



## A STUDY OF ANUBANDHA CHATUSHTYA WITH SPECIAL REFERENCE TO AYURVEDA

### *Anubandh Chatushtaya*

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**Abstract:** The ancient Vedas and scriptures are full of virtues and knowledge. The Vedas are the origin and from them many branches of *Dnyangange* have sprung up. In this, *Vedange* and *Upange* can be said to be prominent. *Chhandashastra*, *Kalpasutra*, *Jyotish*, *Nirukta*, *Shiksha*, and *Vyakaran* are the six *Vedangas*.

The creation of *Vedanga* complements this coming in the Vedas. Similarly, there are six appendages which are also called *Darshan*, *Shastra*. These appendages are helpful for receiving knowledge from *Vedanga*. These are as follows - *Vaisheshik*, *Shankhya*, *Yoga*, *Purvmimansa* and *Vedant*. When looking at the origin of Ayurveda, you need to look at how many and which sub-vedas.

Ayurveda is a sub-ved of Rigveda, but according to Sushruta and other acharyas, it is considered as a sub-veda of *Atharvaveda*. The *Gandharva* Veda is sub-ved of *Sama* Veda, *Dhanurveda*, is sub-ved of *Yajurveda* and the *Shilpa* Veda is a sub-veda of the *Atharva* Veda.

*Anubhandha Chatushtay* is used in thinking or studying the above organs. Of course, for the study of Vedas and *Vedange*, *Upange* *Anubhandha Chatushtay* is important. The study of Ayurveda, which is said to be an appendix of *Atharva* Veda, is as important as the study of Ayurveda through *Anubhandha Chatushtay*. We will discuss this later.

**IndexTerms - Veda, Vedanga, Upanga, Prasthantrayi, Ayurveda Samhita.**

#### INTRODUCTION

The chapters of any scripture need to know its full text beforehand. There is no tendency towards the path of science without any precedent. That is why the *granthakar*, *granthakar's hetu*, *vishaya*, importance, *sambandh*, *prayojan*, and *adhikar* all these topics are included in the complete journal.

In order to understand the texts, it is necessary to know the *vishay*, *sambandh*, *prayojan*, *adhikari*. And this is called as *Anubandha Chatushtya*. In order to prove the success of the text and to make one understand the purpose of the text, there is a need for *Anubandha Chatushtya*. The word '*Anubandh*' has become a word with the prefix and suffix '*Anu*' and '*gha*' respectively. The word '*Anubandh*' has become a word with the prefix and suffix '*Anu*' and '*gha*' respectively.

"अनुबुध्यतेऽनेनेति अनुबन्धः ।"

<sup>[1]</sup> Nirupana and importance of *Anubhandha Chatushtay* is explained on behalf of *Sadananda* in *Vedanta Saar Grantha*. That is as follows-

"तत्रानुबन्धोनामाधिकारिविषयसम्बन्धप्रयोजनानि ।"

<sup>[1]</sup>*Adhikari*- Able to know the scriptures, without it, there can be no scientific tendency (*shastra*)

*Vishaya- Adhikari* cannot be motivated unless there is a '*viashaya*'. The *Vishaya* must prove itself.

*Sambandha*- *Vishay's* matter rendering is possible. It requires a *Sambandha*.

*Prayojan- Prayojan* means objective end result. Without *Prayojan* there can be no *Grantha lekhan*.

Through these four *Anubhandha Chatushtay* Veda, *Vedanga*, *Upanishad*, *Prasthantrae* can be studied. As Ayurveda is a *upanga* of *Atharva* Veda, its study needs to be done from within the *Anubhandha Chatushtay*. In this regard, *Ayurvedacharya* has stated that the purpose of writing texts from time to time in *Sahayata Granths* is to explain the *Hetu* means it's *Prayojan*, *Adhikari* and its *Guna* for becoming a *Vaidya* etc. In this regard, *Ayurvedacharya* has stated that the purpose of writing texts from time to time in *Sahayata Granths* is to explain the *Hetu* means it's *Prayojan*, *Adhikari* and its *Guna* for becoming a *Vaidya* etc.

#### DISCUSSION:-

*Anubhandha Chatushtay* in *Ayurveda*

1. *Adhikari*<sup>[2]</sup>- It is the *adhikar* of the one who seeks to achieve or provide health and wellness. Undoubtedly, any person of any caste, religion or creed can be in it, but a person who desires health can become the *adhikari* of it. In *Charak Samhita*, *Charak Viman Sthan*, Chapter VIII, *Acharya Pariksha*, *Shishya Pariksha* and *Vaidya Pariksha* are given. According to this, the following

are the symptoms of *Vaidya* or *Acharyadi*, an *adhikari* or a qualified person teaching *Ayurveda*- Having knowledge of the *shastra*, With knowledge of *chikitsa karma*, *daksha*, *shaucha*, *jeethastana*, *upkaranvant*, *sarva indriyopapanna*, *prakritidnyata*, *pratipattidnya*, or *upkrama* this knowledgeable *Vaidya* or *acharya* gets the authority to become '*adhikari*'. The following is a description of who is entitled to become a *Shishya* - *Shishya* should be *Medhatvi*, *Dhrutimant*, *Shrutisampanna*, *Vaidya kulotpanna*, *Akrodhi*, *Anuragi*, *Sheel*, *Shoucha*, *Daksha*, *Nirhankari*, *intrested in Adhyayan* etc. symptoms are described. Thus in the *Sushruta Samhita Sutrasthan* also the disciple is mentioned in the second chapter who can become the *adhikari*. *Sushruta Samhita Sutrasthan* Chapter Four *Prabhashan* contains an explanation of the definition and the *adhikari* of the word *Vaidya*. In the *Vagbhat Samhita*, the first chapter of *Sutrasthan Ayushkamiya adhyaya*, while reciting the *Chikitsa Chatushpada*, it is stated who and how the *Vaidya* should be. "दक्षस्तीर्थात्तशास्त्रार्थी दृष्टकर्मांशुचिर्भिषक् ।" [3]Of course, there is no doubt that only a person with these qualities can truly become a physician. In the *Ashtanga Sangraha Sutra Sthana*, in the *Shishyopaniya* chapter, the *adhikari shishya*, guru and their karma for becoming a *Vaidya* are explained. The description of the *adhikari* who is fit to go to medicine is explained from all *Ayurveda samhita*.

2. **Vishaya-** If the subject does not exist; the officer will not be motivated. A *Grantha* cannot exist without a *Vishaya*. Therefore, *Ayurveda acharyas* have suggested bringing the *vishaya* of *Ayurveda* to those who desire *Dharma*, *Artha*, *Kama*, *Moksha*.

"शरिरं आदयं खलु धर्मसाधनम् ।" (कुमारसम्भवम्) the above four things can be achieved with good health. If you have health, you can live a happy and contented life.

"आयुः कामयमानेन धर्मार्थं सुखसाधनम् ।

आयुर्वेदोपदेशेषु विधेयः परमादरः ।" (*Ashtanga Hridayam*)

[4]*Dharmacharan* is a major tool for *dhanprapti* and various *sukhopabhog* which the man who designed them for a long life should practice with utmost respect to the *upadesh* used in *Ayurveda*. "*Ayushya*" is the *vishay* of *Ayurveda*. (Ch. Su. 30/27). " आयुरास्मिन् विद्यते अनेन वा आयुर्विन्दन्ति इत्यायुर्वेदः ।"

The union of *sharira*, *indriya*, *satva* and *atma* is called life. And there is *Ayurveda* for their attainment.

हिताहितं सुखं दुःखं आयुस्तस्य हिताहितम्

मानं च तच्च यत्रोक्तां आयुर्वेदः स उच्यते॥ च. सू. 1

[5]There are four types of life: *Hitakarak* (Beneficial), *Ahitkarak* (unfavorable), *Sukkarak* (Pleasant), *Dukkarak* (sad). . In such four types of life, what is beneficial, what is harmful, what is pleasant and what is sad? What is the life span of a human being? The *Veda* that describes this is *Ayurveda*. आयुः + विद = आयुर्वेद. What is *Ayurveda* in general? These have also been discussed. In order to make the study of *Ayurveda* easier by keeping this main subject in mind, *Ayurvedacharya* has created a simple *Grantha* by dividing it into *chikitsa chatushka*, *ashtanga*, and various *sthana*. The peculiarity of the *Grantha/samhita* is that it does not repeat the same thing over and over again, i.e. it avoids repetition.

3. **Sambandha-** *Sambandha* is expected for the accomplishment of the *vishaya*. *Acharya* who quotes *Ayurveda* is himself a *pradipadak* of *Ayurveda*, while those who understand this *vishay* are *pratipadya*. Considering the present situation, there are *pratipadak* who teach *Ayurveda*, while those who learn *Ayurveda* are *pratipadya*. *Ayu* is called a syllabic *sambandha* with *shastra*. If one wants to learn *Ayurveda*, then it is related to the study of this science (*shastra*), and similarly when there is *chikitsata* and *jigyasa* (curiosity), then it is related to *Ayurveda*. . If one wants to learn *Ayurveda*, then it is related to the study of this science (*shastra*), and similarly when there is *chikitsata* and *jigyasa* (curiosity), then it is related to *Ayurveda*. For the one who shows the *sambandh*, that is, *Brahmajijnasa*, that is, *Veda*, *vedotpatti* (the origin of the explanation), *deerghajivitiya adhyaya*, that is, the long-lived chapter. These chapters have been described initially in the *samhitad/ granthas*. The word '*Ath*' is very broad. And there is no doubt that every *adhyaya* has been done to satisfy the curiosity about *Ayurveda*.

#### 4. Prayojan-

कार्यं धातु साम्यमिहोच्यते । धातु साम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम् ॥ 53 ॥" - (च. सू. अ.-1)

[6]Here it is said that similarities should be created between *dhtus* through common *padarth*. Because the purpose of *Tantra* (*Shastra*) is to create *samataa* (equality) in *dhatu*s.

"प्रयोजनम् चास्य स्वस्थस्य स्वास्थ्यरक्षणम् आतूस्व विकारप्रशमनम् च ॥ 26 ॥" ( च. सू. अ. 30)

[7]This means, *Ayurveda* has two purposes

1) To protect the health of people who are healthy.

2) Relieving the patient's disorders.

The *Sushruta Samhita* states in the context of *Prayojan* that

वत्स ! इह खल्वायुर्वेद प्रयोजनं व्याध्युपसृष्टानां व्याधिपरिमोक्षः, स्वस्थं रक्षणं च ॥ 14 ॥ (सु. सं. अ. 1)

[8]Hey Vats *Sushruta!* *Ayurveda* Origin Purpose - To cure diseased living beings and protect the health of healthy human beings. Purpose of *Ayurveda* according to *Vagbhat Samhita* and *Samhitas*

"आयुः कामयमानेन धर्मार्थसुख साधनम् । आयुर्वेदोपदेशेषु विधेयः परमादरः ॥ "

[3]Meaning - The means of attaining '*Dharma*', '*Artha*' and '*Sukh*' is '*Ayu*'. A man wishing for such a life should adhere to the teachings of *Ayurveda*. A man desiring such a life should have utmost respect for the teachings of *Ayurveda*. All in all, there is only one reason behind the creation of all *Ayurveda Samhita*, which is to maintain a healthy health, to cure the sick, and to live a healthy life if one wants to attain *Dharma*, *Artha*, *Kama*, *Moksha*. Giving such a healthy life is the basic purpose of *Ayurveda*. This is stated repeatedly in every *samhita*.

#### CONCLUSION –

If the *Adhikari* is not competent to study *Ayurveda*, then that incompetent cannot be a physician. The *anadhikari* (unauthorized) cannot treat the cause properly or bring the patient back to health. If the treatment is not done properly, it can lead to adverse effects. Therefore, a person studying *vaidyak shastra* (medicine) should be eligible for this '*Anubandh Chatushtaya*', otherwise an incompetent person may cause people to lose faith in medicine.

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I want to thanks *sadanad yati* , Author of *vedantsar*<sup>[9]</sup> ,after reading this book . I came to know that one should learn these four Vedas, *bhagavat geeta*, especially *ayurveda* once in life.

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