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अनागतावेक्षणम्

Looking Ahead: the Roadmap

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Abstract

Anāgatāvekṣaṇa, "looking to what is to come", is the forward reference. Kauṭilya defines it as "'it will be laid down thus later'", with a sentence that defers a topic to its proper chapter: "balances and weights we shall describe under the superintendent of standards." Suśruta defines it as "'he will state thus'": as when, in the Sūtrasthāna, the author says "I shall state it in the chapters on therapeutics" — and his own Sūtrasthāna contains just such a sentence, closing a chapter of drug groups with a promise of their detailed use in the Cikitsitasthāna. Cakrapāṇi defines it as "establishing a matter by taking as authority a rule yet to come", with Caraka's mention of "bitter ghee" in a place where the preparation has not yet been described. This article distinguishes the two functions in these definitions — navigation (Kauṭilya, Suśruta) and forward dependency (Cakrapāṇi) — and separates the device from *uddeśa* and *pradeśa*. It answers three objections: that a deferred topic leaves the reader without what he needs, that a forward reference may never be fulfilled, and that relying on a rule not yet given is circular. It concludes that anāgatāvekṣaṇa is evidence of a planned work and an instrument for checking a text's integrity, and that its modern forms are the roadmap paragraph, the cross-reference and the declared dependency.

Keywords: anāgatāvekṣaṇa; tantrayukti; forward reference; cross-reference; roadmap; signposting; textual integrity; plan of a work; dependency; Arthaśāstra; pautavādhyakṣa; Suśruta; Caraka; tiktaka ghṛta

1. प्रवेशः · Place in the lists

Anāgatāvekṣaṇa is twenty-seventh in Kauṭilya's list, twenty-second in Suśruta's and twenty-sixth in Caraka's. In every list it is paired with its opposite, *atikrāntāvekṣaṇa* (Caraka: *atītāvekṣā*), the backward reference (TY-29). The compound is *anāgata*, "not yet come", + *avekṣaṇa*, "looking towards": the text looks towards its own future.

2. लक्षणानि · The definitions

> पश्चादेवं विहितमित्यनागतावेक्षणम्
>
> तुलाप्रतिमानं पौत वाध्यक्षे वक्ष्याम इति
>
> "'It will be laid down thus later' — that is anāgatāvekṣaṇa." — Example: "Balances and weights we shall describe under the superintendent of standards."

Kauṭilya, *Arthaśāstra* 15.1.59–60

> एवं वक्ष्यतीत्यनागतावेक्षणम्। यथा श्लोकस्थाने ब्रूयात् चिकित्सितेषु वक्ष्यामीति ॥
>
> "'He will state thus' — that is anāgatāvekṣaṇa. For example: in the Sūtrasthāna one may say, 'I shall state it in the chapters on therapeutics'."
>
> Suśruta, *Uttaratantra* 65.30

> अनागतावेक्षणं नाम यदनागतं विधिं प्रमाणिकृत्यार्थसाधनं; यथा- "अथवा तिक्तसर्पिषः" इत्याद्यनागतावेक्षणेनोच्यते।
>
> "Anāgatāvekṣaṇa is the establishing of a matter by taking as authority a rule yet to come. For example: 'or of bitter ghee' and so on is said by way of anāgatāvekṣaṇa."
>
> Cakrapāṇidatta, *Āyurvedadīpikā* on Caraka, *Siddhisthāna* 12.41–44

3. लक्षणपरीक्षा · Testing the definitions

3.1 Suśruta's example in his own text

Suśruta's example is not hypothetical. His Sūtrasthāna 38 lists the groups of drugs (*gaṇa*) — the vidārigandhādi, āragvadhādi and the rest — and closes:

> समासेन गणा ह्येते प्रोक्तास्तेषां तु विस्तरम् । चिकित्सितेषु वक्ष्यामि ज्ञात्वा दोषबलाबलम् ॥
>
> "These groups have been stated in brief; their detail I shall state in the chapters on therapeutics, having understood the strength and weakness of the doṣas."
>
> Suśruta, *Sūtrasthāna* 38.79

The verse does three things. It marks what has been given as brief (*samāsena*); it names the place of the detail (*cikitsiteṣu*); and it names the principle on which the detail will depend — the strength or weakness of the doṣas in the patient. A reader of the Sūtrasthāna knows that the lists are not yet prescriptions, and where to find the prescriptions.

3.2 Two functions

Authority	What is referred forward	Function
Kauṭilya	A topic (balances and weights) that belongs to another chapter	**Navigation**: the reader is told where to find it
Suśruta	The detailed use of what is here given in brief	**Navigation** with a statement of what is deferred and why
Cakrapāṇi on Caraka	A preparation (bitter ghee) used here, described later	**Forward dependency**: the present statement relies on a rule not yet given

Kauṭilya's example can be traced in the Arthaśāstra, and so can its fulfilment. It closes the chapter on the superintendent of gold, where the testing of gold requires accurate weighing:

> तुलाप्रतिमानं पौतवाध्यक्षे वक्ष्यामः ॥
>
> "Balances and weights we shall describe under the superintendent of standards."
>
> Kauṭilya, *Arthaśāstra* 2.13.28

Six chapters later, the chapter on the superintendent of standards ends by marking the promise as kept:

> इति तुलाप्रतिमानं व्याख्यातम् ॥
>
> "Thus balances and weights have been explained."
>
> Kauṭilya, *Arthaśāstra* 2.19.28

Balances and weights have their own superintendent and their own chapter; to describe them in the chapter on gold would split the topic. The forward reference and its closing formula bracket the deferral exactly. Cakrapāṇi's example is different in kind: Caraka prescribes "bitter ghee" in one context, though the recipe appears only later. The present prescription takes the later recipe as its authority (*pramāṇīkṛtya*). The first kind tells the reader where to go; the second tells the reader that the present statement cannot be fully understood until he gets there.

3.3 Evidence of a plan

A forward reference presupposes that the author knows the plan of the whole work before he writes its parts. Kauṭilya can say "under the superintendent of standards" only because he has already decided that there will be a chapter on that officer. In this sense anāgatāvekṣaṇa is the textual trace of *vidhāna*, the arrangement of topics (TY-03). It is also why forward references have been examined in modern discussions of the composition of the Arthaśāstra and of the medical saṃhitās: a reference that is fulfilled is evidence of a planned work; one that is not fulfilled may point to a loss or a later change.

4. पूर्वपक्षः खण्डनं मण्डनं च · Objections and replies

4.1 Does deferral not leave the reader without what he needs?

ननु यत्र विषयः प्रसक्तः तत्र एव वक्तव्यः। “पौतवाध्यक्षे वक्ष्यामः” इति उक्ते पाठकः इदानीं तुलामानं न जानाति, अतः प्रकृतं कार्यं न सिध्यति। अनागतावेक्षणं पाठकस्य बाधकम् इति चेत्, न। यदि यत्र यत्र प्रसक्तः तत्र तत्र विषयः उच्येत, तर्हि तुलामानं कोष्ठागारे, कोशे, पण्ये, सर्वत्र पुनः पुनः उच्येत — पुनरुक्तदोषः, ग्रन्थस्य विस्तरः, विधानस्य भङ्गः च। एकस्मिन् एव स्थाने पूर्णतया उक्त्वा अन्यत्र तत् अवेक्षणीयम् इति निर्देशः लाघवम्। पाठकस्य न हानिः — सः जानाति कुत्र गन्तव्यम्। किञ्च सुश्रुतः “ज्ञात्वा दोषबलाबलम्” इति हेतुं वदति — गणानां प्रयोगः रोगिणः परीक्षाम् अपेक्षते, सा चिकित्सितस्थाने। तत्र एव तस्य स्थानम्।

Objection: a topic should be stated where it arises. When “we shall describe under the superintendent of standards” is said, the reader does not now know balances and weights, so the work in hand cannot be done. Anāgatāvekṣaṇa obstructs the reader. **Reply:** No. If a topic were stated wherever it arises, balances and weights would be described again and again — in the storehouse, the treasury, the market, everywhere — the fault of repetition, the swelling of the text and the breaking of its arrangement. To state it fully in one place and to direct the reader to it elsewhere is economy. The reader loses nothing: he knows where to go. Moreover, Suśruta gives a reason — “having understood the strength and weakness of the doṣas”: the use of the drug groups depends on the examination of the patient, which belongs to the Cikitsitasthāna. That is its place.

Śaṅkā–samādhāna composed for this article.

4.2 What if the promise is not kept?

ननु “वक्ष्यामः” इति प्रतिज्ञा क्वचित् ग्रन्थे न पूर्यते — अध्यायः लुप्तः, ग्रन्थकारः न समापितवान्, प्रक्षेपः वा। तदा पाठकः भ्रमति। अतः अनागतावेक्षणं अविश्वसनीयम् इति चेत्, न। अपूर्णा प्रतिज्ञा अपि ज्ञानस्य हेतुः — सा ग्रन्थस्य लोपं, संस्करणभेदं वा सूचयति। परीक्षकः प्रत्येकम् अनागतावेक्षणं ग्रन्थे अन्विष्य पूर्णम् अपूर्णं वा इति निश्चिनोति; तेन ग्रन्थस्य अखण्डता परीक्ष्यते। यत्र सर्वाः प्रतिज्ञाः पूर्णाः, तत्र ग्रन्थः एककर्तृकः सुविहितः इति अनुमीयते। अतः अनागतावेक्षणं न केवलं पाठकस्य मार्गदर्शनं, किन्तु ग्रन्थपरीक्षकस्य प्रमाणम् अपि।

Objection: sometimes the promise “we shall state” is not fulfilled in the text — a chapter is lost, the author did not finish, or there has been an interpolation. Then the reader is misled. So anāgatāvekṣaṇa is unreliable. **Reply:** No. Even an unfulfilled promise is a source of knowledge: it indicates a loss in the text or a difference of recension. The examiner seeks every forward reference in the text and determines whether it is fulfilled; by this the integrity of the text is

tested. Where all promises are kept, it may be inferred that the text is well planned and of a single design. So anāgatāvekṣaṇa is not only a guide for the reader but also evidence for the critic of the text.

Śaṅkā–samādhāna composed for this article.

4.3 Is relying on a rule not yet given not circular?

ननु चक्रपाणिः “अनागतं विधिं प्रमाणीकृत्य अर्थसाधनम्” इति वदति। यत् इदानीं न उक्तं, तत् कथं प्रमाणम्? यदि अनागतः विधिः पश्चात् अयम् एव अर्थः आश्रित्य उच्येत, तर्हि अन्योन्याश्रयः इति चेत्, न। अनागतः विधिः स्वतन्त्रः — तिक्तसर्पिषः योगः स्वहेतुभिः स्वस्थाने सिध्यति, न इदानींतनं वचनम् अपेक्षते। अत्र तु तस्य उपयोगमात्रं क्रियते। आश्रयः एकपक्षीयः — इदं तदपेक्षं, न तत् इदम् अपेक्षम्। अन्योन्याश्रयः तदा यदा पश्चात् उक्तः विधिः अपि अस्य वचनस्य बलेन एव स्थाप्येत। सुविहिते ग्रन्थे तत् न भवति।

Objection: Cakrapāṇi says “establishing a matter by taking as authority a rule yet to come”. What has not yet been stated — how can it be an authority? If the future rule, when it comes, depends on this very matter, there is mutual dependence. **Reply:** No. The future rule is independent: the preparation of bitter ghee is established by its own reasons in its own place and does not depend on the present statement. Here it is merely used. The dependence runs one way — this depends on that, not that on this. Mutual dependence would arise only if the later rule were itself established on the strength of this statement. In a well-planned text that does not happen.

Śaṅkā–samādhāna composed for this article.

5. सिद्धान्तः · The settled view

ग्रन्थस्य समग्रविधानम् आश्रित्य, यः विषयः अन्यत्र स्वस्थाने पूर्णः वक्ष्यते तस्य स्थानस्य निर्देशः, तदाश्रयेण प्रकृतार्थस्य साधनं वा — पश्चात् पूरणीयया प्रतिज्ञया — तत् अनागतावेक्षणम्।

“Anāgatāvekṣaṇa is the indication, based on the plan of the whole work, of the place where a topic will be fully stated later — or the establishing of the present matter with reliance on it — by a promise to be fulfilled later.”

Definition composed for this article.

The two functions (navigation and dependency) are both included; the ground (the plan of the whole work) and the obligation (a promise to be fulfilled) are made explicit, since these are what make the device reliable and testable.

6. आधुनिकसंवादः · The modern counterpart

Classical form	Modern counterpart
Kauṭilya: "we shall describe under …"	The **roadmap paragraph** ("Section 4 describes …"); forward cross-references
Suśruta: brief here, detail later, and why	Signposting in textbooks: "this is treated in detail in Chapter 12"
Cakrapāṇi: reliance on a later rule	Declared **dependencies**: using a result proved later ("Lemma 5, proved in the appendix"); forward declarations in software
Fulfilled and unfulfilled promises	Cross-reference checking in editing; textual criticism of composite works

Every thesis has a roadmap paragraph at the end of its introduction, and every examiner checks that the roadmap matches the chapters. That check is the test of anāgatāvekṣaṇa.

7. प्रयोगाः · Uses

7.1 In research

In long works, place each topic in one home and refer to it from elsewhere. Write a roadmap and, before submission, check that every forward reference is fulfilled. When a result relies on something proved later, say so explicitly, and make sure the later proof does not rely on the earlier result. In textual study, list a text's forward references and check their fulfilment; the results tell you about its integrity.

7.2 In teaching

Tell students when a question will be answered later in the course, and keep the promise. A course that defers without telling leaves students anxious; one that tells them where the answer lies lets them wait.

7.3 In daily life

"We will come back to this" is anāgatāvekṣaṇa. It is useful when it is kept, and corrosive when it is not. The device teaches that a deferral is a promise.

8. अभ्यासः · Exercise

1. Collect five forward references in the Arthaśāstra (phrases with *vakṣyāmaḥ*) and check whether each is fulfilled, and where.
2. In Suśruta's Sūtrasthāna, find another chapter that defers detail to the Cikitsitasthāna, and trace the detail.

3. Check the roadmap of your own thesis or a long paper against its chapters. Revise wherever the promise and the text do not match.

9. उपसंहारः · Conclusion

Anāgatāvekṣaṇa is the forward reference. Kauṭilya and Suśruta use it to send the reader to a topic's proper place, Suśruta saying also what is deferred and why; Cakrapāṇi's example shows a present statement relying on a rule yet to come. Deferral serves economy and arrangement; an unfulfilled promise is itself evidence about a text; and reliance on a later rule is not circular when that rule stands on its own grounds. The device is the trace of a plan, and its modern forms — the roadmap, the cross-reference, the declared dependency — carry the same obligation: what is promised must be delivered.

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