

## Review Article

Comparative studies of *Bhanumati* and *Nibandha Samgraha* with special reference to *Arista Vijnana* (prognostic science)

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## Abstract

Ayurveda is serving the mankind for centuries with a holistic approach. This system has preached to treat the diseases which are only curable by the physicians. It has advised the physicians to strictly avoid treating the incurable diseases. In order to assess the incurability of the diseases or the incurable state of a patient; this system has preached the signs and symptoms of incurability which are known as *arista-vijnana*, which have been described in *Brhatrayi* of Ayurveda. Though *Caraka* has placed them in a separate section of his treatise, *Cakrapani* and *Dalhana* have also spent a considerable portion in their commentaries dealing with *arista-vijnana*. They were two renowned scholars who have commented with a depth of wisdom on *Susruta Samhita*. In this paper, the author has tried to present the comparative and critical comments of both commentators based on *Bhanumati* and *Nibandha Samgraha*, respectively, over *arista-vijnana* as described in *Sutrasthana* of *Susruta Samhita*. *Dalhana* was greatly influenced by *Caraka Samhita* with regard to the prognostic science. On the other hand, *Cakrapani* repeatedly recognized the superiority of the *indriya-sthana* of *Caraka Samhita* with regard to analysis of prognostic science.

**Key words:** *Arista, Bhanumati, Cakrapani, Dalhana, Indriya-sthana, Nibandha Samgraha*

## Introduction

In comparison to *Caraka Samhita*, *Susruta Samhita* does not contain *indriya-sthana*, which is generally observed in *samhitas* belonging to *Atreya sampradaya*. *Susruta* has well discussed concepts of prognostic sciences (*arista-vijnana*) and their importance in medical science and matter related to *arista-vijnana* is available in *sutra-sthana*. The third chapter of *sutra-sthana*, i.e. *Adhyayana-sampradaniy-amadhyaya* (sloka 8–9),<sup>[1]</sup> gives indications of the contents of *arista-vijnana* which are discussed in the chapters 28–33.

*Cakrapani* while commenting on the beginning of the *indriya-sthana* of *Caraka Samhita* stated that diseases are to be treated only if they are curable. A physician should know the signs which indicate the incurability of diseases and their complex phenomena leading to the death of a patient.<sup>[2]</sup>

Thus the section dealing with the prognostic aspect of diseases, i.e., *indriya-sthana* of any *samhita*, is very important

and as such it has been given place before the section of *cikitsa-sthana* (treatment). *Indra* here means vital breath/life (*prana*) and its end-indicating signs are *rista*, which are known as *indriya*.<sup>[3]</sup> Thus the section dealing with this is also known as *indriya-sthana*.<sup>[4]</sup>

## Materials and Methods

The present study is mainly literary in nature and therefore, mainly views of both the commentators are independently interpreted, critically discussed, and later are compared with each others'.

## Selection of texts

- *Dalhana, Nibandha Samgraha Tika* on *Susruta Samhita* along with *Naya Candrika Tika* on *Susruta Samhita* of *Gayadasa*, edited by Acharya Yadavji Tikamji, Chaukhambha Orientalia, Varanasi, reprint edition, 1992.
- *Cakrapani Dutta, Bhanumati Tika* on *Susruta Samhita*, published by Sri Swami Laxmiram Trust, Jaipur, 1939.

## Discussion

In *sutra sthana* of *Susruta Samhita*, chapters in which *arista-vijnana* have been discussed, i.e. chapters 28–33, there are

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some differences in names of chapters as well as minor variation of texts exists in both editions of *Susruta Samhita* which are taken by *Cakrapani* and *Dalhana* [Table 1].

Differences exist in titles of the chapters 28, 29, and 33. In chapter 33, differences are also found in scripts of *Susruta Samhita* in both *Cakrapani* and *Dalhana* versions.<sup>[5]</sup> These variations of texts are also found in *tadapatra* (manuscripts). Even *Harancandra* in some points differs from versions of *Cakrapani* and *Dalhana*.<sup>[6]</sup>

*Dalhana* in the very beginning of his commentary upon 28/3 classifies *aristas* into two types – *niyata* (definite) and *aniyata* (indefinite).<sup>[7]</sup> These two types of definite and indefinite *aristas* have been explained with the examples of fire and smoke, flower and fruit, and clouds and rainfall. Among these examples, fruit and rainfall are for indefinite whereas fire is for definite. For the indefinite *aristas*, he stated that these groups of *aristas* do not give rise to the effects inevitably. On the other hand, definite ones surely give rise to the effect and *aristas* originated by *dosas* come under this group. But *Cakrapani* accepted *niyata-aristas* indicating the certainty of death with quoting the supporting arguments from *Caraka*, *indriya-sthana* chapter 11<sup>[8]</sup> and chapter 2<sup>[9]</sup> and accepted that *niyata-aristas* are not *vyabhhicaritvam* as a definite sign of death.

*Cakrapani* quoting *Caraka*, *indriya-sthana*, even discusses *niyata* and *aniyata* based on *avyabhhichari* and *vyabhhichari* (definite and probable indicators of death). *Cakrapani* though did not clearly mention *purusa-asrita* and *purusa anasrita aristas*, but discussed clearly *kala mrtyu* and *akala mrtyu* with or without *aristas* and gave opinion basically dependent on *indriya-sthana* of *Caraka Samhita*.<sup>[10]</sup>

On the other hand, *Dalhana* discussed *niyata* and *aniyata* based on the examples stated in *Susruta Samhita* and indirectly agreed to discuss *aristas* based on *purusa anasrita* subjects. Here *Dalhana* had not directly quoted *Caraka* but it seems that he got influenced by *indriyadhikara* of *Atreya sampradaya*.<sup>[11]</sup>

In context of the interpretation of *su. 28/4* regarding the meaning of *asu-vyatikramat*, *Cakrapani* has taken its meaning in the sense of quick destruction after appearance which happens without taking time. Here he quoted the examples of *vidyut* (thunder), etc.<sup>[12]</sup> On the other hand *Dalhana* explained that *asu-vyatikramat* – as soon as origin of *aristas* death takes place, thus like piercing of hundred leaves of *utpala* which is not observed.<sup>[13]</sup> However, some interpret that the *aristas* retract as soon as they appear.<sup>[14]</sup>

**Table 1: Variation of texts**

Ch. no.	Title of the chapter as per <i>Bhanumati</i>	Title of the chapter as per <i>Nibandha Samgraha</i>
२८	विपरीतव्रणविज्ञानीयमध्यायम्	विपरीताविपरीतव्रणविज्ञानीयमध्यायम्
२९	विपरीताविपरीतदूतस्वप्ननिदर्शनीयमध्यायम्	विपरीताविपरीतस्वप्ननिदर्शनीयमध्यायम्
३०	पंचेन्द्रियार्थविप्रतिपत्तिमध्यायम्	पंचेन्द्रियार्थविप्रतिपत्तिमध्यायम्
३१	छायाविप्रतिपत्तिमध्यायम्	छायाविप्रतिपत्तिमध्यायम्
३२	स्वभावविप्रतिपत्तिमध्यायम्	स्वभावविप्रतिपत्तिमध्यायम्
३३	वारणीयमध्यायम्	अवारणीयमध्यायम्

According to *Dalhana*, *kila* (*su. 28/5*) means traditional scripture (*agama*)<sup>[15]</sup> but *Cakrapani* did not interpret the word “*kila*” like *Dalhana* and stated the word *brahmana*, etc. as that was not relevant to the subject, and gave the same example in this concern.<sup>[16]</sup>

*Susruta Samhita*, authority of surgery, deals with wound, abscess, ulcers, etc. *Susruta* stated that being the object of *salya-tantra*; examination of *vrana* should be based on the perception of *indriyas*. *Dalhana* (*su. 28/8*) interprets that *adi* means *sabda* and *sparsa* should be taken. He takes *svabhavatah* as *prakrtitah*. *Vaikrta* is that which is different from *prakrtitah*.<sup>[17]</sup> While commenting on *Su. su. 28/9–10* *Dalhana* has enumerated the *prakrta gandha* as *dwandwaja* that is based on predominance of two *doshas* for a particular type of smell such as *laja*, *atasi*-oil, and *tila*-oil; these three are found in *vata-pitta*, *vata-kapha*, and *pitta-kapha*, respectively.<sup>[18]</sup> But *Cakrapani* interpreted *prakrta gandha* as it has a relation with *vata*.<sup>[19]</sup> Commenting on *vaikrta gandha*, *Dalhana* has stated *putivallura* as dry meeting with pus; *matkunah* is a tiny insect growing in bed, etc. whereas *Cakrapani* says *matkunah* as *ungasah* (bugs).<sup>[20]</sup>

Both *Cakrapani* and *Dalhana* substantiated the view of *Susruta* stating the necessity of knowledge of *prakrta awastha* and its comparison with *vaikrtaawastha* as an indicator of prognosis. Particularly when discussing a prognosis based on *varna* (*su. 28/13–15*), *Dalhana* directly gives indications about what can be features of *vrana-sotha*, *vidradhi*, etc.; simply localized swelling associated with different cardinal signs and symptoms, example.g., *dhyama*, is discussed as *isat krsna*<sup>[21]</sup> by *Dalhana* but *Cakrapani* discussed it as *gandhatrna* or dark brick color.<sup>[22]</sup> The signs and symptoms of different abnormal *varna* and *rasa* are to be inferred on a wound based on the predominance of any *dosha*. Same principles are followed in support of the views of *Susruta* in relation to *sabda*, *sparsa*, and *akrti* when these get *vaikrtaawastha*. Both *Dalhana* and *Cakrapani* do not elaborate these.

*Dalhana* mentions variation of scripts of original text (*su. 28/13*) but he does not agree with this variation because it is not accepted by commentators and says that this verse is followed by blind supporters. *Dalhana* has quoted these verses.<sup>[23]</sup>

The name of chapter 29 has variations in both commentaries as already compared in Table 1.

While commenting on *su. 29/3*, *Dalhana* has explained the word *nimitta* as *sarpadidarsana*,<sup>[24]</sup> (which indicates auspiciousness and inauspiciousness) whereas *Cakrapani* takes it as auspiciousness (*purnakumbhadi*).<sup>[25]</sup>

Discussing the *dutadarsana su. 29/5*, *Dalhana* takes *pakhanda* word for *kapalika*.<sup>[26]</sup> But the view of *Cakrapani* is more wide and full of orthodox thinking as he stated “*pakhanda*” as *vedabahyasramasthah*<sup>[27]</sup> that means those who do not believe in *vedas*, i.e., heterodox thinker and followers of *Saugatadayah* (*Buddha*, etc.).

In the context of explaining the speech of the messenger *su. 29/9*, *Cakrapani* has interpreted *ruksha* as *lasita-viparitam*<sup>[28]</sup> means speech having the absence of affection, but on the other hand *Dalhana* interpreted this term as the unfriendly speaking (*maitirahitam vacah*).<sup>[29]</sup> Further, *Cakrapani* stated *nisthuram* as opposite to soft speaking (*pesalaviparitam*), but *Dalhana*

taken *nisthūram* as harshly speaking or rugged speaking (*kathoravacanam*).

Regarding the day of approach to the physician by messenger *su. 29/19*, *Dalhana* interpreted the term *sandhi-dinani* as the date fixed for rituals (*devapretakaryahani*)<sup>[30]</sup> but *Cakrapani* has accepted the *sandhi-dinam* as the 15<sup>th</sup> day of the dark half or every loonier month (*amavasyatithi*)<sup>[31]</sup> and this is related to the Indian calendar.

During the interpretation of auspicious *su. 29/27–31*, *Cakrapani* has discussed *udakumbham* as a pitcher full of water (*udakapurnah kumbhah*) which is auspicious one and in his support he mentions a verse from *Caraka Samhita indriya-sthana*<sup>[32]</sup> and from *Nimitta Grantha*,<sup>[33]</sup> while *Dalhana* has interpreted it as pitcher full or empty. Further, he indicates that at the time of entry, the pitcher (*kumbha*) should be full and at the time of departure the pitcher should be empty.<sup>[34]</sup> *Cakrapani* accepts *swalankrita* in place of *alankrita* and takes it as that which is smeared with paste, etc. (*alepadina manDitah*)<sup>[35]</sup> and some take it as an adjective for a virgin girl, but *Dalhana* stated that *alankrita kanya* means virgin girl wearing good apparel (*bhusanavatikanya*).<sup>[36]</sup> *Dalhana* accepts *aksata* as *lajah*, whereas *Cakrapani* takes it as unbroken barley (*aksatayavadi*).<sup>[37]</sup> Again *Cakrapani* interprets the word *sumanah* as flower (*puspam*)<sup>[38]</sup> but *Dalhana* says *sumanah* as pleasant disposition of physicians.<sup>[39]</sup>

Explaining *su. 29/41–45*, *Cakrapani* has quoted a verse from the text book of astrology which predicts *sakuna (nimittasastra)*.<sup>[40]</sup> *Dalhana* mentions *nimitta* as which indicates well and bad (*subhasubha sucaam*).<sup>[41]</sup> Here *Cakrapani* read *lagna* in place of *bhagna* in *mulapatha* and interprets it as the attachment of thorn, etc. in cloth and others.<sup>[42]</sup> *Dalhana* interprets *bhagna* as breaking and stated that some read *lagna* in place of *bhagna* and also interpreted it as the entanglement of cloth, etc.<sup>[43]</sup> Further, in the same context *Dalhana* explains *daurmanasyam* as deranged mind (*cittavicestitam*).<sup>[44]</sup>

During the interpretation of *su. 29/67*, both *Cakrapani* and *Dalhana* have quoted from the same source, e.g., from the fifth chapter of *Caraka Samhita indriya-sthana*<sup>[45]</sup> and forth chapter of *Susruta Samhita sarira-sthana*.<sup>[46]</sup> Further, *Cakrapani* has described that when the vitiated three *doshas* fully cover the *manovaha-srotas*, then a person dreams which has been accepted as *aristas*.<sup>[47]</sup> In support of his views, he quoted a verse from the *Caraka Samhita indriya-sthana* fifth chapter.<sup>[48]</sup>

In the context of explaining *su. 30/2*, *Dalhana* explained *pancendriya* as the five sense organs as ears, etc., their objects as sound, etc., and faulty perception of these due to less use or excess use. The word *panca* (five) is used for the elimination of motor organs (*karmendriya*) and mind (*manas*), which are both sensory and motor. The motor organs (*karmendriya*) are understood by *sarira* itself and the mind is included by *indriyas* itself as sensory organs do not perceive their objects without mind<sup>[49]</sup> while *Cakrapani* has interpreted *pancendriyarthā* as objects of *indriyas*, namely, *sabdayah*.<sup>[50]</sup> The opposite character of these or other than these may be known as conflicting perception. Here he stated two types of *ristas* – (1) *bahyabhutadigatam* and (2) *antara-sariragatam*,<sup>[51]</sup> but *Dalhana* has not stated so. *Cakrapani* discussed that the previous two chapters have been elaborated for the examination of the

*bhutadigatam*; after that, the physician examines *aturgata-ristas* which are based on the abnormality of objects of the five *indriyas* by visiting the house of patients as described in this chapter.<sup>[52]</sup>

In *su. 30/3*, while considering the nature relating to physique and behavior, both *Dalhana* and *Cakrapani* have interpreted few terms in their own ways. In support of their views, both have cited references from the *Caraka Samhita indriya-sthana* first chapter. Views of both commentators have maximum similarities [Table 2].

Here *Dalhana* interpreted *silam* as *manasobhavah* and he also quoted others' interpretation of *silam* as *samadhanayuktammanah*<sup>[53]</sup> while *Cakrapani* accepts *silam* as the function of mind (*manovrtti*). He has indicated that *manah* is characterized by *silā*.<sup>[54]</sup> Explaining the *prakrti*, *Dalhana* cited a reference from *Caraka Samhita indriya-sthana* and mentioned six different types of *prakrti*.<sup>[55]</sup> *Cakrapani* has also explained similarly<sup>[56]</sup> and even explained *vikrti* by citing references from *Caraka Samhita indriya-sthana*.<sup>[57]</sup>

During the explanation of *su. 30/10* *Dalhana* explained that *atisugandhih* here means suddenly becoming excessively fragrant without the application of fragrance.<sup>[58]</sup> *Cakrapani* reads *sugandhim-vati* in place of *sugandhirvati* and interpreted it as the physiology of *vata*, which means transportation or movement of good fragrance, and even stated grammatical etymology of *vata* as *va = gatigandhanayoh*.<sup>[59]</sup>

Further, in the same chapter, *su. 30/19*, *Cakrapani* explains the *astapadakaram* as the shape of the *sarika*, small pond (*sarikakaram*)<sup>[60]</sup> while *Dalhana* has discussed it as *astapadakaram* which means a quadruple playground seen as a chessboard marked by lines (*kosthasantana*).<sup>[61]</sup>

During the interpretation of *su. 31/1*, both *Cakrapani* and *Dalhana* have stated verses from *Caraka Samhita indriya-sthana* and *Dalhana* opined that differences among complexion, luster, and shade are limited not only to characters but also to number; such as complexion (*prakrtavarna*) is of four types, luster (*prabha*) is of seven types, and shade (*chaya*) is of five types.<sup>[62]</sup>

In the context of the discussion of *su. 31/4*, *Cakrapani* only defined the term *hrih* as shyness (*lajja*) and not mentioned other words which are included in the original script of *Susruta Samhita*. *Dalhana* has defined and interpreted these terms in his own views.<sup>[63]</sup> Here *Dalhana* has also quoted other views as variation in the first line of this verse along with commentary according to others.<sup>[64]</sup>

*Dalhana* quoted the opinion of others and stated that all abnormalities appear related to behavior excluding luster. Further, according to others' interpretation, meanings are as follows: *sri*, wealth; *tejas*, working power; *ojas*, pure essence

**Table 2: Similarities in views**

Terms	Views according to <i>Cakrapani</i>	Views according to <i>Dalhana</i>
शरीरम्	प्राणिकायः	पांचभौतिक प्राणिकायः
शीलम्	मनोवृत्तिः	मानसो भावः
प्रकृतिः	स्वभावः	स्वाभाविकः प्राणिनो निजो धर्मः

of *dhatus* located in the heart. Opposite to grace, wealth and working power are considered as bad prognosis within a year; again destruction of memory, strength, etc. are indicated as bad prognosis for 6 months.

In the context of interpreting *su. 31/10*, *Cakrapani* has explained the *kesa-simanta* by quoting a verse from *Caraka Samhita indriya-sthana* which indicates changing the *simanta* as an *arista* state.<sup>[65]</sup> *Dalhana* has interpreted *kesa-simanta* as lining in the hairs and eyebrows and stated that this *arista* results in death within 3 days if the person concerned is diseased and in 6 days if he is healthy.<sup>[66]</sup>

In this context, *Cakrapani* has mentioned a reference from *Caraka Samhita indriya-sthana*.<sup>[67]</sup>

While explaining edema of feet associated with complications (*su. 31/19*), *Cakrapani* interpreted *ananyopadravah* as the complications of only *sopha*. Further, he recalls the complications of *sopha* by citing verse 23/8 of *Susruta Samhita cikitsa-sthana* with a slight variation.<sup>[68]</sup> He read *sothinam ksapayanti* in place of *sunam samksapayanti*. He has also explained the term *ananyopadravakrtah* in another way. He explains it as that (*sopha*) which is not caused as a complication of another disease, i.e. caused as independent disease. One (*sopha*) which is caused as a complication of the other diseases such as *arsa*, *pandu*, etc. in legs is not an *arista*.<sup>[69]</sup> Here *Cakrapani* has quoted a verse from *Ksarapani* in reference to *sotha-roga*, which shows situations of the incurability of the *padasamutthita sotha*.<sup>[70]</sup> *Dalhana* stated that some others describe and interpret *ananyopadravakrtah* as edema which is caused by factors other than *pandu-roga*, *udara*, piles, etc. and is incurable, while that caused by *pandu-roga*, etc. is curable. He further stated that some read it as *ananyopadravagata*<sup>[71]</sup> while others read it as *ananopadravagata* reaching face from feet along with complications.<sup>[72]</sup>

In the context of explaining the effect of inappropriate treatment (*su. 31/30*), *Dalhana* has discussed the *visamopacara* as insufficient or inappropriate treatment.<sup>[73]</sup> Here *Cakrapani* has classified the *mrtyu* into three types: (1) *apacarakrtam*, (2) *niyata-karmajanyam*, and (3) *pranishwabhavasamgatam*.<sup>[74]</sup> *Cakrapani* has explained the word *karmabhisca* as *kalapakaniyataih karmabhih* (those actions which are certain to mature due to the effect of *kala*) while *Dalhana* in this reference has given his views by giving the word *karmabhisca* as *sarirasthapakaih* (actions which hold the body) and *ksinaih* (decreased) as the remaining part. Here he has given an account of view of other scholars who state that *yuktivyapasraya marana* is indicated by the word *visamopacarena*, *daivavyapasraya marana* by *karmabhisca purakrtaih*, and *swabhava marana* by *anityatvacca*.<sup>[75]</sup> In this way, there are three types of causes of death.

In the context of explaining the affliction of *bhuta*, *preta*, etc. (*su. 31/31*), *Cakrapani* has defined the *pretah* as a type of *pitr*, which is a specific stage after death.<sup>[76]</sup> But *Dalhana* has directly explained it as a dead individual.<sup>[77]</sup> *Cakrapani* has discussed the term *bhuta* as a type of *pisaca bheda*,<sup>[78]</sup> while *Dalhana* has stated *bhuta* as *Yamanucara* (follower of *Yama*)<sup>[79]</sup> and *pisaca* as one who takes flesh as diet, a specific *yon*i of *deva*.<sup>[80]</sup> Further, he explained *raksamsi* as the follower of *Ravana*.<sup>[81]</sup> *Cakrapani* has not explained the word *raksamsi*. *Dalhana* has explained the word *upasarpani* as to move nearer (*samipamgacchanti*),<sup>[82]</sup>

while *Cakrapani* has explained it as to move nearer and consuming *ojas*.<sup>[83]</sup>

In the context of explaining the transformation of naturally established bodily attributes (*su. 32/3*), both *Cakrapani* and *Dalhana* explained the terms which are shown in Table 3.<sup>[84]</sup>

*Dalhana* has further stated that when hard parts of the body like hair, beard, nails, teeth, ligaments, vessels, channels, etc. become soft and soft organs like muscles, fat, marrow, etc. become hard all of a sudden, then these states are known as *arista laksana*.<sup>[85]</sup> *Cakrapani* has enumerated some organs only like bones, teeth, etc.<sup>[86]</sup> *Dalhana* enumerated *rakta* as *mrdunam* (soft), while *Cakrapani* has enumerated *mamsa-medadi* as *mrdunam* (soft). In this group, *rakta* has not been considered.<sup>[87]</sup>

In the context of explaining (*su. 32/4*) the term *vakranuvakragagrahah* both *Dalhana* and *Cakrapani* have similar views about astrology. *Dalhana* explains *vakraga* as the movement of *graha* out of its orbits (*rasi*).<sup>[88]</sup> *Cakrapani* interprets *purvarasigamanam* as *vakratwam*. Further, he has stated that *punah* means *anuvakratwam* which is the movement between starting from one house, and again nurturing back in its own house is *anuvakratwam*.<sup>[89]</sup>

## Conclusion

There are considerable similarities in the method of explaining different signs and symptoms indicating *arista laksanas* based on *indriyas*. *Cakrapani* repeatedly quoted references from *Caraka Samhita indriya-sthana* to substantiate his opinion, while *Dalhana* also refers to *Caraka Samhita indriya-sthana* but not so much.

**Table 3: Explanation of terms by *Cakrapani* and *Dalhana***

Views of <i>Cakrapani</i>	Views of <i>Dalhana</i>
शुक्लानामिति लोचनान्तदन्तादीनाम् । कृष्णानामिति लोचनमध्यानाम् ।	अकस्माच्च शुक्लानां नेत्रैकदेशानां निर्निमित्तं काष्ण्यं मरणाय । कृष्णानां लोचनमध्यस्य तारुण्ये केशशमश्रुलोम्नाच्च शुक्लत्वमरिष्टम् ।
रक्तानामिति जिह्वातात्वादीनाम् ।	रक्तानां नेत्रान्तपादकरतलताल्वो ष्ठजिह्वानामाकस्मिकमन्यवर्णत्वं श्वेतपीतकृष्णनीलत्वमरिष्टमिति ।
स्थिराणां कठिनानामस्थिदन्तादीनाम् ।	स्थिराणां कठिनानां केशशमश्रुनख दन्तसिरास्नायुस्रोतःप्रभृतीनां मृदुत्वं कोमलत्वमरिष्टमिति ।
मृदूनामिति मांसमेदआदीनाम् ।	मृदूनां मांसशोणितमेदोमज्जशुक्ला भिहृदययकृत्स्नीहप्रभृतीनां स्थिरत्वं काठिन्यं विकृतिरिति ।
अपतनधर्मिणः केशनखादयः ।	तत्रापतनधर्मिणः केशशमश्रुलोमनखादयः, तेषां पतनधर्मित्वमरिष्टम् ।
पतनधर्मिणः स्वेदमूत्रपुरीषादयः ।	पतनधर्मिणां स्वेदमूत्रपुरीषादीनामपतनधर्मित्वमरिष्टम् ।



From the above discussion of chapters 28–32, it is observed that both *Cakrapani* and *Dalhana* took the extensive help of *indriya-sthana* of *Caraka Samhita* in support of their views and substantiate the prognostic (*arista laksana*) views of *Susruta Samhita*. Apart from *indriya-sthana*, of *Caraka Samhita*, *Harita*, *Ksarapani*, *Nimi*, etc. are also occasionally quoted by both. *Cakrapani* being the well-known commentary of *Caraka Samhita*, so naturally a great influence of *Caraka Samhita* upon *Cakrapani* is observed. On the other hand, though *Dalhana* is well known for his lone work on *Susruta Samhita*, his frequent quoting of *indriya-sthana* of *Caraka Samhita* is a significant influence of astrology for ascertaining prognostic views, which indicates that astrology being the contemporary science was also well considered by the practitioners of *Ayurveda*. *Cakrapani* has mentioned *nimitta grantha* and *nimitta sastra*.

## Appendix - I: Referred Shloka

- १ .....दृढस्वप्ननिदर्शनम् ॥ पञ्चवेन्द्रियं तथा छाया स्वभावाद्भैकृतं तथा ऽवारणो..... ॥ सु०सू० ३/८६
- २ शरीरे चिकित्साधिकरणं शरीरं प्रतिपाद्य चिकित्सा वक्तव्या, सा च साध्य एव रोगे वक्तव्या नासाध्यरोगे,..... च० इ० १/२ चक्र०
- ३ इन्द्रशब्देन प्राण उच्यते, तस्यान्तगतस्य लिङ्ग रिष्टाख्यमिन्द्रियमुच्यते, च० इ० १/२ चक्र०
- ४ तस्येन्द्रियस्य स्थानमिन्द्रियस्थानम् ॥ च० इ० २/२ चक्र०
- ५ पार्श्वभङ्गान्निविद्वेषशोफातीसारपीडितम् ॥ विरिक्तं पूर्यमाणं च वर्जयेदुदरार्दितम् ॥ १३ ॥ योनिस्वरणं सङ्गः कुक्षौ मक्कल्ल एव च ॥ हन्यात् स्त्रियं मूढगर्भेयथोक्ताश्चाप्युपद्रवाः ॥ १४ ॥ सु० सू० ३३(चक्रपाणि सम्मत पाठ) गर्भकोषपरासङ्गो मक्कल्लोयोनिस्वृतिः ॥ हन्यात् स्त्रियं मूढगर्भेयथोक्ताश्चाप्युपद्रवाः ॥ १३ ॥ पार्श्वभङ्गान्निविद्वेषशोफातीसारपीडितम् ॥ विरिक्तं पूर्यमाणं च वर्जयेदुदरार्दितम् ॥ १४ ॥ सु० सू० ३३ (डल्हण सम्मत पाठ) अवाञ्ची वाऽयुदञ्ची वा क्षीणमांसबलो नरः ॥ जागरिष्णुरसंदिहमुन्मादेन विनश्यति ॥ २५ ॥ सु० सू० ३३ (चक्रपाणि सम्मत पाठ) अवाङ्मुखस्तून्मुखो वा क्षीणमांसबलो नरः ॥ जागरिष्णुरसंदिहमुन्मादेन विनश्यति ॥ २५ ॥ सु० सू० ३३(डल्हण सम्मत पाठ)
- ६ पार्श्वभङ्गान्निविद्वेषशोफातीसारपीडितम् ॥ विरिक्तं पूर्यमाणं च वर्जयेदुदरार्दितम् ॥ १२ ॥ यस्ताय्यति विसंज्ञश्च शेते निपतितोऽपि वा ॥ शीतार्दितोऽन्तरुष्णाश्च ज्वरेण म्रियते नरः ॥ १३ ॥ सु० सू० ३३(छाराण चन्द्र सम्मत पाठ)
- ७ नियतानियतभेदेन द्विविधमरिष्टं प्रकाशयितुमाह..... सु०सू० २८/३ डल्हण
- ८ तद्यदि संदिग्धमरणख्यापकं.....यदुक्तं “क्रियापथमतिक्रान्ता
- ९ चरकेऽपि “अप्येवं तु भवेत् पुष्पं फलेनानुबन्धयत् ॥ न त्वरिष्टस्य जातस्य नाशोऽस्ति मरणादृते” (च०इ०अ०२/४) इति सु०सू० २८/३ चक्र०
- १० पुष्पादिह कालान्तरानियतफलसम्बन्धो.....यदुक्तंदकध्रुवं त्वरिष्टे मरणम् इति; चरकेऽपिदक अप्येव तु.....न त्वरिष्टस्य जातस्य नाशोऽस्ति मरणादृते ॥ (च०इ० २/४) सु०सू० २८/३ १७ चक्र०
- ११ नियतानियतभेदेन द्विविधमरिष्टं प्रकाशयितुमाह..... द्विविधमरिष्टं प्रकाशयन्ति बहवो दृष्टन्ता इति न दोषः ॥ सु०सू० २८/३ डल्हण
- १२ यथा विद्युदादि क्षणमात्रस्थायि भूतमपि नोपलभ्यते ॥ सु०सू० २८/४ चक्र०
- १३ आशु व्यतिक्रमादितयदैवारिष्टमुत्पन्नं तदैव मरणादिति, उत्पलशतपत्रव्यतिभेदवत्;.....सु०सू० २८/४ डल्हण
- १४ अन्ये त्वाशुव्यतिक्रमयदैवारिष्टमुत्पन्नं तदैव निवर्तत इति मन्यन्ते ॥ सु०सू० २८/४ डल्हण

- १५ किलशब्दोऽत्रागमार्थं सूचयति;..... सु०सू० २८/५ डल्हण
- १६ ...., किन्त्वस्यापवादमलौकिकेनोपायेनाह ब्राह्मणैरित्यादि ॥ ब्राह्मणैरित्यादिनायन्मरणनिवारणं तन्नैतच्छस्त्रव्यवहारविषयः;..... सु०सू० २८/५ चक्र०
- १७ स्वभावतः प्रकृतितोयदैकृतमन्यात्वं,..... सु०सू० २८/८ डल्हण
- १८ अत्र लाजातसीतैलसमास्त्रयो गन्धायथासंख्येन वातपैतिकंदकवातश्लैष्मिकंदकपित्तश्लैष्मिका द्वन्द्वजा ज्ञेयाः ॥ सु०सू० २८/६ डल्हण
- १९ लाजेत्याद्यपि पश्चान्तरेणयथासंख्यं वातादिगतम् ॥ सु०सू० २८/१० चक्र०
- २० मल्कुणः उङ्गशः ॥ सु०सू० २८/१२ चक्र०
- २१ ध्याम ईषत्कुष्णः ॥ सु०सू० २८/१३ डल्हण
- २२ ध्यामं गन्धतृणं, किंवाऽतिपक्वेष्टका;..... सु०सू० २८/१३ चक्र०
- २३ ध्याम ईषत्कुष्णः.....केचित् “श्यामाकुड्कुमकड्कुष्टसर्वणः पित्तदोषतः ॥ न दहन्ते न दूयन्ते भिषक् तान् परिवर्जयेत्तदकं” इति पाठं पठन्ति, व्याख्यानयन्ति च, “श्यामा प्रियङ्गुः, कड्कुष्टं सुवर्णक्षीरिन्यासः ॥ न दहन्ते नातितप्यन्ते, न दूयन्ते न परितप्यन्ते किंतु परितापमात्रयुक्ता भवन्ति” इति ॥ स च निबन्धेषु न दृश्यते;यत्र तु दृश्यते, तत्र गड्ङ्ङिकाप्रवाहः;तस्मात् पूर्वः पाठो न्यायः ॥ सु०सू० २८/१३ डल्हण
- २४ निमित्तं सर्पादिदर्शनं,.....सु०सू० २६/३ डल्हण
- २५ निमित्तं पूर्णकुम्भादिः.....सु०सू० २६/३ चक्र०
- २६ पाख(ष)ण्डाः कापिलकादयः,.....सु०सू० २६/५ डल्हण
- २७ पाख(ष)ण्डा वेदबाह्याश्रमस्थाः सौगतादयः ॥ सु०सू० २६/५ चक्र०
- २८ रूक्षं लसितविपरितम्;निष्टुरं पेशलविपरितम् ॥ सु०सू० २६/६ चक्र०
- २९ रूक्षं मैत्रीरहितं वचः, निष्टुरं कठोरवचनम् ॥ सु०सू० २६/८ डल्हण
- ३० सन्धिदिनानि देवप्रेतकार्याहाणि ॥ सु०सू० २६/१६ डल्हण
- ३१ सन्धिदिनमावस्या ॥ सु०सू० २६/१६ चक्र०
- ३२ उदकुम्भं च उदकपूर्णः कुम्भः;तदुक्तं चरके “रत्नानां पूर्णं कुम्भानां” (च०इ०अ० १२/७२) इत्यादि ॥ सु०सू० २६/२७ चक्र०
- ३३ उक्तं हि निमित्तग्रन्थे “चिकित्सकस्य चौरस्य तथैवाध्ययनार्थिनः ॥ प्रशस्तोयदि दृश्येत जलार्थे रिक्तको घटः” इति ॥ सु०सू० २६/२७ चक्र०
- ३४ .....अत्रोदकुम्भशब्देन पूर्णो रिक्तश्च घटो गृह्यते;.... सु०सू० २६/२७ डल्हण
- ३५ .....ते च स्वलङ्कृता इति कन्याविशेषणं वदन्ति; अन्ये..... सु०सू० २६/२८ चक्र०
- ३६ केचिदलङ्कृता इति कन्याविशेषणं वदन्ति; अन्ये..... सु०सू० २६/२८ चक्र० अलंकरिता कन्या भूषणवती कन्या..... सु०सू० २६/२८ डल्हण
- ३७ अक्षता लाजाः,.....सु०सू० २६/२६ डल्हण
- अक्षतम् अक्षतयवादि ॥ सु०सू० २६/२६ चक्र०
- ३८ सुमनः पुष्पम् ॥ सु०सू० २६/२६ चक्र०
- ३९ सुमन इति शोभनमानसमित्यर्थः; “वैद्यस्य” इति शेषः ॥ सु०सू० २६/२६ डल्हण
- ४० ....उच्यते हि निमित्तशास्त्रे “प्रथमं चरति....सरस्वती” सु०सू० २६/४१ ४५ चक्र०
- ४१ निमित्तं शुभाशुभसूचकम् ॥ सु०सू० २६/४३ डल्हण
- ४२ लग्नमिति कण्टकादौ वस्त्रादिलग्नता ॥ सु०सू० २६/४५ चक्र०
- ४३ भग्नं कीलकादिभग्नवचनं.....सु०सू० २६/४५ चक्र०
- “भग्न” इत्यस्य स्थाने केचित् “लग्नं” इति पठन्ति,....लग्नं वस्त्रादिसङ्गः सु०सू० २६/४५ डल्हण
- ४४ दौर्मनस्यं चित्तविचेष्टितम् ॥ सु०सू० २६/४५ डल्हण
- ४५ अकल्याणमपि स्वप्नं दृष्ट्वा तत्रैवयः पुनः ॥ न स मोहादसाध्येषु कर्माण्यारभते भिषक् ॥ च० इ० ५/४६
- ४६ सुप्तः सन् सकमलहंसचक्रवाकान् संपश्येदपि च जलाशयान् मनोज्ञान् ॥ सु० शा० ४/७३
- ४७ स च स्वप्नो रिष्टरूपो मनोवहस्त्रोत्तसामतिबलैस्त्रिभिरेव दोषैः पूरितत्वाद् दृश्यते ॥ सु०सू० २६/४५ चक्र०
- ४८ यदुक्तं चरकंदक “मनोवहानां दुष्टत्वादोषैरितिबलैस्त्रिभिः ॥ स्रोतसां दारुणान् स्वप्नान् काले पश्यति दारुणे” (च०इ०अ०५/४१) इति ॥ सु०सू० २६/६७ चक्र०
- ४९ पञ्चवेन्द्रियाणि श्रोत्रादीनि, तेषामर्थाः शब्दादयः;.....विषयग्रहणाभावात् ॥ सु०सू० ३०/२ डल्हण
- ५० पञ्चवेन्द्रियार्थाः शब्दादयः; तेषु विरुद्धा प्रतीतिस्तथा तेषामन्यथाभावो विप्रतिपत्तिः ॥ सु०सू० ३०/२ चक्र०
- ५१ रिष्टं द्विविधंदकबाह्यं भूतादिगतम्, आन्तरं शरीरगतम् ॥ सु०सू० ३०/२ चक्र०

- ५२ तत्र वैद्येन प्रथममुपस्थितं भूतादिगतमेव परीक्ष्यत इति पूर्वाध्यायेनोक्तं, तदनु चातुरगृहगतान्तरगतं परीक्षणीयमिति आतुरगतरिष्टज्ञानार्थं पञ्चेन्द्रियार्थविप्रति पत्तिरध्यायोऽभिधीयते। सु०सू० ३०/२ चक्र०
- ५३ शीलं मानसो भावः, अन्ये तु 'शीलं समाधानयुक्तं मन' इत्याचक्षते;..... सु०सू० ३०/३ डल्हण
- ५४ शीलं मनोवृत्तिः, शीलेन च मनो लक्ष्यते;.....सु०सू० ३०/३ चक्र०
- ५५ तदुक्तं चरके, "प्रकृतिर्हि जातिप्रसक्ता च कुलप्रसक्ता च देशानुपातिनी च कालानुपातिनी च वयोनुपातिनी च प्रत्यात्मनियता च" (च०इ०अ० १) इति। सु०सू० ३०/३ डल्हण
- ५६ अनयोः प्रकृतिः स्वभावः;सा च जात्यादीनुपाधीन् षडपेक्षते। तदुक्तं चरकैकदक "प्रकृतिर्जातिप्रसक्ता च, कुलप्रसक्ता च,..... (च०इ०अ० १/५) सु०सू० ३०/३ चक्र०
- ५७ विकृतिः पुनर्लक्षणनिमिता च, लक्ष्यनिमिता च, निमित्तानुरूपा च। (च०इ०अ० १/६) सु०सू० ३०/३ चक्र०
- ५८ अति सुगन्धिर्वाऽकस्मात् 'सुगन्धिप्रयोगं विना भवति' इति शेषः;..... सु०सू० ३०/१० डल्हण
- ५९ सुगन्धिं वातीति सुगन्धिगन्धमुद्रहति; 'वा' गतिगन्धनयोः, इत्यस्य वातीति गन्धनार्थरूपम्। सु०सू० ३०/१० चक्र०
- ६० अष्टपदाकारमिति सारिकाकारम्। सु०सू० ३०/१६ चक्र०
- ६१ अष्टपदशब्देन लेखाभिः कोष्ठसन्ताननिर्मितं चतुरङ्गक्रीडनार्थमुच्यते। सु०सू० ३०/१६ डल्हण
- ६२ न केवलं वर्णप्रभाच्छायाणां लक्षणभेदः, संख्याभेदोऽप्यस्ति: तथाहि, दंढक चतुर्विधो वर्णः दंढक गौरः, कृष्णः, श्यामः, गौरश्याम इति,.....सु० ३०/११ डल्हण
- ६३ शैलज्जा, प्रभा पूर्वोक्तलक्षणा, स्मृतिः पूर्वानुभूतस्मरणं, धृतिः नियमात्मिका तुष्टिः सन्तोष इत्यर्थः, श्रीः कमनीयता। सु०सू० ३१/४ डल्हण
- ६४ केचित् पठन्ति, 'क्षेत्रियो नश्यतोयस्य तेज ओजः स्मृतिः प्रभाः' इति; शेषं समं पठन्ति, व्याख्यानयन्ति च श्रीधनं, तेजोऽत्र चेष्टालक्षणं बलमभिधीयते; ओजस्तु शुक्लं हृदयस्थं धातुधामः; शोभाधनतेजसां वैपरीत्यं वार्षिकमरिष्टं, स्मृतिबलादिविपर्ययः षण्मासिकमरिष्टम्। सु०सू० ३१/४ डल्हण
- ६५ यदुक्तं चरकैकदक "भ्रुवोर्वायदि वा मूर्ध्नि सीमान्तावर्तकान् बहून्। अपूर्वकृतान् व्यक्तान् दृष्ट्वा मरणमादिशेत्" (च०इ०अ० ८)। सु०सू० ३१/१० चक्र०
- ६६ एतदरिष्टं स्वस्थस्य षड्वादातुरस्य त्रिरात्रान्मरणाय। सु०सू० ३१/१० डल्हण
- ६७ भ्रुवोर्वायदि वा मूर्ध्नि सीमान्तावर्तकान् बहून्। अपूर्वकृतान् व्यक्तान् दृष्ट्वा मरणमादिशेत्। च० इ० ८/६७
- ६८ अनन्योपद्रवकृत इति अनन्योपद्रवः शोथस्थैवोपद्रवः, तैः कृतः; शोथोपद्रवाश्चात्रोक्ताः "श्वासः पिपासा दौर्बाल्यं ज्वरश्छर्दिरोचकः। हिक्कातिसारकासाश्च शोथिनं क्षययन्ति हि।" (चि०अ० २३) इति। सु०सू० ३१/१६ चक्र०
- ६९ किंवा अन्योपद्रवतया न कृतः अनन्योपद्रवकृतः स्वतन्त्र इत्यर्थः। स्वत्वशः पाप डुरोगाद्युपद्रवकृतः स पादादिगतो न रिष्टम्। सु०सू० ३१/१६ चक्र०
- ७० अत्र क्षारपाणिः दंढक 'ऊर्ध्वगामी नरं पद्भ्यामधोगामी मुखात् स्त्रियम्। उभयं बस्तिर्जातः शोथो हन्ति न संशयः" इति। सु०सू० ३१/६ चक्र०
- ७१ अपरे तु 'अनन्योपद्रवगत' इति पठन्ति, अत्रानन्यः स्वकीयोपद्रव उच्यते,.....सु० ३१/१६ डल्हण
- ७२ अपरे 'आनन्योपद्रवगत' इति मन्यन्ते, तत्र 'पादाच्छोफ आननं मुखमुपद्रवैः सह गतः प्राप्तः' इत्यर्थः। सु० ३१/१६ डल्हण
- ७३ प्रकृतेर्बलादीन् भावानवेक्ष्य कृत उपचारः समोपचारः, तद्विपरीतो विषमोपचारः सु०सू० ३१/३० डल्हण
- ७४ त्रिविधं मरणदंढक एकमपचारकृतम्, अपरं नियतकर्मजन्यं, अपरं प्राणिस्वभावसं गतयत्तद्युगनियतायुर्वर्षशताद्यवसानभवम्। सु०सू० ३१/३० चक्र०
- ७५ तथाहि, 'दकयुक्तिव्यापाश्रयं मरणमुक्तं 'विषमणोपचारेण' इत्यनेन, दैवव्यापाश्रयं तु मरणं 'दक'कर्ममिश्च पुराकृतैः' इत्यनेनोक्तं, स्वभावादप्यनित्यं जीवितं भवतीति 'अनित्यत्वाच्च' इत्यनेनोच्यते, एतेन त्रिवेतुक्तं मरणमुक्तम्। सु०सू० ३१/३१ डल्हण
- ७६ प्रेता मृतप्राण्यन्तरावस्थपितृभेदाः। सु०सू० ३१/३२ चक्र०
- ७७ प्रेताः प्राणिनो विगतिं प्राप्ताः;..... सु०सू० ३१/३२ डल्हण
- ७८ भूताः पिशाचभेदाः। सु०सू० ३१/३२ चक्र०
- ७९ भूतायमानुचराः;..... सु०सू० ३१/३२ डल्हण
- ८० पिशाचाः पिशिताशना देवयोनयः..... सु०सू० ३१/३२ डल्हण
- ८१ रक्षांसि रावणानुचरादीनि, .... सु०सू० ३१/३२ डल्हण
- ८२ उपसर्पन्ति समीपं गच्छन्ति..... सु०सू० ३१/३२ डल्हण

- ८३ उपसर्पन्तीत्यत्र ओजोभक्षणान्विताः। सु०सू० ३१/३२ चक्र०
- ८४ तारुण्ये केशश्मश्रुलोम्नां च शुक्लत्वमरीष्टम्। सु०सू० ३२/३ डल्हण
- ८५ स्थिराणां कठिनानां केशश्मश्रुनखदन्तसिरास्नायुक्षोतः प्रभृतीनां मृदुत्वं कोमलत्वमरिष्टमिति। सु०सू० ३२/३ डल्हण
- ८६ स्थिराणां कठिनानामस्थिदन्तादीनाम्। सु०सू० ३२/३ चक्र०
- ८७ मृदूनां मांसशोणितमेदोमज्जशुक्रनाभिहृदयकृत्स्नीहृत्प्रभृतीनां स्थिरत्वं काठिन्यं विकृतिरिति। सु०सू० ३२/३ डल्हण
- ८८ मृदूनामिति मांसमेदआदीनाम्। सु०सू० ३२/३ चक्र०
- ८९ समाक्रान्तं राशिं मुक्त्वा पुनः पूर्वमेव भुक्तराशिं नक्षत्रं वायाति सः वक्रगः, पुनश्चानुगत एवोत्तरे स्थानेऽनुवक्रगः;..... सु०सू० ३२/४ डल्हण
- ९० पूर्वराशीग्रहणं ग्रहाणां वक्रत्वं, पुनः स्वदेशगमने स्वदेशप्राप्तिपर्यन्तं गमनमनुवक्रत्वम्... सु०सू० ३२/४ चक्र०

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## हिन्दी सारांश

# भानुमति एवं निबन्ध संग्रह टीकाओं का अरिष्ट विज्ञान के संदर्भ में एक तुलनात्मक अध्ययन

प्रदीप कुमार गोस्वामी

चिकित्सा के पूर्व रोगों की साध्यासाध्यता जानना अति जरूरी है। वृहदत्रयी के अन्तर्गत तीनों संहिताओं में रोग की साध्यासाध्यता ज्ञापक अरिष्ट विज्ञान का वर्णन है। कायचिकित्सा प्रधान चरकसंहिता में पृथक् इन्द्रियस्थान उपलब्ध है। सुश्रुत संहिता में सूत्रस्थान अध्याय २८-३३ में अरिष्ट विज्ञान का वर्णन है। चक्रपाणि दत्त एवं डल्हण दोनों की टीका चरक संहिता एवं सुश्रुत संहिता समझने के लिए प्रमुख आधार माना जाता है। उन दोनों ने सुश्रुत संहिता पर भानुमति एवं निबन्धसंग्रह टीका का निर्माण किया था। सुश्रुत संहिता के सूत्रस्थान के अन्तर्गत अरिष्ट विषयक अध्यायों पर आचार्य चक्रपाणिदत्त एवं डल्हण के मतों एवं विचारों का तुलनात्मक एवं विश्लेषणात्मक अध्ययन के बाद यह प्रतीत होता है कि चक्रपाणि दत्त पूर्णरूपेण चरक संहिता के इन्द्रिय स्थान द्वारा प्रभावित थे। आचार्य डल्हण पर चरकसंहिता का प्रभाव सुपरिलक्षित है। दोनों टीकाकारों ने अपने मतों को स्पष्ट करने के लिए चरक संहिता के इन्द्रियस्थान को पुनः - पौनिक उद्धृत किया है। चक्रपाणि दत्त ने निमित्त शास्त्र आदि का भी उल्लेख किया है।