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A Comparative Study of Astanga Hridaya and Astanga Samgraha - A Review Article.

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ABSTRACT:

Background: This study is an attempt to compile concept of mentioned in *Vagbhatta Samhita* i.e. *Astanga Hridaya* and *Astanga Samgraha* so that all the knowledge regarding could be comes under a platform. On the basis of evidences, it can be concluded that *Astanga Samgraha* and *Astanga Hridaya* were written by two different authors. *Astanga Samgraha* is written by *Vridha Vagbhatta* (500 AD) *Astanga Hridaya* is written by *Laghu Vagbhatta* (6th century). Both of these *Acharya's* actually were related. Due to difference in time period; *Astanga Samgraha* is more influenced by the *Sushruta Samhita* while *Astanga Hridaya* is lineated towards *Charaka Samhita*. In both the *Samhitas* description of *Sharira Rachana* is found in *Astanga Samgraha* and *Uttar Sthana*.

Material & Methods: The data used in current study was gathered from major *Ayurvedic Samhitas*, books based on historical background of *Ayurveda*, indexed – non indexed journals, widely dispersed research publications.

Conclusion: This study reveals verity behind similarity and differences between *Astanga Hridaya* & *Astanga Samgraha*. The Time periods, Authors, language & style and some other subject matters of both the texts.

Keywords: *Astanga Hridaya*, *Astanga Samgraha*, *Singh Gupta*,

INTRODUCTION

Many texts have been composed by different Acharya's in classics of Ayurveda. In these texts, the texts of *Brihtrayee* (*Charaka Samhita*, *Sushruta Samhita*, and *Astanga Samgraha*) hold their special place. Among them, *Charaka Samhita* is the *Agnivesh Tantra* by *Acharya Agnivesh*, which is recited by *Acharya Charaka*, *Sushruta Samhita* is

the *Saausrut Tantra* recited by *Vridha Sushruta* and further elaborated by *Acharya Sushruta*. In the same manner *Astanga Samgraha* is created by *Acharya Vagbhatta*, therefore, introduction of *Acharya Vagbhatta* is required in this context. In Indian poetry, many *Vagbhatta* are mentioned as experts in many subjects. The following four



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Vagbhata are famous in the field of *Ayurveda*¹-

- *Vridha Vagbhata*
- *Madhya Vagbhata*
- *Laghu Vagbhata*
- *Rasa Vagbhata*

The *Madhya Vagbhata* is not mentioned elsewhere except in the two or three texts. Although its existence is proved on the basis of citations. *Nischalkar* has cited many of its words in the *Ratnaprabha* interpretation of *Chakradatta*. *Rasa Vagbhata* has written a book called *Rasratnasamucchya*. Historians cited many Acharya's with the name of *Vagbhata*, Which are presented by the following table ²-**Table no. 1.1**

MATERIALS AND METHODS

In this study each and every reference related to concept and determination of time period of *Astanga Hridaya* and *Astanga Samgraha* taken as a source of material like previous research works, journals, literature based on history of *Ayurveda* and other publications.

***Vagbhata is the author of the Astanga Samgraha*"?**

There is a difference of opinion among Acharya's regarding the authors of *Astanga Hridaya*, Some *Acharaya* believe that *Vagbhata*, The author of both the texts is the same, while some accept that they are distinct.

Kaviraj Gannath Sen. Hari Shastri Paradkar, Pt. Haridutt Shastri, Yadav Ji Trikam ji, Acharya, T.V. Rudraparashav, and Nandkishore Sharma, editorial board *Charaka Samhita (Jamnagar)* etc. scholars consider both as one. The Acharya's who believes that he is one propose the following evidences in their favour:-

- **Language analogy (*Bhasha Sadrishya*)**:- There is enough similarity in the language and style of both the texts.
- **Pitranam analogy (*Pitranam Sadrishya*)**:- The authors of both the texts are *Atmaj* of *Sinhagupta*.
- **Content analogy (*Vishayvastu Sadrishya*)**:- There is a similarity in the content of both the texts.
- **Acceptance of *Hridayakar***:- *Astanga Hridayakar* himself has accepted that this book (*Astanga Hridaya*) is a shortened version of the *Astanga Samgraha*.
- **Indicative quotation of the *Shlokas* of the *Samgraha***:- The commentators also agree that the author of *Astanga Samgraha* and *Astanga Hridayais* the same.
- **Consent of the Commentators**:- The commentator of *Astanga Hridaya* *Arunadatta* and *Bhatt Narahari* and the commentator of *Astanga Samgraha* *Indu* have considered

him the same *Achraya*. In contrast *Hornley, Keith, Jyotish Chandra Saraswati, Hariprapannaji*, considers *Vridha Vagbhata* and *Vagbhata* as different and address them in the name of *Vridh Vagbhata* and *Laghu Vagbhata* or *Vagbhata Pratham* and *Vagbhata Dvitya* respectively and give the following evidences in support of their opinion.

1. **Language and style** - Language and style are the same, there is a considerable difference. *Astanga Samgraha* is in the prose (*Padhyatmaka-Gadhyatmaka*) verse style (*Champu*) but the *Astanga Hridaya* is completely *Padyamaya*. Language of *Astanga Hridaya* is also old, so this composition seems to be the latter. From the point of view of poetry, *Astanga Hridaya* is more *Chhandovavidyam* and *Alankarik*.
2. Regarding the father and grandfather and place of birth, the introduction that *Granthakar* has given at the end of the *Astanga Samgraha* is not found in the *Astanga Hridaya*. In the present editions, at the end of the places, somewhere, "*ItiSrisinghuptasunu-Vagbhata Virchitiya Ashtagahrudaya Samhitaaya tritya Nidanasyanam Smaptam*" is found in such a book. Possibly, it has been added later when the ideology of communication in both the *Vagbhata*s had gone³.
3. **Content** - There is a lot of difference in the content of the *Astang Samgraha* and *Asthang Hridaya*. The subject of the entire *Grantha* is described in *Astanga Samgraha* in 150 chapters and *Astanga Hridaya* in 120 chapters. **Table no.1.2**
It is clear from that the *Sutrasthan* of *Astanga Hridaya* has been abbreviated rather than the *Astanga Samgraha*. Similarly, the number of chapters in *Sharirasthan* is less in *Astanga Hridaya*.
4. This is much revealed from the quotations that *Astanga Hridaya* is an abbreviated version of *Astanga Sangraha* and is presented with the purpose of being helpful in the knowledge of scholars. There is no indication that the author of the *Samgraha* composed the *Hridaya*. Probably the *Astanga Samgraha* with its abbreviated verses became popular and its *Sanskrit* form as *Astanga Hridaya* was composed by latter *Acharyas*.
5. It is natural to find an error less quotation of the *Shlokas* of *Samgraha*, while *Granthakara's* purpose was not to make any original work but to present a shortened version of the same.
6. The opinion of the commentators is of no importance because by then the personality of the two categories had been unified and there was no attempt to resolve the confusion.

7. *Astanga Samgraha*, *Vagbhatta* being a disciple of the Buddhist Guru was quiet influenced by that religion whereas such influence on the *Astanga Hridayakar Vagbhatta* is not so significant. The indications found at two or three sites seem to be due to imitation of the *Astanga Samgraha*. The difference between *Astanga Samgraha* and *Astanga Hridaya* is evident from the following verses in which the *Astanga Samgraha* has recalled the "*Jin Jinsut*" and the *Astanga Hridaya* has remembered the "*Shiva Siva Sat*" because the *Astanga Hridaya* of the *Vagbhatta Brahmin Dharmavalambi* was *Shaiva*.

8. As compare to *Astanga Samgraha* in *Astanga Hridaya* Reverence for the proceeds *Shraddha Arsha Adhikaran* choose against authorization and the urge for *Subhashit* is more vocal and intense than the *Astanga Samgraha*.

Thus, analysing the views of the commentators reveals an interesting outlook. *Jejjat* and *Chakrapani* do not take the name of the *Vridha Vagbhatta* only; they quote the *Laghu Vagbhatta* with the name". "*Vagbhatta Arunadatta* and *Indu* believe the *Hridaya* and *Samgraha* as separate *Granthas*, but regard their *Karta* as integral. *Dalhan*, *Hemadri*, *Vijayarakshit* and *Srikanthdatta* consider him to be different; it seems that the *Laghu Vagbhatta* had been prevalent at the time of *Jejjat* and *Chakrapani* and the *Astanga Samgraha* has gone into the background, just as *Varahamihira* had the same situation after the creation of *Brahmagupta*.

Hence they had only mentioned the same with the word "*Vagbhatta*" Perhaps they did not get the opportunity and need for comparison of *Samgraha* and *Hridaya*. *Arunadatta* and *Indu* restored *Astanga Samgraha* the basic text of the *Hridaya* and made the idea that the authors of both are the same. Later on there was sufficient comparative study of both, this confusion was dispelled. As a result, the ancient commentators gave the different citations.

1. Only the existence of the *Hridaya*.
2. *Samgraha* and *Hridaya* both exist but they were same.
3. Both have the different authors.

In the first instance, when *Samgraha* was not in the area, then how can the views of those commentators be considered in this regard? *Arunadatta* and *Indu* are prominent among those who consider both *Vagbhatta* as one.

For all these reasons the two *Vagbhatta* appear to be different persons who have been called *Vridha Vagbhatta* and *Vagbhatta*, *Vagbhatta Pratham* and *Vagbhatta Dvitya* or *Gadya Vagbhatta* and *Padya Vagbhatta*. It is believed that the earlier *Vagbhatta* composed the *Astanga Samgraha*

on the basis of this earlier *Samgraha* of *Granthas*, later his *Pautra Vagbhatta* made the *Astanga Hridaya* based on the abbreviated version of the *Astanga Samgraha*.

Thus, on the basis of the above description, in summary terms, it can be said that both are different persons. The *Vridha Vagbhatta* has composed the *Astanga Samgraha* and the *Vagbhatta* has composed the *Astanga Hridaya*.

Tradition of *Vagbhatta* and the place of birth⁶

Astanga Samgraha is the work of *Acharya Vridha Vagbhatta*; it has been described earlier by the scholar. Now it is necessary to consider the family tradition and the place of birth. *Vridha Vagbhatta Krit Astanga Samgraha* of works considered around the fifth century which was the Gupta Period, the practice was prevalent that the grandfather's name was given to his grandson. *Samudra Gupta Dvitya* and *Chandra Gupta Dvitya* are example of this. Similarly, the *Vridha Vagbhatta* and the *Laghu Vagbhatta* were grandfather and Grandson. The name of the grandfather of *Vridha Vagbhatta* was also *Vagbhatta* or *Vridha* and *Laghu* adjectives were used by for easy access by the later *Acharyas*. *Acharya Priyavrata Sharma* has given his supposed lineage on this basis. **Determination of the period of *Vagbhatta*⁷ Table no.1.3**

DISCUSSION

Many details that have been described in *Astanga Samgraha* are not available in *Astanga Hridaya* because *Astanga Hridaya* is composed on the principle of "*Na Ati Sanshep Vistaram*" i.e. not so concise and not very detailed⁸. At various places we found conflict of interest in various topics between these two. Therefore, it is not correct to assume that *Astanga Hridaya* has followed the *Astanga Samgraha*. No reference is available to support this theory. It seems to be *Astanga Samgraha* bowed towards *Sushruta* and *Astanga Hridaya* is lineated towards *Charaka*. In classical ayurvedic texts there is existence of many *Vagbhatta's* but in context of Ayurveda mainly four *Vagbhatta* are chiefly emphasized viz⁹.

1. *Vridha Vagbhatta*
2. *Madhya Vagbhatta*
3. *Laghu Vagbhatta*
4. *Rasa Vagbhatta*

Among of all these, *Madhya Vagbhatta* is mentioned in only one or two texts of Ayurveda not anywhere else. *Rasa Vagbhatta* who was the author of *Rasa Ratna Sammucha*

is mentioned only where there is subject matter related to *Rasa Shastra*. Therefore both *Vridha Vagbhatta* and *Laghu Vagbhatta* may be considered as in context of *Astanga Samgraha* and *Astanga Hridaya*. The family tree of both *Vagbhatta* considered as *Vagbhatta Singhgupta Vagbhatta(1st) Singhgupta Vagbhatta (2nd)*. From this chronological order we got to know that writer of *Astanga Samgraha* is *Vagbhatta* and his father's name is *Singhgupta*.

1. *Astanga Hridaya* is like the heart of ocean of Ayurveda literature and its study can really be helpful for easy understanding and realization of concepts of *Samgraha*. This is a brief abridged version of the *Astanga Samgraha*¹⁰.
2. In this book, it has been attempted that the useful facts of both medicine and surgery communities should be invested together because being an expert or scholar in one branch does not confirm his same level of expertise in another branch, therefore not able to resolve all types of disease in this world. That's why in maximum subject matter of *Sharira Rachana*, *Astanga Samgraha* has been followed. Some topic which were not available in the original text were introduced by commentators in chronological order.

According to historical review the determination of *Kala* of *Astanga Samgraha* and *Astanga Hridaya* can be proved by the following evidence: **External evidence:** commentaries given by various authors.

Internal evidence:

1. Language
2. Geographical status
3. Political status
4. Social conditions
5. Religious situation

On the basis of evidences, it seems to be concluded that Both Acharyas were related. *Astanga Samgraha* and *Astanga Hridaya* were written by two different authors. *Astanga Samgraha* is written by *Vridha Vagbhatta* (500 AD) *Astanga Hridaya* is written by *Laghu Vagbhatta* (600 AD).

Description of *Sharira Sthana* after *Sutra Sthana* in both *Samhita*

In *Charak Samhita* and *Sushruta Samhita* (explanation according to *Chakrapani* and *Dalhan*) *Sutra Sthana* is followed by *Nidana Sthana*¹¹. Due to principle of *Trisutra* which comprises *Hetu Linga Aushadha*¹². Without proper understanding of signs and symptoms, medicine cannot be

studied. *Nidana Sthana* is followed by *Viman Sthana* because for proper *Chikista* we need to have the knowledge of *Hetu -Linga* and special knowledge of *Dosha - Bshajaadi*, which is described in *Vimana Sthana*. *Viman Sthana* is followed by *Sharira Sthana* as the *Trisutra* is effective only when we are having *Adhikaran* i.e. *Sharir*, so for proper implementation of the *Hetu, Linga* and *Aushadh*, knowledge of *Sharir Adhithana* or bodily part is important and due to this *Sharira Sthana* is followed after *Vimana Sthana*.

In *Charak* and *Sushruta Samhita*, sequence of *Sthana* is having similar presentation while quite different logic can be seen by *Acharya Vagbhatta* in both *Vagbhatta Samhita*. In this *Vagbhatta Samhita* after *Sutra Sthana*, *Sharira Sthana* is designated as prime *Sthana* to indicate the importance of *Sharir* in manifestation of disease. As mentioned by *Acharya* that *Adhithana* plays important role in providing a place for accumulation of *Dosha*. This accumulation occurs where any type of deflection from normalcy is already ongoing i.e. “*Kha-Vaigunya*”. It means this *Kha-Vaigunya* shows deviation from normalcy. But before acknowledging various patterns of deviation we have to learn the normalcy. In order to understand this kind of study and to apply the principles, mentioned in *Sutra Sthana*, study of *Sharira* is quite important. *Charka* and *Sushruta* gave importance to the content as per *Adhikaran, Prakaran* and *Tantrayukti*, hence the matter is widely scattered in these *Samhita*.

Sutra Sthana is followed by *Nidan -Vimana Sthana* and after these *Sharira* is described. After teaching *Sutra Sthana* the students were given IPD and OPD exposures where the combined knowledge of both physiology and anatomy is important to have the proper concept of *Sharira*. So *Sharira Sthana* is described after describing *Nidana* and *Vimana Sthana*. This helps the students to have the proper knowledge of *Sharira Anga- Asthi, Sandhi, Sira* etc.

In the first chapter of *Astanga Samgraha* and *Astanga Hridaya* the eight divisions of Ayurveda is described – *Sutra Sthana* – (as per the *Ayurveda Rasayan* commentary by *Acharya Hemadri*)

1st chapter- Basic and summary (*Saar Samgraha*)¹³

2nd to 10th chapter- *Hetuskandha*

11th to 12th chapter- *Lingaskandha*

13th to 30th chapter- *Aushadhaskandha*

In *Sutra Sthana Sharira* is considered as the *Adhikaran* for

Vyadhi (*Nij* and *Aagantuja*), so after the description of *Sutra Sthana* the knowledge of *Sharira* is important. This is due to this reason *Sharira Sthana* is described after *Sutra Sthana* in these *Samhita*.

Another point of *Vagbhata Samhita* (*Astanga Samgraha* and *Astanga Hridaya*) the whole book is in order of *Kaya* up to *Cikitsa*, *Balaroga* to *Vajeekarana*, are described in 40 chapters of *Uttartantra*. *Uttartantra* starts with *Bala Roga* which continues with *Graha Urdhvanga Shalya Damshttra Jara* and last *Vrusha*¹⁴. So, to maintain the order and to give a link from one *Sthana* to next or from one chapter to next, he has taken *Sharira* after *Sutra*. So *Vagbhata* follows a certain technique of teaching to students like that in present era but in an orderly fashion.

Description of *Arishta* in *Sharira Sthana* *Astanga Samgraha* and *Astanga Hridaya*:-

Understanding of *Prakruti* and *Vikruti* always runs parallel and whole *Ayurveda* principles are accumulated in between these two. Deviation from normalcy is manifestation of disease and regaining back to *Prakruti* is *Chikitsa*. Based upon this factor, uttermost *Prakruti* that develops from starting of *Garbha* formation and *Vikruti* that includes *Arishta Lakshana* both are detailed here in *Sharira Sthana*. *Arishta Lakshana* (Knowledge of abnormal signs) in as per commentary of *Vagbhata*, *Prakruti* means nature, *Prakruti* means natural or vernacular and *Prachuti* means deformity. In favour of *Vikruti* (distortion) the perceptiveness needed is¹⁵.

The peculiarity of *Astanga Hridaya* is “NA AATI SANSHAPE NA AATI VISTARAM” i.e. not too short and not too detailed⁷. So to fulfil the requirement of concussing, in whole of *Ayurveda* they had not mentioned a different section for *Arishta Lakshana* but using one’s own intelligence they have kept these *Arishta Lakshana* (symptoms) accordingly in *Sharira Sthana* and had explained them over there.

In the *Charaka Samhita Indriya Sthana* in mentioned after *Sharira Sthana*-

In *Sharira Sthana* the medical statement is by rendering the tribunal of medicine and that treatment is mentioned only of curable diseases not of incurable ones. *Sushruta Samhita* says the doctor who treat incurable disease definitely suffers from loss of money (*Dhan*), learning (*Vidyha*) & *Yash*, he deserves condemnation and unable to make patient rely on his skill and ultimately lose his patient. Without the acknowledgement of *Arishta Lakshana* one

cannot acknowledge the prognosis of a disease whether it is curable or not. Hence after discussion *Arishta Sthana* is mentioned before *Chikitsa Sthana*¹⁶.

CONCLUSION

Similar and different opinion between *Astanga Hridaya* & *Astanga Samgraha* which seems due to following reasons. Difference in time period. *Astanga Samgraha* is more influenced by the *Sushruta* while *Astanga Hridaya* is lineated towards *Charaka*. In both the *Samhitas* description of *Sharira Rachana* is found in *Sutra Sthana*, *Sharira Sthana* and *Uttar Sthana*. Both writers follow the proper implementation of *Hetu*, *Linga* and *Aushadha* and this could be the reason behind placing the *Sharira Sthana* in between *Sutra* and *Nidana Sthana*. Both the Acharya considered the *Arishta Lakshanas* as pathological Physio-anatomy, so they describe *Arishta Lakshanas* in *Sharira Sthana* because it is easier to recognize and differentiate the abnormal Physio-anatomy just after studying the normal Physio-anatomy.

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Table no. 1.1

S.No.	Name of Historian/Book Name		Quoted Vagbhata
1	Ofractus Catalogascatalogaram	1	Author of <i>Vagbhata Samriti Samgraha</i>
		2	Author of <i>Vahhat Nighantu</i>
		3	Pautray (Grandson) <i>Vagbhata</i> , son of <i>Singhagupta</i> and author of <i>Astanga Hridaya</i> and <i>Vaman Kalpa</i>
		4	Father of <i>Malavendra's Amatya</i> and <i>Deveshwar</i> (Author of <i>Kavi Kalpata</i>)
		5	The father of <i>Tishat</i> (The author of the <i>Chikitsa Kalika</i>)
		6	Son of <i>Nemikumar, Jain, Alankar Tilak and Shringar Tilak Kavya</i> author of <i>Chhandonushasan</i> .
		7	Author of <i>Vagbhata Kosh</i>
		8	Author of <i>Padarth Chandrika, Bhava Prakash, Rasratna Samucchay</i> and <i>Shastra Darpan</i> .
		9	Author of <i>Vagbhatalankar</i>
2	<i>Shri Hari Shastri Prahadkar and Pandit Nand Kishore Sharma</i>	1	<i>Amatya</i> of <i>Malvendra</i> Father of <i>Deveshwar</i> and author of <i>Kavi Kalpata</i> .
		2	Son of <i>Nemikumar, Jain</i> , author of <i>Chhandonushasan, Kavyanasasan</i>
		3	Author of <i>Rasratnasamucchay</i>
		4	Author of <i>Vagbhata Kosh</i>
		5	Son of <i>Som, Jain Amatya</i> of <i>Jaisingh</i> , author of <i>Vagbhatalankaar, Shringaar Tilak</i> .
		6	Author of <i>Laghu Jatak</i>
		7	Author of <i>Neminirbaan</i> .
		8	<i>Prakrit Pingal Sutrakarta</i> .
3	<i>Shri Gurupada Halladar</i>	1	<i>Parthma</i> (First) <i>Vagbhata</i> (Second century) the father of <i>Sinhagupta</i> (<i>Smriti Nibandha</i> , author of <i>Vaidyak Nighantu</i> and <i>Vaiyyakaran</i>)
		2	<i>Dvitya</i> (Second) <i>Vagbhata</i> (second- third century) Son of <i>Sinhagupta -1</i> <i>Vridha Vagbhata</i> (author of <i>Astanga Samgraha</i>), II <i>Madha Vagbhata</i> (author of <i>Madya Samhita</i> or <i>Samgrah Samhita</i>) III <i>Laghu Vagbatta</i> (author of <i>Astanga Hridaya</i>) IV <i>Rasa Vagbhata</i> (Author of <i>Rasranta Samunchay</i>)
		3	Third <i>Vagbhata</i> (12th century) <i>Mantri</i> of <i>Gurjaradhipati Jaisingh, Neminirvan</i> , Author of <i>Vagbhattanlankar</i> .
		4	<i>Chaturtha Vagbhata</i> (13 th -14 th century) (<i>Kavyanushasana</i> , author of <i>Hridayal Tippan</i>)
		5	Author of <i>Shastra Darpan Nighantu, Vagbhata Vyakaran Vaidyak Samhita</i> .

Table no.1.2

S. N.	<i>Sthana</i>	<i>Astanga Samgraha</i> ⁴	<i>Astanga Hridaya</i> ⁵
1	<i>Sutrasthan</i>	40	30
2	<i>Sharirsthan</i>	12	6
3	<i>Nidaansthana</i>	16	16
4	<i>Chikitsasthan</i>	24	22
5	<i>Kalpsthana</i>	8	6
6	<i>Uttarsthana</i>	50	40
	TOTAL	150	120

Table no.1.3Determination of the period of *Vagbhata*⁷

S.N.	Historian/Author name	Period
1.	<i>Charittrakosh Kar</i>	150 A.D. (approx)
2.	<i>ShriGurupad Haldar</i>	2 nd and 3 rd Century
3.	<i>ShriHariShastri Paharkara</i>	Early 4 th Century
4.	<i>Shri Yadav Ji Trikam Acharaya</i>	End of 4th century and Beginning of 5th century
5.	<i>Kaviraj Gannath Sen</i>	Beginning of 5th Century
6.	<i>Shri Attridgev Gupt</i>	5 th century (<i>Purvaardh</i>)
7.	<i>Priyavrat Sharma</i>	550 AD
8.	<i>Prof. Banwari lal Gaur</i>	5th-6th century
9.	<i>Pandit Haridutt Shastri</i>	6th Century
10	<i>Das Gupta</i>	End of Sixth century and beginning of 7th century
11	<i>Wintergreen</i>	<i>Pratham Vagbhata (625 AD) Divyt Vagbhata (8th -9th century)</i>
12	<i>Dr. Keith</i>	<i>ParthmVagbhata (625AD)Divyt Vagbhata (8th -9th century)</i>
13	<i>Dr. Hornley</i>	<i>Parthma Vagbhata (625 AD) divyt Vagbhata (8th -9th century)</i>
14	<i>Mukhopadhyay</i>	<i>Parthma Vagbhata (625 AD) Divyt Vagbhata (8th - 9th century)</i>
15	<i>Vasudevarsharan Agarwal</i>	Seventh century