	○
Devoid of anger (अकोपनम्)	काम क्रोधादि शमः S.S.1/102	Forbearance (क्लेशसहं)	तितिक्षा S.S.1/138
Devoid of addictions / grief (अव्यसनिनं)	काम क्रोधादि शमः S.S.1/102		