ANALYSIS

OBSERVATIONS

Total 352 ślokas from 35 diseases and 33 ślokas from Maṅgalācaraṇa, Nādi parīkṣā, Doṣaprakopaka Hetu and Mutra parīkṣā are studied from critically edited MS Bhiṣakacakrācittotasa. They are compared with Bṛhat-trayī and Laghu-trayī.

Observations drawn from comparison are as follows.

**Number of Verses per chapter** in the MS are as follows:

<table>
<thead>
<tr>
<th>Name of the disease</th>
<th>No. of Verses</th>
<th>Name of the disease</th>
<th>No. of Verses</th>
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<td>Maṅgalācaraṇa</td>
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<td>Chardi</td>
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Thirty five diseases are described with following topics. Niruki, Hetu, Samprāpti, Sādhyāsādhyatva and Pathyāpathya. Which topics are described in diseases is given in the table form. ‘Y’ stand for yes, this topic is given. While ‘N’ stands for no, this topic is not given in the MS.

**Topics described chapter-wise:**

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<th>Name of the disease</th>
<th>Niruki</th>
<th>Hetu</th>
<th>Samprāpti</th>
<th>Sādhyatva</th>
<th>Apathya</th>
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</table>

Niruki of 10 diseases is given.

Hetus of 21 diseases are given.

Samprāpti is given for 15 diseases.

Sādhyāsādhyatva of 12 diseases is given.

Pathyāpathya is given in 11 diseases.
Apart from these topics, few specific topics are described in some chapters. They are given in the chart below.

**Specific Topics described in chapters.**

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<th>Name of the disease</th>
<th>Specific Topics Described</th>
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<td>Rājayakṣmā</td>
<td>Mahārājayakṣmā</td>
</tr>
<tr>
<td>Hikkā</td>
<td>In children, adults and elders</td>
</tr>
<tr>
<td>Chardi</td>
<td>Upadrava</td>
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<td>Klama Swarupa</td>
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Number of types of each disease is listed from MS and all classical texts.

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<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yonivyāpad</td>
<td>12</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td>20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Prasūtikāroga</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Medoroga</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Alasak- Vilambikā, Kāmalā, Urustambha and Prasūtikāroga are not divided into specific types.
Whereas no specific types of Rājayakṣmā are given in classical texts but MS gives its 4 types.
Number of types of each disease in MS is compared with that of from Bṛhat-trayī and Laghu-trayī. Chart of comparison is prepared.

**Chart Comparing No. of Types of each Disease in Classical texts with the MS**

Number of types of 12 diseases given in Śā,S. are similar with number of types given in MS. Number of types of 23 diseases given in Śā,S. differs from number of types given in MS. Similarly the numbers are compared with each classical text and given in the chart above.
Diseases are sorted according to number of types given in a disease.

E.g. there is only one disease having 12 types. There are 3 diseases which have 5 types. Similarly found for all diseases. Table is prepared for distribution of Diseases according to no. of types.

<table>
<thead>
<tr>
<th>No. of types</th>
<th>No. of diseases</th>
<th>Name of Diseases</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>1</td>
<td>Yonivyāpada</td>
</tr>
<tr>
<td>10</td>
<td>1</td>
<td>Prameha Piṭikā</td>
</tr>
<tr>
<td>8</td>
<td>2</td>
<td>Trṣṇā, Bhūtonmāda</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
<td>Mūrchā</td>
</tr>
<tr>
<td>6</td>
<td>1</td>
<td>Atisāra</td>
</tr>
<tr>
<td>5</td>
<td>3</td>
<td>Chardī, Hikkā, Hṛdroga</td>
</tr>
<tr>
<td>4</td>
<td>12</td>
<td>Grahaṇī, Arśa, Bhagandara, Pāṇḍu, Rājayakṣmā, Kāsa, Madātyaya, Unmāda, Apasmāra, Āmavāta, Strīroga, Yoniroga</td>
</tr>
<tr>
<td>3</td>
<td>6</td>
<td>Ajīrṇa, Raktapitta, Svāsa,Svarabheda, Aruci,Vātarakta</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>kṛṃī</td>
</tr>
<tr>
<td>1</td>
<td>10</td>
<td>Alasaka, Vilambikā, Kāmalā, Kumbhakāmalā, Halimaka, Pānakī, Dāha, Uurstambha, Prasūtikāroga, Medoroga</td>
</tr>
<tr>
<td>68</td>
<td>1</td>
<td>Jvara</td>
</tr>
</tbody>
</table>
Sutras from critically edited MS are compared with Bṛhat-trayī and Laghu-trayī.

For comparison a scale was prepared depending on grades.

<table>
<thead>
<tr>
<th>Grade</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>-1</td>
<td>Change in principle</td>
</tr>
<tr>
<td>0</td>
<td>Totally same śloka</td>
</tr>
<tr>
<td>1</td>
<td>≥ 75 % same signs</td>
</tr>
<tr>
<td>2</td>
<td>≥ 50 % same signs</td>
</tr>
<tr>
<td>3</td>
<td>≥ 25 % same signs</td>
</tr>
<tr>
<td>4</td>
<td>Only 1 sign common</td>
</tr>
<tr>
<td>5</td>
<td>Totally different</td>
</tr>
</tbody>
</table>

Number of Sūtras of each grade in each of the classical texts is given in the table along with the chart.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>17</td>
<td>14</td>
<td>4</td>
<td>6</td>
<td>19</td>
<td>18</td>
<td>23</td>
</tr>
<tr>
<td>2</td>
<td>21</td>
<td>17</td>
<td>13</td>
<td>11</td>
<td>28</td>
<td>27</td>
<td>31</td>
</tr>
<tr>
<td>3</td>
<td>46</td>
<td>52</td>
<td>44</td>
<td>51</td>
<td>47</td>
<td>33</td>
<td>32</td>
</tr>
<tr>
<td>4</td>
<td>11</td>
<td>12</td>
<td>9</td>
<td>8</td>
<td>11</td>
<td>5</td>
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</tr>
<tr>
<td>5</td>
<td>39</td>
<td>23</td>
<td>33</td>
<td>38</td>
<td>24</td>
<td>15</td>
<td>21</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>3</td>
</tr>
</tbody>
</table>
Only one Sūtra from MS is same with Su.S.
Two Sūtras from MS are same with Bh.P.
Three Sūtras from MS are exact similar with M.N. and Y.R.
Only one Sūtra from M.N. comes under grade -1. i. e. the principle given in the Sūtra is different in MS than M.N.
Most of the Sūtras comes in grade 3 in all classical texts.
When compared for similarities and impact of Bṛhat-trayāṇi and Laghu-trayāṇi, the impact ranges from 5% to 16%. Where A.S. and A.H. have 5% similarity and maximum similarity was with M.N. and Y.R. which is 14% and 16% respectively which are from 16th century. Majority construction of composition is author’s own contribution. Being the poet Vaidya, Bhiṣakcakrācittotsava is author’s own creativity. Impact of Ca.S. is 11%, Su.S. is 9% and Bh.P. is 13.5%
DISCUSSION

Discussion on MS:

There are total 67 chapters in the MS describing Nidāna of various diseases. Among which 385 ślokas from 35 chapters were studied thoroughly to prepare critical edition by comparing 5 copies B1, B2, Bo, J1, J2 and a book Harīnsarāja Nidāna.

The author Harīsanātha, was a well-known poet of his time.¹ He has written the text in Sanskrit verses. No passage is found in the text. The verses are very poetic and hence easy to learn and remember.

The author has used many different “Chandas” from Sanskrit to derive such beautiful verses. Śārdulavikṛṣṭā, Bhujāṅgaprayāta and Anuṣṭubha Chandas are used abundantly.

Along with those, the author has also used following Chandas:

Endravajrā, Upajāti, Endravariṇśā, Ārya, Toṭaka, Upendravajrā, Śālinī, Mālinī, Varśāstha and Vidyunmāla.

There is not at all use of letters ṅ (ṅ), ṛ (ṝ) (half) म् (half) न् in any of the five copies.

“Anusvāra” is used at all these places. Even in the end of the last word of the line, instead of (half) म् Anusvāra is used.

Information found about copies of the MS:

B1: In the beginning of the MS instead of श्रीगणेशाय नमः | it is written as श्री पार्श्वनाथाय नमः |

At the end of the MS the writer of this copy has given year as Saṁvat 1783.

Place: Udayapūra. The writer said that it is written for his self-study.

B2: At the end of the MS the writer of this copy has given year as Saṁvat 1885.

No other information is given.

Bo: At the end of the MS the writer of this copy has given his Guru’s (Master) name as ‘Śrī Rāma’. No any other information is given.

J1: At the end of the MS the writer of this copy has given date of completion of writting as Saṁvat 1923, Pauṣa, Vadya 13. It is written by Kṛṣṇadatta for his own study.

J2: No information about this copy is available as the copy is incomplete.

While studying many **errors** are observed in copies as well as in the book.

- The MS copy ‘J1’ is incomplete with 17 folios up to chapter Madātyaya śloka no.15.
- In MS copy ‘B1’, after page no. 16 there is page no 30. The pages in between are missing. The last śloka on pg no. 16 is first śloka of Trṣṇā. The first śloka on pg no. 30 is śloka of Śītalā pūjana (the last śloka) in Prameha Piṭikā adhyāya.
- Types of errors found are omission, addition, rewriting, scratching, writing in border area etc.
- **Addition**: 1) One additional line is present in all 5 copies but absent in the book in Jvara nidāna after śloka 25.
  2) 3 additional ślokas are present in B1 in Jvara nidāna adhyāya.
  3) One additional śloka is present in Bo in Jvara nidāna adhyāya.
  4) One additional śloka is present in Bo in Saṅgrahaṇī nidāna adhyāya.
  5) 5 additional ślokas are present in J1 in Jvara nidāna adhyāya.
- **Omission**: 1) One śloka from Alasaka is not found in any of the 5 copies but is present in the book.
  2) One śloka from Kāmalā is not found in any of the 5 copies but is present in the book.
  3) 3 ślokas from Hikkā are not found in any of the 5 copies but is present in the book.
  4) One śloka from Urūṣṭaṁbha is not found in any of the 5 copies but is present in the book.
  5) One śloka from Prasūṭikāroga nidāna is not found in B1.
  6) Last line of Adhyāya is absent in Strīroga nidāna and Yonivyapada in B2.
  7) First 7 ślokas are not found in Bo in Nāḍī parīkṣā chapter.
  8) Last line of Adhyāya is absent in Bo in Arśa, Bhagandara and from Kṛmī to Svarabheda adhyāya.
  9) Ślokas from 85 to 94 are not found in Jvara nidāna adhyāya in Bo.
  10) Bhūtonmāda is not found in the copy Bo. After Unmāda there is Apasmāra chapter.
  11) 2 Ślokas from Jvara nidāna adhyāya are not found in J1.
- **Mis-numbering** is a very common error found in all the five copies of the MS.
Missing some letter/s or word/s and writing them in blank corners of the pg is also seen in all the 5 copies. In the copy J2, it is seen only once. Whereas in Bo and J1 it is found for more than 15 times. In ‘Bo’ a complete śloka is missed and written in the outer blank space of the pg in Jvara nidāna adhyāya.

Sometimes, missed letters, words or even a line is not written anywhere in blank places.

Scratching and rewriting are again very common errors found in all 5 copies. Scratching is not at all found in 17 folios of J2. Whereas maximum scratching is found in a copy B1. In B1, on the Pg 10 bk, 1st entire line is indicated as not to consider with a cross sign (X) at the beginning and end of the line.

Chapter wise Discussion:

Bṛhat-trayī and Laghu-trayī describes Nidāna of each disease in Pañca- nidāna method i.e. Hetu, Pürvarūpa, Rūpa, Samprāpti, Upaśayānupāsaya.

On the other hand MS do not strictly follow the method. Pürvarūpas are not given for any disease. Upaśayānupāsaya is also not given. For some diseases Pathyāpathya is given which is usually a part of Cikitsā (treatment).

Mainly the diseases are described with Types and their Rupāṇi (signs and symptoms). Hetu is given in 21 diseases. Samprāpti is given for 15 diseases. Sādhyāsādhyaśatva of 12 diseases is given. Pathyāpathya is given in 11 diseases. Nirukti is described for 10 diseases.

In Śā.S. detail description of diseases is not given. In Pūrva khaṇḍa chapter 7, Rogagaṇanā adhyāya, Acārya has given number of diseases with their types. So only number of types and their names are compared with Śā.S.

Nāḍī parīkṣā:

It has been described in detail in Laghu-trayī.


The place where Nāḍī is to be checked is given in all Laghu-trayī. But the MS śloka (11/1st line) is similar to śloka in Śā.S. (Pūrvakhaṇḍa 3/1). Only few words are different.

Bh.P. gives gati of Vātaja Nāḍī as Vakra, Pittaja as Utplutya, Kaphaja as Manda (slow) and Sannipātaja as Atidruta (very fast) in śloka 17.
In Pittaja Nāḍī, along with Kāka and Maṇḍūka gati, Śā.Ś gives Kuliṅga (sparrow) gati and Y.R. gives Lāvaka gati and fast.

In Kaphaja, along with Haṃsa Pārāvata gati, the MS adds that Nāḍī is stable. Y.R. adds Kukkuṭa, Kapota and Maṃuṭa gati.

In Sannipātaja, Śā.Ś gives only gati like Lāvā, Tittira. In MS along with this gati more signs are described suggesting critical illness.

Y.R. and Bh.P. gives signs of each type of Dvidoṣaja combination separately. Whereas MS and Śā.Ś. do not differentiates. The MS describes it in details with more signs suggesting critical illness.

Rest all the signs in different situations like in fever, in emotional situations etc. are found similar with Laghu-trayī. But Y.R. and Bh.P. gives many different details about Nāḍī parikṣā. Hence more influence of Śā.Ś. is observed.

After Nāḍī parikṣā “Causes of diseases” are given in 4 ślokas. The śloka 1 is not found in the classical texts. The causes of vitiation of Doṣaś enlisted in ślokas 2, 3 and 4 are similar to classical texts.

**Jvara:**

There are 62 types of Jvaras described in the MS.

‘Aṣṭa-swārūpa Jvara’ (8 forms of Jvara) that has originated from the Lord Śiva are described. Ca.Ci. 3/23-25 and Madhukoṣa commentary on M.N. 2/1, describes only one Rūpa of Jvara.

The classical texts gives 13 types of Sannipātas based on variation in Doṣas. The MS gives 13 types different from the classical texts. Bh.P. and Y.R; first describes 13 Sannipātas according to Brhat-trayī. Then gives second set of 13 types which has been found in MS. For citing this, the Ācāryas says that, these types are taken from some other text. But do not mention name of the text or author. Then they describes the third set of 13 Sannipātas, taken from some different text. At last in Sannipātaja Jvara, Ācārya Haṃsanātha describes Dhātupāka and Malapāka signs in the MS.² Śā.Ś. says there is only one Sannipātaja Jvara. 5 Viṣama Jvaras are its five types.

Santata Jvara has been described separately from Viṣama Jvara in the MS. But in classical texts, it is given as a type of Viṣama Jvara. Mahendra Jvara, Velā Jvara, Ekānta Jvara, Tryāhika and Cāturūkha Jvara are given as types of Viṣama Jvara. Satata, Santata, Tryāhika

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² Kulkarni Madhura A, Comparison of the types of Jvara in MSS “Bhiṣak cakra cittotsava” with Brhat-trayī and Laghu-trayī., IAMJ: volume 4; issue 03; March - 2016.
and Cāturthika Jvaras are also described in classical texts as types of Viṣama Jvara. Few signs
given are similar but many signs are different in MS and classical texts.

The MS gives Āma Jvara and Ajīrṇa Jvara separately. But in classical texts only Āma Jvara is
given. Instead Nirāma, Pacyamāna and Jīrṇa Jvaras are given which are not found in the MS.
A new concept of Mala Jvara is given in the MS. Viṭ Jvara and Sveda Jvara are given under
Mala Jvara.

Apart from these Rakta, Dṛṣṭi, Bhūta Jvaras and Antaka Jvara are described.

Dhātukṣaṇajanya evam Mandāgnijanya Jvara given in the MS is different.

Before describing Dhātugata Jvara, a copy ‘Bo’ has given additional verse which gives names
of 7 Dhātus and their evolution from previous Dhātu.

In Dhātugata Jvara, instead of Rasagata Jvara, the MS gives Tvaggata Jvara. The MS
describes 3 types of Tvaggata Jvara according to Doṣaśa. E.g. Tvaggata Vātajā Jvara etc.

It also describes Antarvegī and Bahirvegī Jvaras like classical texts.

After giving Jvara-mukti (subsiding) signs the MS describes the concept of newly developed
fever disease (Acute stage) and chronic fever disease.

After this verse the chapter of Jvara nidāna ends in the copy ‘Bo’.

8 forms of Jvaras are not given in the copy ‘Bo’.

Abhīghāta Jvara in MS copies B1, B2, J1, J2, is named as Abhicāra Jvara in the copy Bo and
the book.

The MS has described ‘Śastrāghātādī janita Jvara’ and Abhīghāta janita Jvara separately. Also
Kāma Jvara and Strīsaṅga Jvara has been described separately.

**Atisāra:**

Caraka and both Vāgbhaṭas gives Śokaja and Bhayaja Atisāra as types of Āgantu Atisāra
which are related to emotional conditions. Those are not found in MS. Other classical texts
gives Śokaja but not Bhayaja. Instead they along with MS gives Āmāṭisāra as separate type
while others gives as a condition in a disease. Suśrutācārya says Āma, Rakta and Pakva are
phases in the disease. Pakvatisāra is described by all classical texts but not by MS. Only in
Śaraṅgadhara Samhīta, there are 7 types which includes both Āmāṭisāra and Bhayaja Atisāra.

In MS, in Pittaja type stool consistency is said as i.e. multi-coloured, fatty which is given in
Sannipātaja type in classical texts. Classical texts gives specific stool colour names as blue,
yellow, greenish, and pinkish for Pittaja.

In Āmāṭisāra only stool related symptoms are given. No generalized symptoms are given in
the MS.
In MS, Asādhya signs are generalized signs. Specific stool related signs are not given like classical texts.

Y.R. do not gives Asādhya signs but Upadravas given in śloka 21 of Atisāra Nidānam in Pūrvaṛdha are similar with Asādhya signs in MS śloka 7.

Apathy (don’ts) are given. Few verses about diet are given in the book stating that, these ślokas are directly taken from Y.R. These ślokas are not found in B1, B2, Bo, J1 and J2 copies.

**Saṅgrahāṇi:**

Types of the disease given by all i.e. Bṛhat-trayī, Laghu-trayī and MS are same. Only in Śāraṅgadharma Saṁhitā, along with these four types, fifth type ‘Āmaja’ is given.

First line of śloka 6 is similar to that of from Bṛhat-trayī, Laghu-trayī. Second line of the śloka is of similar meaning but words used are different.

Laghu-trayī describes Saṅgrahaṇī and Ghaṭīyaṇtra as grievous states of the disease.

Bṛhat-trayī, Laghu-trayī all describes Pravahikā. The MS do not describes any of these states. But the author has given the name of the disease as ‘Saṅgrahaṇī’.

In Vāṭaja type, MS said there is हृदि शोष ि. i.e. emaciation at chest (Heart region). While M.N. says it is हृद्य stabbed i.e. pain.

In Pittaja type MS gives stool colour as yellow or black, while Bṛhat-trayī, Laghu-trayī gives yellow or blue.

One extra śloka (number 110) found in a copy ‘Bo’ which is not found in other copies and a book. The verse’s concept is found similar to the concept in the classical texts. Grahaṇi is caused if does and don’ts are not followed after Atisāra.

Apathya (don’ts) are given in MS.

**Arśa:**

Bṛhat-trayī, Laghu-trayī all describes Sahaja i.e. congenital Arśa (piles) which is not given by MS. The MS describes only Doṣaja Arśa while classical texts also gives Raktaja. Blood in stools is given as one of the signs in Pittaja type.

Arśa resembling to fruit of Ivy gourd (Tońdale) is given in Pittaja type in MS while classical texts gives in Vāṭaja type.

Shape of the Arśa like the udder of cow is given in Kaphaja type in all classical texts while in MS, it is given in Pittaja type.
The Ms says that Kaphaja Arśa resembles to cotton seed while classical texts describes as seed of unripe mango or jack fruit.

Jvara is given in Pittaja type in classical texts but MS gives this in Vātaja type.

Su. S. says Kaphaja Arśa (śloka 13) do not gets ruptured and do not ooze. Where MS (śloka 6) says the same in different words that, it has closed orifices.

Apathya (don’ts) is given in MS separately for each type Vātaja, Pittaja, Kaphaja.

**Bhagandara:**

Ms gives only 4 types viz. Vātaja, Pittaja, Kaphaja and Sannipātaja. Along with these 4, Su, M.N., Bh. P. and Y.R. gives fifth type ‘Āgantu’. Both Vāgbhaṭas, and Śāraṇgadhar gives 8 types including three Dvidoṣaja types in above five.

Specific names for all 8 types are given in classical texts except Ca. S. They are Śataponaka, Uṣṭragrīva, Parisrāvī, Śaṅkhāvarta (Śambukāvarta), Parikṣepī, Ruju and Arśobhagandara. These names are same in all texts.

In MS, no such specific names are given.

In Ca. S. only two ślokas are found about Bhagandara, in Śvayathu Cikītsā (Ca.Ci. 12/ 96, 97) śloka 96 gives Nidāna and śloka 97 Cikītsā. Second line of śloka 96 is similar with first śloka of MS.

A.S. gives separate signs of Bhagandara Piṭikās (ślokas 6 to 11) and then gives signs of Bhagandara (ślokas 12 to 20).

In the MS, the description of Bhagandara Piṭikā and Bhagandara of each type is given in the same verse.

In all, few similarities about this disease are found with Y.R. and Bh.P. otherwise not much similarities are found with other classical texts.

**Ajīrṇa:**

MS gives three types of Ajīrṇas viz. Vātaja, Pittaja and Kaphaja. Whereas classical texts except Śā. S. describes four types with specific names.

Vātaja is called as Viṣṭabdhājīrṇa. Pittaja is Vidagdhājīrṇa, Kaphaja is Āmājīrṇa and fourth is Rasaśeṣājīrṇa.

Śā. S. gives first three types and then Viṣājīrṇa and Rasājīrṇa.

The relation between Doṣa and Agni (digestive power) is also described in this chapter in the MS.
Sadhūma Amlodgāra (साम्लोद्गारि धूमयुक्तिः) sign is given in Pittaja type in all classical texts.

Whereas MS gives this in both Vātaja and Pittaja types.

Ca. S. describes Ajīrṇa in Grahaṇī Cikitsā (Ca.Ci. 15/45-49). Su. S. gives it in sutrasthāna chapter 46. Both Vāgībhaṭas also describes it in sutrasthāna in Mātrāśitīya Adhyāya (A.H. Su. 8/25-34) and (A.S. Su.11).

In Y.R. there is a separate chapter. Whereas in M.N. and Bh. P. it is described in Agnimāndya and Jāṭhārāgnīvikārdhikāra respectively.

**Alasaka – Visūcikā:**

Alasaka śloka is given in the book but not found in MS copies B1, B2, Bo, J1, J2.

The śloka is same as Su.U. 56/ 7, 8. M.N. (Agnimāndya 19, 20) Y.R. (Ajīrṇādi Nidānam) and Bh.P. (Jāṭhārāgnīvikārdhikāra 27, 28)

A.S. and A.H. gives same principals of Alasaka.

Śā. S. says it is of three types, Vātaja, Pittaja and Kaphaja.

In MS, a list of Visūcikā lakṣānas is given in ślokas 4 and 5. A.S. and A.H. both divides these symptoms into Vātaja, Pittaja and Kaphaja. Very few lakṣānas from MS are found. Śūla, Bhrama, from śloka 4, Kampa (Vepathu – MS) from śloka 5 are given in Vātaja lakṣānas.

Atisāra, Trṭ (Pipāsā – MS), Prañayā (Mūrčā –MS) from śloka 4 are given in Pittaja lakṣānas.

Chardi (Vāmí – MS), Vāksanga (Alpaśabda – MS) from śloka 5 are given in Kaphaja lakṣānas.

Whereas Bh. P. divides this list in lakṣānas, Upadṛavas, and Ariṣṭas. Lakṣānas includes Mūrčā, Atisāra, Pipāsā, Śūla from śloka 4. Dāha, Kampa (Vepathu – MS) from śloka 5.

Upadṛavas includes Arati, Kampa (Vepathu – MS), Mūrčāghāta and Visangyatā from śloka 5.

Visangyatā is also given in śloka 4.

Ariṣṭas includes Śyāvadantaśṭha, Abhyantarayātanetraḥ (Nimagnkeśinī – MS), Vimuktaśandhi from śloka 4. Vami, ksāmasvāra (Alpaśabda – MS) from śloka 5.

Only Ca.S. gives two types of Visūcikā – Urddvaga and Adhoga. Whereas MS says that Visūcikā is Urddvaga and Vilambikā is Adhoga. Vilambikā is not given in Ca.S.

A new concept is given in the MS. After eating food, in one Prahara duration, if undigested food comes out through upper way (mouth), is called as Visūcikā. If it comes out through lower way (anus), is called as Vilambikā.
**Kṛmi:**
All classical texts except Śā.Ś. gives 20 types of Kṛmis with basic two types as Bāhya and Ābhyantara. Śā.Ś. gives 21 types with Snāyuka as extra type. MS gives two basic types same as classical texts and says there are many types.

In śloka 4, MS describes hetus i.e. causes with differentiation as hetus for Śleṣmodbhava Kṛmis, for Raktodbhava Kṛmis and for Kṛmis in Jaṭhara.
Classical texts divides Kṛmis in Śleṣmaja, Purīṣaja, Śoṇitaja and Āmāśayamudbhava types. They also gives specific names of all 20 Kṛmis.
Śloka of symptoms from Su.Ś. (U. 54/16) and Apathya (Su. U. 54/40) are much similar with MS. Similar ślokas are also found in Y.R. (Pūrvārtha, Kṛmi Ci.) and Bh.P. (Madhya Khanḍa Kṛmi Ci.)
Aruci is a sign given in all classical texts, is also present in MS copies B1, B2, Bo, J1, J2. But not found in the book.

**Pāṇḍu:**
Ms gives 4 types of Pāṇḍu according to doṣas. Whereas all classical texts gives 5 types. Along with doṣaja, they gives fifth Mṛḍ-bhakṣaṇaja. MS gives Mṛḍ-bhakṣaṇa as a cause of Pāṇḍu but not as a separate type.
Both Vagbhaṭas gives different causes than MS. Y.R. (Pūrvārtha, Pāṇḍu Ni.2) gives all same causes except one. Madyapān (alcohol consumption) is not given in Y.R. Causes given in Su.Ś. (U.44) are all present in MS. But there are more causes in MS.
All classical texts gives skin discoloration as Kṛṣṇa – Aruṇa i.e. black or pinkish black in Vātaja type. But MS gives as ललितातील तीतद्युति i.e. yellow discoloration in Vātaja. Whereas all classical texts gives yellow discoloration in Pittaja type.
Śvāṣa, Kāsa i.e. breathlessness and cough are the symptoms given in Pittaja type in MS whereas Ca.Ś. gives these in Kaphaja type (Ca.Ci. 16/23-25)
Kampa (tremors) sign is given in Vātaja type and Jvara in Pittaja type in all classical texts but not given in MS in any type.
In MS ślokas 6 and 7 Asādhyā lakṣaṇas (prognostic signs) are given. In Su.S. Jvara, Pipāsā, Agnisāda are given in Upadravas (comlications) and Jvara, Atisāra are given in Asādhyā lakṣaṇas which are given as prognostic signs in the MS.
**Kāmalādi:**
In MS, only signs and symptoms of Kāmalā, Kumbha-kāmalā, Halīmaka, Pānakī are given in a separate chapter. All classical texts describes these diseases in Pāṇḍu nīdāna chapter only. They says that these diseases develops in patients of Pāṇḍu, on consumpuation of Pitta vitiating factors
From classical texts only Y.R. describes Pānakī.
In Ca.S. in the commentary of Halīmaka, (Ca.Ci. 16/132-133) “Cakrapāṇidatta” gives signs of Pānakī, saying that it is from some other text. Only one sign is common with MS i.e. dull white discoloration.
In Kāmalā, yellow discoloration of skin is said in MS. All classical texts describes it as, Hāridra (yellow) or Bheka varṇa i.e. colour of a Frog (greenish yellow).
Signs of Kumbha-kāmalā in MS śloka 2 are similar to that of in Ca.S. (Ca.Ci. 16/37, 38).
Whereas rest all classical texts says that if Kāmalā is neglected it is called as Kumbha-kāmalā. It is a later stage of Kāmalā only.
A.H. gives synonyms of Halīmaka as Loḍhara, Alasa. (A.H.Ni. 13/18, 19) whereas Su.S. describes it separately from Halīmaka. (Su.U.44/ 13(Alasa) and śloka14 Halīmaka).
MS and all classical texts says that Halīmaka is caused by Vāta and Pitta.
MS says that there is ‘blue’ discoloration in Halīmaka. Whereas all classical texts says that there is green, yellow or grey discoloration.
Paṭṭya (Do’s) are not given separately for these diseases as they are described in Pāṇḍu nīdāna chapter only.
Bh.P. gives separate Asādhya lakṣāṇas (prognostic signs) for Kāmalā, Kumbha-kāmalā.

**Raktapitta:**
Three types of Raktapittas are described in MS and classical texts. They are Vātaja, Pittaja and Kaphaja. Also three ways of hemorrhage are given. They are upward, downwards and from hair follicles.
‘Sapheṇa’ frothy bleeding is given in Vātaja type in Ca.S; M.N; Y.R. and Bh.P. whereas Ms gives it in Kaphaja type.

**Rājavakṣmā:**
All the classical texts gives only 4 causes of Rājavakṣmā. Whereas the MS gives more causes and they are mostly different types of injuries.
The basic Samprāpti given in MS is similar with classical texts. But the classical texts gives four different Samprāptis for four Hētus.

All classical texts gives sets of signs and symptoms viz. Tīrūpa, Śaḍ- rūpa and Ekađaśa- rūpa Rājayakṣmā.

Whereas the MS gives 3 types of Kṣayas - Vātaja, Pittaja and Kaphaja.

In A.S. and A.H. Tīrūpādi sets are given. They also gives symptoms according to Doṣa predominance. Few signs from Pittaja and Kaphaja are similar with MS.

The MS gives one more type “Mahā-rājayakṣmā” which is not found in any other classical texts.

In Śā. S. Kṣaya is said as of 5 types- Vātaja, Pittaja, Kaphaja, Sannipātaja and Uraḥ kṣataja.

Kāsa:

According to Doṣa predominance MS has given 4 types of Kāsa- Vātaja, Pittaja, Kaphaja and Sannipātaja. No classical text gives Sannipātaja type. They gives 5 types- 3 Doṣa, Kṣataja and Kṣaya. Śā. S. gives names as Uraḥ kṣataja and Dhātu kṣayaja.

Chārdi is given as a sign in Pittaja Kāsa in M.N. 11/6 and Su.U.52. Whereas it is given in Kaphaja type in the MS śloka 5.

A sign पूयोपम Dūrguḍha Śṭīvaṇ i.e. purulent foul smelling expectoration given in Sannipātaja type in MS is found in Kṣaya Kāsa in classical texts.

Sādhyaṭva given in classical texts is totally different from MS.

Vagbhaṭas gives Raktapitta and Kāsa Nidāna in one chapter (number 4) in Nidānasthāna.

There are few similarities in Samprāpti in MS and classical texts, like, involvement of Prāṇa and Udāna and production of sound like banging of bronze pots.

Hikkā:

Number and names of types of Hikkā given in MS and classical text is same except Ca.S. gives Vyapetā hikkā instead of Yamaḷā.

Kṣudrā and Annajā given in MS are totally different from classical texts. Classical text says that Kṣudrā originates from the base of the throat (जगमूलतप्तवर्तेत). Whereas MS says that it originates from Nābhi i.e. umbilicus.

MS and classical texts all says that Gambhīrā originates from Nābhi i.e. umbilicus. Gambhīrā is said as ‘Anekopadravī’ i.e. associated with many complications in MS śloka 6, M.N. 12/9, Su.U.50/12 and Y.R. (Pūrvārdha Hikka Ni.)
‘Marmapiḍā’ is given in Gambhirā in MS whereas classical texts gives in Mahatī Hikkā.

A new concept given in MS is Hikkā in different age groups. Bālye Hikkā (in children) is caused by Prāṇa, Udāna and Samāna and good for their growth. Tārunye Hikkā (in adults) is caused by Kapha and Vāta. Vārdhakye Hikkā (geriatric) is due to all three Doṣas. It is Mahā hikkā, mostly fatal.

All three ślokas of Pathya (Do’s) are taken from Y.R. (Pūrvārdha Hikka Ci.)
Ca.S. do not give Pathya separately but some procedures in MS are given as Cikitsā (treatment procedures) like Svedana (hot fomentation), Vamana (emesis) and Dhūmapāna (fumigation). Elsewhere no separate Pathya found for Hikka.

**Śvāsa:**

MS gives only 3 types of Śvāsa viz. Mahā, Svābhāvika and Ati Śvāsa. All classical text in Samprāpti, classical texts gives involvement of first Kapha and then it vitiates Vāta (कफपूर्वक: मस्त: ). Whereas MS says there is vitiation of Prāṇa, Udāna and Samāna Vāyu.

Symptoms of Svābhāvika and Ati Śvāsa from MS are not found in any other type of Śvāsa in classical texts.

Svābhāvika Śvāsa is different from Kṣudra Śvāsa given by classical texts. Svābhāvika Śvāsa is taken as normal breathing. How it is essential and how it builds strength in the body is explained in MS.

In MS ślokas 1 and 2, general signs of Śvāsa are given. Few signs are similar to Tamaka Śvāsa given in classical texts except Su.S. They are severe perspiration, dryness of mouth, thirst, difficulty in speech. (प्रस्वेदः, शूष्कास्यं, तृषा, विकलतां शब्दं परस्थितो)

Su.S. gives only common sign (प्रस्वेदः) severe perspiration.

Mahāśvāsa described in classical texts is different from that is in MS śloka 6. Only one sign is common between Su.U.51 and MS i.e. loss of consciousness. (संज्ञाम् नाशयते). Instead of everted eyes Suśruta has given irritation of eyes. (संरस्स्य नेत्रः)

Common signs between MS and M.N. 12/18-20, Ca. Ci. 17/46-48, A.H.Ni. 4/13-15 and Y.R. (Pūrvārdha Śvāsa Ni.) are loss of consciousness, difficulty in speech, everted eyes (संज्ञाम्

नाशयते, वार्गवन्धं, उदरवृत्तं नयनं।)
**Svarabheda:**
The Ms gives 3 types of Svarabheda, whereas all classical texts gives 6 types. Along with 3 types in MS, they give Sannipātaja, Medoja and Kṣayaja.
A.S; A.H. and Ca.S. gives it in Rājayakṣmā adhyāya only.
In Pittajā type, MS has given Arigadāha i.e. burning sensation in the body. Whereas all classical texts gives burning in throat and palate region.
Deep, feeble voice is a sign given in incurable stage in MS, whereas in Medoja type in M.N.13, Y.R. (Pūrvārdha Svarabheda Ni.) and Bh.P. (Madhya khaṇḍa Svarabhedaādhikāra 4).

**Aruci:**
The MS gives 3 types of Arucis whereas all the classical texts gives 5. Along with 3 doṣaja types in MS, classical texts gives Sannipātaja, Agantu and Mānasa.
In A.S. and A.H; it is given in Rājayakṣmā adhyāya only in 2 ślokas.
In Vātaja type, MS gives Kaśāya (astringent) and Amla (sour) tastes in the mouth. Classical texts gives only astringent.
In Pittajā type, MS and M.N. 14 gives Katu (acidic) taste in the mouth. Whereas Bṛhat-trayī gives Tikta (bitter) taste. Su.S. also says there may be tastelessness (Virasatva). In Y.R. (Pūrvārdha) and Bh.P. (Madhya khaṇḍa) it is given as astringent, sour, salty, foul or tastelessness.
In Kaphajā type, MS gives Kṣāra (alkaline or metallic) taste. All classical texts except M.N. gives sweetness in the mouth. M.N. gives salty taste in the mouth.
The MS also gives Sārvadaihika laxaṇās i.e. symptoms showing effects on the body.
In the MS, Apathya (don’ts) are given for separately for each type.

**Chardi:**
The MS and classical texts except Śā.S. gives 5 types of Chardis. Śā.S. gives 7 types. Along with types in MS, it gives Kṛmīja and Garbhādhānajā. Along with these types Y.R. and Su.S.(U.49) describes few more types viz. Kṛmīja, Douḥṛḍaja, Āmaja and Asātmyajā under the heading of type of Āgantuja Chardi.
A.S. and A.H. describes Chardi in Rājayakṣmā adhyāya.
MS describes colour of vomit as green or black in Vātaja type. Whereas green coloured vomiting is given in Pittajā type in classical texts.
In the MS, metallic or alkaline taste in the mouth is given in Kaphajā type. But it is given in Pittajā type in A.S. (Ni. 5).
Upadravas are not described in Bṛhat-trayıṅ. Whereas Upadravas described in Laghu-trayıṅ are similar to the MS.

**Trṣṇā:**
A.S. and A.H. describes Trṣṇā in Rājayakṣmā adhyāya.
Bhuktabhāvā Trṣṇā in the MS is named as Annajā in Ca.Ci. 22.
All symptoms in Bh.P. are included in MS. But there are more symptoms described in the MS.

**Mūrchā:**
There are 7 types of Mūrchās described in the MS and Y.R. 6 types are described in Su.S; M.N. and Bh.P. Whereas Ca.S; A.S; A.H. and Śā.S. gives 4 types.
M.N.(17/13), Y.R. and Bh.P,(Madhya khaṇḍa ślokas 14,15) describes Sannipātaja type but do not count it in a śloka that counts types.
In Samprāpti, the MS says that, vitiated Doṣas resides in all Srotasas. Whereas Carakācārya in Su. 24 says that vitiated Doṣas resides in Rasa, Rakta and Saṅgyāvaha Srotasas.
The MS describes ‘Klama’ in this chapter. Suṣrūtācārya describes ‘Klama’ similarly in Śārīra sthāna 4/50 and Bh.P. in Madhya khaṇḍa, Mūrchādhikāra, śloka 24.

**Dāha:**
Dāha is described in a separate chapter in the MS.
There are only three ślokas about this disease. Su.S; M.N; Bh.P; Y.R. and Śā.S. gives 7 types of Dāha. The MS gives general features of Dāha and one type Dāha due to emaciated Dhātus.
Su.S. describes it in chapter Pānāṭyaya Pratiśedha (U.47).
The MS says that, increased vitiated ‘Rakta Dhātu’ causes Dāha. But Ca.S; A.S. and A.H. has given Dāha in ‘Pittaja Nānātmaja Vyādhis’ i.e. diseases caused by only Pitta doṣa. They gives its types Oṣa, Ploṣa, Dāha, Davathu, Vidāha, Uṣmādhikya etc.
Su.S. also describes it as Pittaja disease. Hence do not give Pittaja as a separate type.
The MS gives its treatment as ‘Pitta and Vāta reducing medicine’.
Madātyaya:
Four types of Madātyaya are given by the MS and all the classical texts. Ca.S; A.S. and A.H. gives names as first stage, second stage, ‘Madhyama’ stage and third stage.
Along with these 4 types of Madātyayas, A.H; A.S. and Śā.S. gives 7 types of ‘Madas’.
First line of śloka of Pittaja type in the MS is similar to that of Vātaja type in all classical texts.
A śloka of Kaphaja type in the MS is similar to that of in M.N. (18/18).
A śloka of Paramada in the MS is similar to that of in classical texts except Ca.S.
Ca.S. do not describes Paramada, Pānājīrṇa and Pānavībhrama.
Ślokas 3 and 4 in the MS describes Anarhatā (who should avoid alcohol consumption). This is similar to the classical texts.
Few benefits of proper consumption of alcohol are similar to that of Su.U. 47/7, 8 like बल, धैयव, शौयव, स्त्रीषु प्रहषो (strength, courage, bravery, pleasure) etc.

Unmāda:
The MS describes 4 types of Unmāda according to Doṇas. Ca.S. and Y.R. gives 5 types with Āgantu as fifth type. Rest of the classical texts describes 6 types of Unmādas.
The definition of Unmāda given in MS is different from classical text.
The Hetus (causes) given in the śloka 3 is similar to that of in M.N. (20/4)
MS śloka 8 is also describes hetus. These are given as causes of Manovikāraja type of Unmāda. The śloka is similar to that of in Y.R. (Pūrvārdha, Unmāda Ni.) and Su.U.62/12.
Very few symptoms of types of the disease are similar in the MS and classical texts. E.g. in Pittaja type only one symptom is common in MS and classical texts, which is desire of coldness. (शीतेच्छा)
The site of vitiation of Doṇas is said as Manovaha Srotasa in Laghu-trayī and Su.S. whereas there is no mention of Manovaha Srotasa in the MS.

Bhūtonmāda:
Bhūtonmāda is not found in the copy ‘Bo’. After Unmāda there is Apasmāra chapter.
The MS, Ca.S; Su.S; M.N. and Y.R. gives 8 types of Bhūtonmāda. The only difference is that, they gives Piśāca type instead of Preta. But the signs given in both are similar to each
other. Also, Ca.S. gives Śāponmatta and Brahmarākṣasa types instead of Daitya and Mahāśarpa.

A.S; A.H. and Bh.P. gives 9 types whereas Śā.S. gives 20 types of Bhūtonmādas. Classical texts gives name of Daityonnāda as Asura or Devasatru.

Dehapraveśakāla i.e. time of affliction by these Grahas given in the MS is similar to that of given in Su.U. 60/17, 18; M.N. (20/27, 28); Y.R. (Pūrvārdha, Bhūtonmāda Ni.); Bh.P. (Madhya khaṇḍa, Unmādādhikāra).

**Apasmāra:**
The MS and the classical texts all gives four types of Apasmāra.
The MS and the classical texts describes that, there is discolouration of skin, nails, eyes, stools and urine. The colours are black, yellow and white respectively in Vātaja, Pittaja and Kaphaja types.
The MS do not describes discolouration in Vātaja type. In Kaphaja type, describes discolouration of eyes only.

**Vātarakta:**
According to the predominance of Doṣas, 3 types of Vātarakta are described in the MS. The classical texts gives 8 types. Along with 3 in the MS, they also gives 3 Dvidoṣaja, one Sannipātaja and one Raktādhika type. Also they describes its two stages as ‘Uttāna’ and ‘Ganibhīra’.
Su.S. describes this disease in Vātavyādhi chapter from śloka 40 to 49.
The hetus (causes) given in MS ślokas 1 and 2 are similar to that of in M.N. 23/1, 2.
Few Upadravas from MS 7are similar with M.N. 23/14-17, Y.R. (Pūrvārdha) and Bh.P. (Madhya khaṇḍaVātarakta 15, 16).
A.S. and A.H. do not gives Upadravas separately but gives Arbuda in Asādhya signs which is in Upadravas in MS.

**Urustaṁbha:**
There are no types of this disease. This disease is not found in Śā.S.
The basic concept in Samprāpti is similar in the MS (ślokas 1, 2) and classical texts.
Symptoms given in MS (ślokas 3, 4) are similar to M.N. 24/ 4, 5.
In Ca.Ci. 27, few symptoms from MS 3, 4 are given in Pūrvarūpas (śloka 15) and some are given in Rūpas (śloka13).
Pathyas (Do’s) given in the MS 5 is exact similar to that of in Y.R. (Purvārdha) and Ca.Ci. 27/ 26, 27.

Āmavāta:
This disease is not described in Bṛhat-trayī.
M.N. describes this disease for the first time. So it is found only in Laghu-trayī and Y.R. According to the predominance of Doṣas 3 types are given in the MS; M.N and Bh.P. whereas Śā.S gives fourth type as Sannipātaja. Y.R. gives 3 types without Vātādhika type. The concept of Āma and its role in Samprāpti of Āmavāta is given in the MS. It is similar to M.N. 25/ 3, 4. Y.R. (Purvārdha).
Sādhyaśādhyatva given in MS is similar to that of in M.N. 25/ 12 and Bh.P. (Madhya khaṇḍa Āmavāta 14).

Hṛdroga:
The MS and all classical texts except Su.S. gives 5 types of Hṛdroga. Only Su.S. gives 4 types excluding Sannipātaja type.
Hetus (causes) given in the MS are similar to Y.R. (Uttarārdha).
Severe chest pain is given in Pittaja type in the MS but it is given in Vātaja type in A.S. and A.H.
Symptoms of Sannipātaja type are similar to classical texts except Su.S.

Prameha-piṭikā:
The MS and all classical texts gives 10 types of Prameha-piṭikās except Ca.S. which gives 7 types.
The classical texts gives Alajī and Vinatā types instead of Piṇḍakā and Aṇjalī types given in the MS.
The MS gives Sārvadaihika Lakṣaṇāni i.e. generalised symptoms showing effects on the body. These are not given in any of the classical text.
The MS describes curability and prognosis of these piṭikās based on the colour of the piṭikās. This is also not given in any of the classical text.
The MS describes Śītalā Pūjana as its treatment at the end of the chapter.
**Medoroga:**

No types are given for this disease in the MS and classical texts. The MS says that, the digestive capacity is reduced. जठराग्नि: क्षयं | but the classical texts says that the digestive capacity is increased. Hence the hunger and thirst are also increased.

**Strīroga:**

Raktapradara disease is described in this chapter in the MS. The MS, Laghu-trayī, Y.R. and Ca.S. gives its 4 types according to Doṣas. It is not found in Su.S; A.S. and A.H.

A.S. and A.H. gives Raktaja Yonivyāpada in which there is severe menorrhagia.

Hetus given in the MS are similar to M.N.61/1, Bh.P. (Madhya khaṇḍa, Strīrogaḍhikāra 1) and Y.R. (Uttarārdha).

The MS gives only Vihāraja hetus (external causes) while Ca.S. gives only Āhāraja hetus. (causes related to improper food and beverage).

Frothy discharge is given in Kaphaja type by MS, while Y.R. and Ca.S. gives it in Vātaja.

The MS gives colour of discharge in Pittaja type as bright red, whereas Ca,S. gives as yellow-blue.

The MS gives colour of discharge in Kaphaja type as pinkish yellow, whereas Ca,S. gives as white.

**Yonikanda:**

The MS, Laghu-trayī and Y.R. gives 4 types of Yonikandas according to Doṣas. It is not found in Bṛhat-trayī.

Hetus in the MS are similar to Y.R. (Uttarārdha, yonirogaḍhikāra).

The shape of the growth is like Lakuca fruit in Vātaja Yonikanda is given in the MS. Whereas it is given in general signs in Y.R.

**Yonivvāpada:**

Yoni is Tryāvartā i.e. composed of three parts. They can be said as vagina, cervix and uterus. So at each place Yoni means all three of these parts. So signs or symptoms said for Yoni applies to all three parts or to appropriate part. That has been mentioned accordingly in the translation.

The MS has described 12 types of Yonivyāpadas. Whereas all classical texts gives 20 types of Yonivyāpadas.
Hetus given in the MS are similar to that of in M.N. 62 and Ca.Ci. 30.

Sign of Prasramisinī Yoni in MS is given in Vāminī yoni in A.S; A.H. and M.N.

In MS, Upadāṃśa is given in one verse in this chapter only. Bh.P. describes it in details for the first time in separate chapter. Y.R. also gives a separate chapter for Upadāṃśa.

*Sūtikāroga:*

The definitions of ‘Garbhasrāva’ and ‘Garbhapāta’ are given in this chapter in sloka 2. These are similar to classical texts.

The concept and symptoms given in MS sloka 3 can be co-related with ‘Makkala’ disease in Y.R. (Uttarārdha, Sūtikārogādhikāra) and Su.Śā. 10.

*Mūtra-parīkṣā:*

Mūtra parīkṣā has been described in Laghu-trayī.

Y.R. describes it in details with 22 ślokas in Pūrvārdha, Mūtra parīkṣā adhyāya.

Śā.Ś. describes Mūtra parīkṣā in Pūrvakhaṇḍa 3/16 in one śloka. Bh.P. gives same śloka in Pūrvakhaṇḍa, Rogi-parīkṣā adhyāya 6/10. Colour of urine according to Doṣa is given in this śloka.

Colour and consistency of urine in various Doṣaja conditions from the MS and Laghu-trayī are listed in the table.

<table>
<thead>
<tr>
<th>Condition</th>
<th>MS</th>
<th>Bh.P.</th>
<th>Y.R.</th>
<th>Śā.Ś.</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Vātaja disease</td>
<td>Bluish black, unctuous, sparkling.</td>
<td>Pale white</td>
<td>Pale white</td>
<td>Pale white</td>
</tr>
<tr>
<td>Pittaja disease</td>
<td>Yellow, red.</td>
<td>Yellow, blue</td>
<td>Red</td>
<td>Yellow, blue</td>
</tr>
<tr>
<td>Kaphaja disease</td>
<td>Frothy, watery.</td>
<td>White, frothy</td>
<td>Frothy</td>
<td>White, frothy</td>
</tr>
<tr>
<td>Raktaja disease</td>
<td>-</td>
<td>Red</td>
<td></td>
<td>Red</td>
</tr>
<tr>
<td>Dvandvaja</td>
<td>Like sesame oil</td>
<td>-</td>
<td>Mixed</td>
<td>-</td>
</tr>
<tr>
<td>Sannipātaja</td>
<td>Black, frothy</td>
<td>-</td>
<td>Black</td>
<td>-</td>
</tr>
</tbody>
</table>

The MS says that, collection of urine should be done in the early morning. Whereas Y.R. says, it should be done in last hours of night, 4 Ghaṭikās before the night ends.
The MS describes ‘Tailabindu’ (oil droplet) urine examination in the patient of Jvara, Ajīrṇa and in the patient with critical stage of illness. It also describes stage of the illness according to the directions in which the oil droplet spreads.

Only thirty seven chapters are chosen for this study.

Among these chapters, the diseases, from Jvara to Dāha, Jāṭharāgni Vikṛti is the base of etiology-pathology. Studying these diseases is clinically more important. Diseases related to Gynaecology were studied because of my personal practice oriented interest. The other diseases chosen for study are of practical importance. Nāḍī and Mūtra Parīkṣā are very important diagnostic tools. Hence chosen for the study.