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Understanding of *Nidāna* w.s.r. to *Nidāna Sthāna* of *Caraka Saṁhitā*- A Conceptual Study.

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ABSTRACT:

On the basis of *Dosha*, *Dushya*, *Srotas*, *Agni* etc. (*Āyurvedic* tools for diagnosis) we can make out the disease as well as management. As per ancient *Āyurvedic* scholars there may not be the nomenclatures of all the diseases in transcript but these all can be managed on the basis of *Doshika* (pathological) concern. A disease is caused due to specific causative factors followed by the pathogenesis with the manifestation of sign and symptoms and if ignored the complication is the next outcome. *Caraka* has stated that the diagnosis is very important and essential before proceeding to medicine prescription. *Āyurvedic* way of diagnosis has two basic components namely '*Roga Pariksha*' and '*Rogi Pariksha*', which refers to Examination of disease and Examination of patient respectively. Among them *Roga Pariksha* gives us the detailed knowledge about a disease starting from the etiological aspects to the actual manifestation of disease. All three *Brihatrayis* mention *Nidana Sthana* but the explanation of *Nidana Panchaka*, *Nidanarthakara Roga*, *Utpatti* of diseases etc. were first given in *Caraka Nidana Sthana*. The five basic components of *Roga Pariksha* are *Nidāna*, *Purvarupa*, *Rupa*, *Upashaya* and *Samprapti*, which are collectively known as '*Nidāna Panchaka*'. Apart from diagnosing a disease, they also play a key role in planning the treatment of that disease. *Ācārya Caraka* has stated plenty of concepts while describing the eight chapters of *Nidāna sthāna*. So, in the present study along with the concept of *Nidāna*, the *Nidāna sthāna* of *Caraka Saṁhitā* were critically analyzed.

Keywords: *Nidāna Panchaka*, *Roga Pariksha*, *Samprapti*

INTRODUCTION

Nidāna, the foremost component of *Nidāna Panchaka*, not only gives the knowledge of causative factors of a disease but also helps in treatment by avoiding or preventing

them. *Nidana* has a meaning as precise identification of disease, so *Nidana* stands as the process of diagnoses.¹ The word meaning of *Nidana* is first or Primary Cause,



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Pathology and Cause of the Disease.² *Nidan* means etiological factors of disease. It is of two types according to *Cakrapanidatta* i.e. *vyadhi-janaka nidan* and *vyadhi-bhodhaka nidan* (*Charak-samhita*, Javar-Nidan-1/6). *Vyadhi-janaka nidan* means causes of disease or diseases (etiological factors). *Vyadhi-bhodhaka nidan* means which is the mean of diagnosis which includes *nidan*, *purvarupa*, *rupa*, *upasaya* and *samprapti* (*Nidan - panchaka*).³ Again *Acharya Cakrapanidatta* has again discussed the *nidan* of two types for all the diseases i.e. *Sadharana* and *Asadharana karan* in his commentary of *Charak-Samhita*. *Nidana* is the one which gives exact dimension of disease, constitute the causative factor, *Vyadhi Janaka* as well as *Vyadhi Bhodaka* by *Nidana*. *Purvarupa* refers to Premonitory signs & symptoms and represents the 4th stage of disease formation.⁴ If physician is able recognize them as early as possible and treat accordingly, then the further progression of disease is ceased. In the same way, every component of *Nidāna Panchaka* helps the physician for the better understanding of disease process and treating the disease at an earliest possible stage. *Hetu* (aetiology), *Linga* (sign and symptoms), *Aushadha* (drug and therapy) are the three *Sutra* (principles) of *Āyurveda*. Without the knowledge of *Hetu* or *Nidāna* (cause of a disease) and *Linga* (sign and symptoms), the implication of *Aushadha* (drug and therapy) is not possible.⁵ To reveal this process, *Nidāna* (cause), *Purvarupa* (prodromal symptoms), *Rupa* (sign and symptoms), *Upashaya* (association), *Samprapti* (pathogenesis) are regarded as the basic tools for the diagnosis.⁶ It's well said by *Āyurvedic Acharyas* "*Nidāna Parivarjanmeva Cikitsā*" i.e. avoidance of the cause itself is the first line of treatment.⁷ So, in present study concept of *Nidāna* is taken up.

AIM AND OBJECTIVES

To understand the concept of *Nidana*

To critically analyse the *Nidana sthana* of *Charaka Samhita*

MATERIAL & METHODS

The materials and the specific methodology likely to be used to evaluate the hypothesis are as follows:

Source of Data:

For Conceptual study-

Materials

Samhitas, different commentaries and other texts of *Āyurveda*

Texts of allied medical sciences

Journals, research papers, articles from different magazines & newspapers etc.

Subject related information available on internet.

Methods

An overall compilation of concept of *Nidana* from *Ayurvedic* perspective was critically analyzed.

The final framework of conceptual study was prepared by collection, compilation and analysis of facts related to the understanding of Concept of *Nidana* and *Nidana sthana* of *Charaka Samhita*.

Methods Of Collection Of Data: -

The conceptual work was carried out by using respective texts of Indian philosophy and *Ayurvedic* classics. An overall compilation of concept of Indian philosophy from *Ayurvedic* perspective was critically analyzed.

Review Of Literature

Definition Of *Nidāna*

The word meaning of *Nidāna* is first or Primary Cause, Pathology and Cause of the Disease.⁸

Nidāna Sthāna

1. To explain the *Hetu* and *Linga* in detail, the *Nidāna Sthāna* is given after *Sutra Sthāna* where brief explanation is given.⁹
2. In particular *sthāna* the related topics (concerned) topics regarding the causative factors of disease are given.¹⁰
3. *Nidāna*, *Gulma Nidāna*, *Prameha Nidāna*, *Śoṣa Nidāna*, *Kuṣṭha Nidāna*, *Unmada Nidāna*, *Apsmāra Nidāna*¹¹

Infrastructure Frame Work Of *Nidāna Sthāna*

Classification of *Adhyāyas*:

The *Nidāna Sthāna* contains total eight chapters; these are *Jvara Nidāna*, *Rakta Pitta Nidāna*, *Gulma Nidāna*, *Prameha Nidāna*, *Kuṣṭha Nidāna*, *Śoṣa Nidāna*, *Unmāda Nidāna*, and *Apsmāra Nidāna*.¹²

General Principles Of *Nidāna Sthāna* Of *Caraka Samhita*

Caraka Nidāna sthāna also explains some of the general principles which are not restricted to particular *Adhyayas* of *sthāna*. All these *Siddantas* are applicable for all ten *Prakaranas* and eight *sthāna* for proper understanding one should use these *Siddantas*. These *Siddantas* are scattered all over the *Nidāna sthāna*. They explained according to the need of that context. Those can be observed in three

groups.

1. *Nidāna sthāna* 1st chapter from 3rd to 14th quotation.
2. *Nidāna sthāna* 8th chapter from 16th to 41st quotation.
3. Scattered principles in all 8 Adhyayas.

Relation Of Causes And Symptom:

One and the same causative factor may lead to many diseases conditions. Again a single causative factor may lead to single diseases. Many causative factors may lead to many diseases.¹³

Relation Between *Vyādhi* And Management:

It is explained fourfold relationship.¹⁴

One disease- Many treatment

Many disease-One treatment

One disease-One treatment

Many disease-Many treatment

OBSERVATION

Table No 1. Literary Frame Work Of *Nidana Sthana* Of Acharya Charaka & Commentaries

Table No 2. *Nidānārthakara Roga*

Table No-3: SĀDYĀSĀDYATĀ OF DISEASE:

Table No 4: *Purvarupa Of Raktapitta*

Table No.- 5 UPADRAVA OF RAKTAPITTA

Table No. – 6 Comparative Study Of Classics In Context Of *Prameha Prakara*

Table No 7: The Types Of *Kushtha (Mahā Kushtha) Acc. To Charaka & Sushruta*

Table No.- 8 Name Of Adhyāyās Given In Different Classics With Their Chapter Numbers

Table No.- 9 Name Of Adhyāyās Given In Different Classics

Table No.- 10 *Adhyāyās* Only In Mādhava *Nidāna*

DISCUSSION

Nidāna is defined as the eternal cause of the disease. Diagnosis is never complete without the elicitation of all the factors associated with the diseases.¹⁵ All the *Nidāna Pancaka* is also connoted by the term *Nidāna*. That is why the area in this text that narrates *Nidāna*, *purvarupa*, *Lakshana*, *Upāsaya*, and *Samprāpti* is actually termed as *Nidāna Sthāna*. All *Brihatrayis* mention *Nidāna Sthāna* but the explanation of *Nidāna* Panchaka, *Nidānārthakara Roga*, Utpatti of diseases etc¹⁶. first given in *Caraka Nidāna Sthāna*. All the ancient classics used the *Tridoṣa Siddhānta* as a basic framework; *Caraka* has also given the

same clue and explain *Āyurveda* into three Skanda Hetu, linga and Aushadha. *Nidāna Sthāna* described by *Ācārya Caraka* represents the diagnostic methodology of *Kāya Cikitsā* tradition.¹⁷ It is not merely for the diagnosis of eight diseases, but for all kinds of disorders which comes under “*Chatrīnogachati Nyāya*”. By understanding these eight diseases one can apply these principles to any disease. *Nidāna Sthāna* is a great puzzle for the scholars, many secrets are still remained unrevealed; an attempt is being made here to disclose some of the mysterious wealth of *Nidāna Sthāna* of *Ācārya Caraka* regarding its concepts on *Nidāna*. Thus to understand *Nidāna* in *Nidāna Sthāna* of *Caraka*, which is the essence of diagnostic methodology can't be understood properly by objective ideas. One has to adopt the subjective fundamentals to nominate out its meaning. In short, these eight diseases do not represent any particular *Vyādhi*, *Srotas* etc. but they are the representatives of the permutation and combination of the *Vyādhi*. Thus, knowledge of *Nidāna* can be directly done by emphasizing eye on the eight chapters of *Nidāna Sthāna* but the complete knowledge of *Nidāna* and the whole mechanism of disease from primitive *Nidāna* to the last development of *Samprāpti* and ultimately cure of patient is not possible by the only knowledge of *Nidāna Sthāna* because this is explained in other *Sthāna* of *Caraka Saṃhitā*.¹⁸ So the complete thorough knowledge of *Caraka Saṃhitā* helps the physician to treat and cure the patient. But the base of Understanding *Nidāna* is given specifically in *Nidāna sthāna*. and its concepts are very necessary for the physician to make proper diagnosis of disease and its treatment.

CONCLUSION

Nidāna sthāna of *Caraka* describes the diagnostic approaches in *Āyurveda*. The sign and symptoms, types, causes and pathogenesis of a disease are explained very scientifically. He specified that the eight diseases described in *Nidāna Sthāna* are manifested as a result of greed, enmity and anger in the order of the *Nidāna* (causative factors etc.) Later, other disease (along with those of this section) was described.

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Table no 1. Literary Frame Work of *Nidana Sthana* of *Acharya Caraka* & Commentaries

Name of Adhyayas	Name of the Acharyas/ Commentators	Proses	Verses	Total
<i>Jwara Nidana</i>	1. <i>Charaka</i>	37	07	44
	2. <i>Chakrapani</i>	37	07	44
	3. <i>Gangadhara</i>	18	06	24
	4. <i>Yogendranath sen</i>	36	08	44
<i>Rakta pitta Nidana</i>	1. <i>Charaka</i>	11	18	29
	2. <i>Chakrapani</i>	11	18	29
	3. <i>Gangadhara</i>	06	02	08
	4. <i>Yogendranath sen</i>	09	19	28
<i>Gulma Nidana</i>	1. <i>Charaka</i>	16	02	18
	2. <i>Chakrapani</i>	16	02	18
	3. <i>Gangadhara</i>	09	04	13
	4. <i>Yogendranath sen</i>	16	03	19
<i>Prameha Nidana</i>	1. <i>Charaka</i>	26	29	55
	2. <i>Chakrapani</i>	26	29	55
	3. <i>Gangadhara</i>	12	03	15
	4. <i>Yogendranath sen</i>	28	25	53
<i>Kusta Nidana</i>	1. <i>Charaka</i>	11	05	16
	2. <i>Chakrapani</i>	11	05	16
	3. <i>Gangadhara</i>	16	01	17
	4. <i>Yogendranath sen</i>	18	06	24
<i>Shosha Nidana</i>	1. <i>Charaka</i>	12	05	17
	2. <i>Chakrapani</i>	12	05	17
	3. <i>Gangadhara</i>	10	06	16
	4. <i>Yogendranath sen</i>	20	05	25
<i>Unmada Nidana</i>	1. <i>Charaka</i>	18	06	24
	2. <i>Chakrapani</i>	18	06	24
	3. <i>Gangadhara</i>	14	05	19
	4. <i>Yogendranath sen</i>	24	08	32
<i>Apasmara Nidana</i>	1. <i>Charaka</i>	11	33	44
	2. <i>Chakrapani</i>	11	33	44
	3. <i>Gangadhara</i>	13	04	17
	4. <i>Yogendranath sen</i>	12	34	46

Table no 2. *Nidānārthakara Roga*

S.No	Name of the disease	Prime Dosha	Prime Dushya	Symptom of Sroto Dusti	Acute or Chronic condition
1.	<i>Jwara</i>	<i>Pitta</i>	<i>Rasa</i>	<i>Sanga</i>	Acute
	<i>Rakta Pitta</i>	<i>Pitta</i>	<i>Rakta</i>	<i>Sanga, Vimarga gamana</i>	Acute
	<i>Kshaya</i>	<i>Tridosha</i>	<i>Rasa, Rakta</i>	<i>Sanga, Vimaraga gamana</i>	Chronic
2.	<i>Pleeha</i>	<i>Vata</i>	<i>Rakta</i>	<i>Sanga</i>	Chronic
	<i>Udara</i>	<i>Vata</i>	<i>Rasa</i>	<i>Sanga</i>	Acute, Chronic
	<i>Shota</i>	<i>Vata</i>	<i>Rasa, Rakta</i>	<i>Sanga</i>	Chronic
	<i>Arsha</i>	<i>Vata</i>	<i>Mamsa, Rakta</i>	<i>Sanga</i>	Chronic
	<i>Gulma</i>	<i>Vata</i>	<i>Rasa</i>	<i>Sanga</i>	Acute, Chronic
	<i>Pratishaya</i>	<i>Vata Kapha</i>	<i>Rasa</i>	<i>Sanga</i>	Acute
	<i>Kasa</i>	<i>Vata Kapha</i>	<i>Rasa</i>	<i>Sanga</i>	Acute
	<i>Kshaya</i>	<i>Tridosha</i>	<i>Sapta Dhatu</i>	<i>Sanga</i>	Chronic

Table no-3: SĀDYĀSĀDYATĀ OF DISEASE:

<i>Sadhya</i>	<i>Sukha Sadhya</i>	Easily curable
	<i>Kruchra Sadhya</i>	Curable with efforts
<i>Asadhya</i>	<i>Yapya</i>	Palliable disappears until treatment is on
	<i>Anupkrama</i>	No treatment is of any use

Table no 4: *Purvarupa of Raktapitta*

S. No.	Symptoms	<i>Caraka</i>	<i>Astang Samgraha</i>	<i>Sushruta</i>
1	<i>Anannabilasha</i>	+	-	-
2	<i>Bukta vidah</i>	+	-	-
3	<i>Sukta amla udgara</i>	+	+	-
4	<i>Vomiting frequently</i>	+	+	+
5	<i>Offensiveness of the vomited matter</i>	+	+	-
6	<i>Srva bheda (svarakshya)</i>	+	+	-
7	<i>Asthenia of body (gaatra sadana)</i>	+	-	+
8	<i>Burning (Daha)</i>	+	-	-
9	<i>Dhumayana</i>	+	+	+
10	<i>Mouth smelling of metal, blood</i>	+	+	+

11	<i>Rakta, harita, haridra mutra</i>	+	+	-
12	Dreaming of different colour	+	+	-
13	Heaviness of head	-	+	-
14	Urge for cold	-	+	+
15	Cough (<i>Kasa</i>)	-	+	-
16	<i>Shwasa</i>	-	+	-
17	<i>Brama</i>	-	+	-
18	Fail to differentiate blue, red, yellow	-	+	-
19	Metal Smell in respiration	-	-	+

Table no.- 5 UPADRAVA OF RAKTAPITTA

S.No	<i>Upadrava</i>	<i>Caraka</i>	<i>Sushruta</i>
1	<i>Dourbalya</i>	+	+
2	<i>Arochaka</i>	+	+
3	<i>Avipaka</i>	+	+
4	<i>Shwasa</i>	+	+
5	<i>Jvara</i>	+	+
6	<i>Kasa</i>	+	+
7	<i>Atisara</i>	+	-
8	<i>Shosha</i>	+	-
9	<i>Shotha</i>	+	-
10	<i>Pandu</i>	+	+
11	<i>Swarabheda</i>	-	+
12	<i>Chradi</i>	-	+
13	<i>Daha</i>	-	+
14	<i>Murcha</i>	-	+
15	<i>Trishna</i>	-	+
16	<i>Shira Shula</i>	-	+
17	<i>Puti-stivana</i>	-	+

Table no. – 6 Comparative study of classics in context of *Prameha Prakara*

S.No	C.Ni.4	Su.Ni.6	Vagbhata Ni.10 th	Madhav Ni.33 rd
<i>Kapahaja Prameha</i>				
1	<i>Udakavaha Meha</i>	<i>Udakavaha Meha</i>	<i>Udakavaha Meha</i>	<i>Udakavaha Meha</i>
2	<i>Ikshubalika rasa Meha</i>	<i>Ikshubalika rasa Meha</i>	<i>Ikshu Meha</i>	<i>Ikshu Meha</i>
3	<i>Sandra Meha</i>	<i>Sandra Meha</i>	<i>Sandra Meha</i>	<i>Sandra Meha</i>
4	<i>Sandra prasada Meha</i>	<i>Sura Meha</i>	<i>Sandra prasada Meha</i>	<i>Sandra prasada Meha</i>
5	<i>Shukla Meha</i>	<i>Pista Meha</i>	<i>Shukla Meha</i>	<i>Shukla Meha</i>
6	<i>Shukra Meha</i>	<i>Shukra Meha</i>	<i>Shukra Meha</i>	<i>Shukra Meha</i>
7	<i>Sita Meha</i>	–	<i>Sita Meha</i>	<i>Sita Meha</i>
8	<i>Sikata Meha</i>	<i>Sikata Meha</i>	<i>Sikata Meha</i>	<i>Sikata Meha</i>
9	<i>Shanai Meha</i>	<i>Shanai Meha</i>	<i>Shanai Meha</i>	<i>Shanai Meha</i>
10	<i>Alala Meha</i>	–	<i>Alala Meha</i>	<i>Alala Meha</i>
11	–	<i>Lavana Meha</i>	–	–
12	–	<i>Phena Meha</i>	–	–
<i>Pittaja Prameha</i>				
1	<i>Kshara Meha</i>	<i>Kshara Meha</i>	<i>Kshara Meha</i>	<i>Kshara Meha</i>
2	<i>Kala Meha</i>	–	<i>Kala Meha</i>	<i>Kala Meha</i>
3	<i>Neela Meha</i>	<i>Neela Meha</i>	<i>Neela Meha</i>	<i>Neela Meha</i>
4	<i>Lohita Meha</i>	<i>Shonita Meha</i>	<i>Rakta Meha</i>	<i>Rakta Meha</i>
5	<i>Manjista Meha</i>	<i>Manjista Meha</i>	<i>Manjista Meha</i>	<i>Manjista Meha</i>
6	<i>Haridra Meha</i>	<i>Haridra Meha</i>	<i>Haridra Meha</i>	<i>Haridra Meha</i>
7	–	<i>Amla Meha</i>	–	–
<i>Vataja Prameha</i>				
1	<i>Vasa Meha</i>	<i>Vasa Meha</i>	<i>Vasa Meha</i>	<i>Vasa Meha</i>
2	<i>Majja Meha</i>	<i>Sarpi Meha</i>	<i>Sarpi Meha</i>	<i>Sarpi Meha</i>
3	<i>Hasti Meha</i>	<i>Hasti Meha</i>	<i>Hasti Meha</i>	<i>Hasti Meha</i>
4	<i>Madhu Meha</i>	<i>Kshoudra Meha</i>	<i>Madhu Meha</i>	<i>Madhu Meha</i>

Table no 7: The types of *Kushtha* (*Mahā Kushtha*) acc. to *Charaka* & *Sushruta*

S.No.	Charaka	Sushruta
1	<i>Kapāla</i>	<i>Kapala</i>
2	<i>Oudumbara</i>	<i>Oudumbara</i>
3	<i>Mandala</i>	<i>Aruna</i>
4	<i>Rishyajihva</i>	<i>Rishyajihva</i>
5	<i>Pundiariaka</i>	<i>Pundarika</i>
6	<i>Sidhma</i>	<i>Dadru</i>
7	<i>Kakanaka</i>	<i>Kakanala</i>

Table no.- 8 Name of Adhyāyās given in different classics with their Chapter numbers

Caraka	Sushruta	As. Samgrah	As. Hridaya	Mādhava Nidāna
<i>Jvara</i> (1)	-	<i>Jvara</i> (2)	<i>Jvara</i> (2)	<i>Jvara</i> (2)
<i>Raktapitta</i> (2)	-	<i>Raktapitta</i> , <i>Kasa</i> (3)	<i>Raktapitta</i> , <i>Kasa</i> (3)	<i>Raktapitta</i> (9)
<i>Gulma</i> (3)	<i>Vidradhi</i> (9) <i>Vridhhi</i> (12) <i>Gulma</i> (9)	<i>Vidradhi</i> (11) <i>Vridhhi</i> (11) <i>Gulma</i> (11)	<i>Vidradhi</i> (11) <i>Vridhhi</i> (11) <i>Gulma</i> (11)	<i>Vidradhi</i> (40) <i>Vridhhi</i> (37) <i>Gulma</i> (23)
<i>Prameha</i> (4)	<i>Prameha</i> (6)	<i>Prameha</i> (10)	<i>Prameha</i> (10)	<i>Prameha</i> (31)
<i>Kushtha</i> (5)	<i>Kushtha</i> (95)	<i>Kushtha Krimi</i> (14)	<i>Kushtha Krimi</i> (14)	<i>Kushtha</i> (49)
<i>Shosha</i> (6)	-	<i>Rajayakshmedi</i> (5)	<i>Rajayakshmedi</i> (5)	<i>Rajayakshmedi</i> (10)
<i>Unmāda</i> (7)	-	-	-	<i>Unmāda</i> (20)
<i>Apasmāra</i> (8)	-	-	-	<i>Apasmāra</i> (21)
-	<i>Arsha</i> (2)	<i>Arsha Nidāna</i> (7)	<i>Arsha Nidāna</i> (7)	<i>Arsha</i> (2)
-	<i>Ashmari</i> (3)	-	-	<i>Ashmari</i> (3)
-	<i>Bhagandara</i> (4)	-	-	<i>Bhagandara</i> (4)
-	<i>Udara</i> (7)	<i>Udara</i> (12)	<i>Udara</i> (12)	<i>Udara</i> (7)
-	<i>Mudha Garba</i> (8)	<i>Pandu</i> , <i>Kamala</i> <i>a</i> , <i>Visarpa</i> (13)	<i>Pandu</i> , <i>Kamala</i> <i>Sho</i> tha, <i>Visarpa</i> (13)	<i>Mudha Garba</i> (64) <i>Pandu</i> , (8) <i>Sho</i> pha (36) <i>Visarpa</i> (52)
-	<i>Granti</i> , <i>Galaganda</i> , <i>Apache- Arbuda</i> (11)	-	-	<i>Granti</i> , <i>Apache-</i> <i>Arbuda Galaganda</i> (38)
-	<i>Vridhhi- Upadamsha</i> <i>Slipada</i> (12)	-	-	<i>Vridhhi</i> (37) <i>Upadamsha</i> (47) <i>Slipada</i> (39)
-	<i>Suka Dosha</i> (14)	-	-	<i>Suka Dosha</i> (48)
-	<i>Bhagna</i> (15)	-	-	<i>Bhagna</i> (44)
-	<i>Mukha Roga</i> (16)	-	-	<i>Mukha Roga</i> (56)

Table no.- 9 Name of Adhyāyās given in different classics

S.no	Diseases	Charaka	Sushruta	As. Sa.	As. Hri.	Ma.Ni.	Be. Sa.
1	<i>Jvara</i>	1		2	2	2	
2	<i>Raktapitta</i>	2		3	3	9	
3	<i>Gulma</i>	3		11	11	28	3
4	<i>Prameha</i>	4	6	10	10	33	6
5	<i>Kusta</i>	5	5	14	14	49	5
6	<i>Shosha</i>	6		5	5	10	2
7	<i>Unmāda</i>	7				20	7
8	<i>Apasmāra</i>	8				21	8
9	<i>Kasa</i>			3	3	11	4
10	<i>Shwasa</i>			4	4	12	
11	<i>Hidma</i>			4	4	12	
12	<i>Madatyaya</i>			6	6	18	
13	<i>Arsha</i>		2	7	7	5	
14	<i>Atisara</i>			8	8	3	
15	<i>Grahani</i>			8	8	4	
16	<i>Mutra ghata</i>			9	9	31	
17	<i>Vidradhi</i>		9	11	11	40	
18	<i>Vridhi</i>		12	11	11	37	
19	<i>Udara</i>		7	12	12	35	
20	<i>Pandu</i>			13	13	8	
21	<i>Kamala</i>			13	13	9	
22	<i>Visarpa</i>		10	13	13	52	
23	<i>Svitra</i>			14	14	49	
24	<i>Krimi</i>			14	14	7	
25	<i>Vata vyadhi</i>		1	15	15	22	
26	<i>Swara bheda</i>			5	5	13	
27	<i>Arochaka</i>			5	5	14	
28	<i>Chardi</i>			5	5	15	
29	<i>Hidroga</i>			5	5	29	
30	<i>Trushna</i>			5	5	16	
31	<i>Charm kila</i>			7	7	5	
32	<i>Nadi roga</i>		10			45	
33	<i>Stana roga</i>		10			67	
34	<i>Ashmari</i>		3	9	9	32	
35	<i>Bhagandara</i>		4			46	
36	<i>Muda garbha</i>		8			64	
37	<i>Granti</i>		11			38	
38	<i>Apachi</i>		11			38	
39	<i>Arbuda</i>		11			38	
40	<i>Gala ganda</i>		11			38	
41	<i>Upadamsha</i>		12			47	
42	<i>Slipada</i>		12			39	
43	<i>Kshudra roga</i>		13			55	
44	<i>Suka roga</i>		14			48	
45	<i>Bhagna</i>		15			44	
46	<i>Mukha roga</i>		16			56	
47	<i>Murcha</i>			6	6	17	
48	<i>Sanyasa</i>			6	6	17	
49	<i>Vata rakta</i>			16	16	23	
50	<i>Mutra kruchra</i>			9	9	30	

Table no.- 10 *Adhyāyās* only in *Mādhava Nidāna*

Sl.no	ADHYĀYĀS IN MĀDHAVA NIDĀNA	CHAPTERS
1	<i>Agni Mandya</i>	6
2	<i>Daha</i>	19
3	<i>Urustamba</i>	24
4	<i>Amavata</i>	25
5	<i>Shula</i>	26
6	<i>Udavarta</i>	27
7	<i>Mutra kruchra</i>	30
8	<i>Medo roga</i>	34
9	<i>Varna sotha</i>	41
10	<i>Sarira varna</i>	42
11	<i>Sita pitta , udara, kotha</i>	50
12	<i>Amlapitta</i>	51
13	<i>Vispotha</i>	53
14	<i>Masurika</i>	54
15	<i>Karna roga</i>	57
16	<i>Nasa roga</i>	58
17	<i>Netra roga</i>	59
18	<i>Shiro roga</i>	60
19	<i>Asrugdara</i>	61
20	<i>Yoni vyapat</i>	62
21	<i>Yoni kanda</i>	63
22	<i>Bala roga</i>	64
23	<i>Visha roga</i>	69
	<i>Parishita</i>	4 In number