

REVIEW ARTICLE

Significance of *Anvayakramain* Comprehending *Ashtanga Hridayam*

Author: N Pooja¹

Co Authors: A Arhanth Kumar², P H Shrikanth³ and PV Ramadas⁴

¹⁻³Department of P.G. Studies in Ayurveda Samhita and Siddhanta, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital, Kuthpady, Udupi, Karnataka, India

⁴Department of Maulika Siddhanta, Amrita School of Ayurveda, Kollam, Kerala, Amrita Vishwa Vidyapeetham, India

ABSTRACT

Background: *Anvaya* is a method of rearranging the words to understand the proper meaning. It is a tool mentioned in the Sanskrit literatures. Though not many references are found it has been in use from the time of *vedas*. In present era, the current Ayurvedic curriculum does not stress on the tools like *Vedangas*, *Anvaya*, *Tantrayukti* etc which are mentioned to understand the classical texts like *Ashtanga Hridayam*. Thus, for reviving this practice among scholars and to reveal the knowledge hidden in ayurveda literature, it is important to understand the role of *Anvaya*.

Objectives: To highlight the methodology of *anvaya* and its significance in understanding the exact, hidden, in-depth and contextual meaning with the help of examples.

Materials and Methods: Thorough search of Sanskrit literature books like *Laghu Siddhanta Kaumudi*, *Shabdakalpadruma*, *Tarka Sangraha* is done, articles on literary tools are referred in internet to substantiate the methodology of *anvaya*. Then *Ashtanga Hridayam* – one among the classical literature is scanned to select appropriate examples to illustrate the objectives. Finally, a template for *anvayakramais* devised.

Observation and Discussion: After scanning the various literatures, we observe that the concept of *anvaya* is told briefly in literatures. Also citing examples and detailing the methodology has helped to devise a template which is useful for teachers and students.

Conclusion: This paper through examples exhibits the importance of *anvaya* in understanding any principle, its application, pathogenesis of a disease, process of medicine preparation and conditions to adopt a treatment protocol.

Key Words *Dandanvaya*, *Khandanvaya*, *Vedangas*, *Tantrayukti*, *Tantradasha*

Received 20th January 22 Accepted 10th February 22 Published 10th March 2022

INTRODUCTION

Anvaya is a method of rearranging the words to derive the proper meaning. It is a tool mentioned in the Sanskrit literatures. Though not many references are found it has been in use from the time of *Vedas*. When the *Gurukula* system was

prevalent in earlier days a systematic study of *Vedas* was initiated after building a strong base in the *Vedangas*¹, Sanskrit literature, *Darshanas*² etc. This equipped the scholar to apply these tools for the complete understanding of *Vedas* and in their practical application.

REVIEW ARTICLE

In present era, the ayurvedic curriculum for UG,PG and PhD studies does not stress on the tools like *vedangas*¹, *anvaya*³, *tantrayukti*⁴ etc. which are mentioned to understand the classical texts of Ayurveda. The Samhitas are written in a format such that application of various tools is necessary to reveal the complete meaning. It can be presented both in *padya*(poetic) and *gadya*(prose) form. In poetry words follow a specific *chandas*¹ (meter) and to fit that meter, words are positioned accordingly in each line. Sometimes synonyms are also used to fit the meter. Today the lack of a strong foundation incapacitates the scholar to interpret and understand the in-depth meaning without relying on translations. We also need to avoid improper arrangement as it is one among the *tantradoshas*⁵ and will lead to misinterpretation of the verse.

To infer the complete meaning the rearrangement of words is needed. This methodology is called *anvaya*³. The importance of proper arrangement in a science has been mentioned in *Rasa Ratna Samuchya* as there is no science without order and there is no order without science⁶.

Thus, for reviving this practice among scholars it is important to understand the role of *anvaya*. It is a tool mentioned in literatures which is useful in understanding the complete meaning. There are 2 methodologies highlighted – *Dandanvaya* and *Khandanvaya*⁷, along with various modifications of the same which is in practice by scholars. This tool can be applied to any text in Sanskrit. To understand the texts like *Ashtanga Hridayam* which is mostly in the form of poetry,

application of *anvaya* methodology becomes essential. It also helps to understand the meaning of the verses based on context. It contributes to interpret the apt meaning and underlying principle intended by our *Acharyas*. It is instrumental at times to apply or identify the apt *tantrayukti*⁴ that is applicable. This paper attempts to highlight the significance and methodology of *anvayakrama* and its need to comprehend the verses of *Ashtanga Hridayam* by citing examples.

MATERIALS AND METHODS:

Thorough search of Sanskrit literature books like *Laghu Siddhanta Kaumudi*, *Shabdakalpadruma*, *Tarka Sangraha* was done, articles on literary tools were referred on internet and relevant videos by eminent scholars viewed to substantiate the methodology of *anvaya*. Then *Ashtanga Hridayam* –one among the classical literature was scanned to select appropriate examples to illustrate the objectives. Then conclusions were drawn. Also based on methodology a template is devised for doing *anvaya*. It is constructed based on the two methods mentioned in literature and practices prevalent among scholars. Also incorporates the basic grammatic rules one needs to follow as a pre-requisite.

LITERATURE REVIEW

In classics, verses are in the form of *sutras*. *Shabdakalpadruma* explains the features of ‘*sutra*’ as one which in few words conveys undoubtful meaning and is the brief expression of

REVIEW ARTICLE

the detailed explanation⁸. To understand *Ashtanga Hridayam* which is in *padya* (poetry) form we need to look for tools mentioned in the Sanskrit literature.

'*PadyaShikshana Vidhi*' is one among the various tools found scattered in literature. It also includes two methods – *Dandanvaya* and *Khandanvaya*⁷. *Anvaya* according to *Shabdakalpadruma* is quoted as '*padanamparasparakanshayogyata ca*' or '*parasparasambhandha*' which means connection between the words in a sentence³. According to *TarkaSangraha*, sentence is a group of words⁹. It further mentions 3 tools that give meaning to a sentence. They are – *akansha*, *yogyata* and *sannidhi*¹⁰. *Akansha* implies desire or expectation of mutual relation between words in a sentence to infer meaning. *Yogyata* means the compatibility that is the words in a sentence should not give contrary meaning to a sentence. *Sannidhi* is referred to as the proximity of words while pronunciation that is without any delay. Among these while rearranging the words of a verse the presence of *akansha* and *yogyata* in a sentence is defined as *anvaya*. *Dandanvaya* is a method where all words are arranged in prose order by applying knowledge of grammatical rules for easy understanding of a verse⁷. *Khandanvaya*, resembles the above method for identifying skeleton of a sentence and other details are filled in by asking questions such as *kim*, *kada*, *kimartham* (What, When, Why). Due to usage of Sanskrit questions, it is also called as '*Kathambhutini*'⁷.

Pre-requisite to apply *anvaya* is the understanding of words and their meaning in a verse by identifying the *pada*, doing *padacheda* (splitting the words) and *vigrahavakya* (expanding the words in *samasa*). We then need to ascertain the *kartri pada* (Subject), *karma pada* (Object) and *kriyapada* (Verb) in that verse. Word is one which has an appropriate suffix¹¹. *Kartripada* (Subject) is usually in *Prathama* or *Tritiyavibhakti*¹² and *Karmapada* (Object) is usually in *Dwitiya Vibhakti*¹³. In Sanskrit grammar any word can take 7 forms based on the meaning or relation we want to establish. Once these are identified, by applying the *dandanvaya* method one can rearrange the words to form a meaningful sentence. Generally, we place the *kriyapada* (verb) at the end, *kartripada* (subject) in the beginning and *karmapada* (object) in the middle. We also need to see the *viseshana* (adjectives) are present and place it before the *viseshya* (subject/object).

Another method adopted for *anvaya* is the '*prashnottaravidhi*' (Question and Answer Methodology). Here also we need to identify the *kartri*, *karma* and *kriyapadas* (subject-object-verb). If *kriyapada* (verb) is missing in a sentence then '*bhavati*' is added to the sentence. Thereafter questions are asked and answer to them is sought, thus restructuring the words to form a meaningful sentence.

Another tool mentioned is the *khandanvaya vidhi*, this refers to a dialogue between a teacher and student which has been adopted in our
March 10th 2022 Volume 16, Issue 2 Page 99

REVIEW ARTICLE

samhitas as *sambhasavidhi*. This creates a framework or continuous pattern where information is available in order. It is also understood as dividing the verse into various parts and restructuring to form sentences. This contributes to understanding the topic completely and also derive the contextual meaning.

The relevance of '*Ragadirogan*'¹⁴, the first verse in the text can be understood only by identifying the verb which is '*jaghana*' and give appropriate meaning – to kill, destroy. It needs to be taken in present tense. Then careful rearrangement of words is needed to understand who is saluted or praised in the beginning. The features are given as adjectives in *Dwitiya vibhakti* which needs to be arranged with appropriate objects in the sentence.

Citing the example of *Dhatu Vriddhi Lakshanas (Aggravated features of Dhatus)*¹⁵, it should be noted that this topic starts from the second line of 8th *shloka*. Its first *pada* mentions about *rasa dhatu* features being similar to that of aggravated features of *kapha dosha*. The second *pada* and 9th *shloka* explains the features of *Rakta Dhatu*. First three *padas* of 3rd *shloka* deal with features of *mamsa dhatu*. The fourth *pada* and first line of 11th *shloka* deals with features of *meda dhatu*. The third *pada* of 11th *shloka* deals with *asthi dhatu*. Fourth *pada* and first line of 12th *shloka* explains features of *majja dhatu*. The last line of 12th *shloka* deals with features of *shukra dhatu vriddhi*. This clarity in understanding features distinctly is possible only after doing *anvaya* after following the pre-requisite steps.

The principle of *ashraya- ashrayi bhava* of *dhatu*s and *doshas* along with its features and general treatment protocols is discussed in various *padas* of 3 verses in *Sutrasthana*¹⁶. Contextual word meaning and *anvaya* helps us to understand who is supporting whom, direct or inverse relation and reason behind this concept.

While explaining the process of disease manifestation in a single verse in *Nidanasthana*¹⁷, along with *anvaya*, word meaning of the verb plays a significant role to interpret the role of *doshas* in causing the disease. Here *krun dhatu* (verb) in *atmanepadi* (case) is used for giving the idea that the *doshas* themselves manifest as individual diseases.

The pathogenesis of *Jvara* (Fever) mentioned in 1st chapter of *Nidanasthana* is studied¹⁸. Here *anvayakrama* when done helps us to understand the importance of considering two or more verses in the same context together for connecting or restructuring of words. As to follow the meter, author has positioned the words in various verses. Taking one verse at a time will lead to misinterpretation of the same. The positioning of 'ca' signifies the changes that will certainly contribute in disease manifestation and reveals the usage of '*samucchayatantrayukti*'⁴.

Anuthailam is a formulation mentioned in *Sutrasthana* of *Ashtanga Hridayam*¹⁹. It is used as nasal drops for both healthy and disease conditions. *Anvyakrama* contributes to understand the processing and quantity of raw materials. The position of 'ca' alters the meaning

REVIEW ARTICLE

and helps to understand the application of 'samucchayatantrayukti'⁴.

OBSERVATION AND DISCUSSION

After scanning the various literatures, we observe that the concept of *anvaya* is told briefly in literature. For the ease in application detailed explanation of the methodology and significance in decoding *Ashtanga Hridayam* is highlighted with the help of examples and detailed description of technical terms taken from other shastras. This signifies the application of *vidya kalpna*²⁰.

In the first example, verse 'ragadirogan...' if we do not interpret the meaning of verb in present tense then the relevance of salutation is lost. Also, if all the adjectives are not placed properly then features of a physician to be respected cannot be highlighted.

In context of features of *DhatuVridhhi*, without *anvaya* one cannot differentiate the features of each *dhatu*. Also, misplacement of word 'sleshmavat' can lead to misinterpretation of features of *rakta* and *rasadhatu*.

To understand the relation of *doshas* and *dhatu*s based on *ashrya-ashrayibhava*, it is not possible to understand the inverse relation between *vata-dosha* and *asthidhatu* which is an exception. Without this understanding application of treatment protocol will lead to failure or adverse reactions or aggravation of the disease condition.

In the context of pathogenesis without understanding the case of the verb, the meaning

cannot be inferred and manifestation of *doshas* itself as diseases cannot be understood. In the pathogenesis of *jvara* (Fever) if each verse is restructured separately the desired meaning cannot be ascertained. If positioning of 'ca' is not proper, one cannot interpret the underlying changes that will certainly happen for manifestation of the disease.

The above examples highlight the necessity of *anvaya* to understand the appropriate meaning that in turn supports us in understanding principles, pathology of a disease, treatment protocol clinical practice, medicine preparation. Without the knowledge of word meaning, *kartripada* and *kriyapada* (subject and verb) it is confusing at times to rearrange words and get the meaning.

Also citing above examples and detailing the methodology has helped to devise a template which is useful for teachers and students. This template can be used by teachers to teach students and thus contribute in reviving the traditional methods of learning. It can act a model which students can adopt and practically apply to any verse they come across. Their findings can be documented to strengthen the evidence for importance of adopting *anvayakrama*.

REVIEW ARTICLE

Template for *Anvayakrama*

1. *Shloka*
2. *Paada* – Divide it into 4 parts
3. *Padacheda* – Splitting of words in a *Shloka* and mentioning their tense, gender, *vibhakti* etc.
4. *Vigrahavakya*– Expanding group of words in *samasa*
5. *Padartha* – Meaning of each word derived with the help of commentary, dictionaries, referring synonyms. Contextual meaning plays an important role to interpret the meaning.
6. *Anvaya* – Rearrangement of words to form a meaningful sentence. Based on the tools *akansha* and *yogyata*.
 - A. Identify the *kriyapada*(verb)
 - B. Then locate the *kartripada*(subject) and *karmapada*(object) along with their adjectives.
 - C. Adjectives should precede the subject or object which can be segregated based on their *vibhakti*.
 - D. Then rearrange words
 - E. Alternatively, after identifying the verb ask relevant questions whose answers will help to restructure the words and form a meaningful sentence.
7. Meaning – Meaning of the sentence in any language.

CONCLUSION

Anvayakrama is applicable to any text in Sanskrit which is presented in either prose or poetry. It helps to convey the meaning of a sentence. Various methods are highlighted and a is designed which can be adopted by teachers to revive the application of this tool and also by student to gain in-depth knowledge. It also signifies the importance of continuous practice and understanding of basic structure and grammatical rules to utilise this tool. It signifies the importance of doing *anvaya* in order to identify the usage if certain *tantrayukti* in verses. This paper also highlights the need for applying *anvaya* to verses for understanding the in-depth meaning. The examples cited exhibit the importance of *anvaya* in understanding any principle, its application, pathogenesis of a

disease, process of medicine preparation and condition to adopt a treatment protocol.

REVIEW ARTICLE

REFERENCES

1. Howladar M. Importance of Vedangas: An Analysis. International Research journal of Interdisciplinary & Multidisciplinary Studies. 2016 October; II(IX): p. 77-85.
2. Wikipedia. [Online].; 2021 [cited 2022 January 17]. Available from: https://en.wikipedia.org/wiki/Hindu_philosophy.
3. Raja RadhakanthdevaBahadurega. Shabdakalpadruma, Reprint Ed. Delhi: Nag Publishers, (1), 11.
4. Bhisagacharya PV Harishastri. Ashtanga Hridayam of Vagbhata, Arunadatta and Hemadri. Sarvangasundari and Ayurveda Rasayana commentary, Reprint Ed. Varansi: Chaukhamba Sanskrit Sansthan, 2016; Uttarasthana 40/80, 946-49.
5. Bhisagacharya PV Harishastri. Ashtanga Hridayam of Vagbhata, Arunadatta and Hemadri. Sarvangasundari and Ayurveda Rasayana commentary, Reprint Ed. Varansi: Chaukhamba Sanskrit Sansthan, 2016; Uttarasthana 40/80, 953-54.
6. A.K. Dattatreya. Hindi translation on Rasa RatnaSamucchaya of Vagbhata. Acharya YadavjiTrikamji. Reprint Ed. New Delhi: MeharchandLachhmandas Publications, 2010; Purvakhanda(1), 6/2, 134.
7. Preeti Shukla AKDS. Revival of Ancient Sanskrit Teaching Methods using Computational Platforms. In ICON; 2016; Jamnagar: Research Gate.
8. Raja RadhakanthdevaBahadurega. Shabdakalpadruma, Reprint Ed. Delhi: Nag Publishers, (5), 364.
9. Swami Virupakshananda. English translation on TarkaSangraha of Annambhatta. Dipika commentary, 1st ed. 1980, Reprint Ed. Chennai: Sri Ramakrishna Math, 2010; 7/1, 119.
10. Swami Virupakshananda. English translation on TarkaSangraha of Annambhatta. Dipika commentary, 1st ed. 1980, Reprint Ed. Chennai: Sri Ramakrishna Math, 2010; 7/2, 124.
11. Mishra Gomati Prasad, Editor. 6th ed. Laghu Siddhanta Kaumudi of Varadaraja S. Varanasi: Chaukhamba Surbharati Prakashan; 1992, Sanjna Prakaranam, 11.
12. Mishra Gomati Prasad, Editor. 6th ed. Laghu Siddhanta Kaumudi of Varadaraja S. Varanasi: Chaukhamba Surbharati Prakashan; 1992, Vibhakti Artha, 210.
13. Mishra Gomati Prasad, Editor. 6th ed. Laghu Siddhanta Kaumudi of Varadaraja S. Varanasi: Chaukhamba Surbharati Prakashan; 1992, Vibhakti Artha, 211-13.
14. Bhisagacharya PV Harishastri. Ashtanga Hridayam of Vagbhata, Arunadatta and Hemadri. Sarvangasundari and Ayurveda Rasayana commentary, Reprint Ed. Varansi: Chaukhamba Sanskrit Sansthan, 2016; Sutrasthana 1/1, 1.
15. Bhisagacharya PV Harishastri. Ashtanga Hridayam of Vagbhata, Arunadatta and Hemadri. Sarvangasundari and Ayurveda Rasayana commentary, Reprint Ed. Varansi: Chaukhamba Sanskrit Sansthan, 2016; Sutrasthana 11/8-12, 184.

REVIEW ARTICLE

16. Bhishagacharya PV Harishastri. Ashtanga Hridayam of Vagbhata, Arunadatta and Hemadri. Sarvangasundari and Ayurveda Rasayana commentary, Reprint Ed. Varansi: Chaukhamba Sanskrit Sansthan, 2016; Sutrasthana 11/26-28, 186.
17. Bhishagacharya PV Harishastri. Ashtanga Hridayam of Vagbhata, Arunadatta and Hemadri. Sarvangasundari and Ayurveda Rasayana commentary, Reprint Ed. Varansi: Chaukhamba Sanskrit Sansthan, 2016; Nidanasthana 1/23, 446.
18. Bhishagacharya PV Harishastri. Ashtanga Hridayam of Vagbhata, Arunadatta and Hemadri. Sarvangasundari and Ayurveda Rasayana commentary, Reprint Ed. Varansi: Chaukhamba Sanskrit Sansthan, 2016; Nidanasthana 2/3-5, 448.
19. Bhishagacharya PV Harishastri. Ashtanga Hridayam of Vagbhata, Arunadatta and Hemadri. Sarvangasundari and Ayurveda Rasayana commentary, Reprint Ed. Varansi: Chaukhamba Sanskrit Sansthan, 2016; Sutrasthana 20/38, 293.
20. Bhishagacharya PV Harishastri. Ashtanga Hridayam of Vagbhata, Arunadatta and Hemadri. Sarvangasundari and Ayurveda Rasayana commentary, Reprint Ed. Varansi: Chaukhamba Sanskrit Sansthan, 2016; Uttarasthana 40/80, 950.