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### “Importance of *Nidana Panchak* in *Ayurveda*”

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### Abstract

*Ayurveda* the Indian system of medicine, owns a special ideology for understanding the disease process & proper diagnosis of disease. Almost all *Acharya*'s have stated that diagnosis is very important and essential before proceeding to medicine prescription. One can arrive at the diagnosis by many ways and ideology but *Nidan panchak* is one of the finest and important method of diagnosing disease, its causes & prognosis. *Nidan panchaka* consist of 5 components viz; *Nidan*, *Purvaroop*, *Roop*, *Upshaya* & *Samprapti*. Every component of *Nidan panchaka* helps the physician for better understanding of disease process & treating the disease at an earliest possible stage. The details of *Nidan panchaka* & its importance in the diagnosis and treatment are explained briefly in this paper.

## Introduction:

For the diagnosis of any disease, identifying the etiological factors plays an important role. By knowing the cause and signs and symptoms of the disease one can put differential diagnosis of the disease and can investigate accordingly to get a better idea of diagnosis and treatment.

As per *Ayurved samhitas*, *tridosha* are the target system which are very reactive to, *Desha*, *kaal*, *vaya awastha* etc.

As *vata* is accumulated in *Grishma ritu* (summer season) & increased in *varsha ritu* (rainy season), *pitta dosha* is accumulated in *varsha ritu* (rainy season) & increased in *sharad ritu* (autumn season) & *kapha dosha* is accumulated in *hemant ritu* (winter season) & increased in *vasant ritu* (spring season) so if lifestyle & diet is taken according to the seasons there will be no causative factor for the disease associated with these *Doshas*.

*Nidan panchaka* consist of *Nidan*, *Purvaroop*, *Roopa*, *Upashaya*, *Samprapti*

## *Nidan panchak :*

### *1. Nidana :*

निदानं कुपिता सर्वेषां एव रोगाणा मलाः | अ ह नि १/१२

The causative factors of disease is *dosha* and *doshas* get vitiated by *Nidana*. In *Ayurveda* it can be explained in 2 terms as causative factor & diagnostic factor. *Nidan* is also called as *karan*, *pratyaya* *Ayatana*, *karta*, *hetu*, *sammuthan*.

### **Importance of *Nidana* :**

For diagnosis of disease one should know the exact reason for manifestation of disease. E.g. The *Nidan* of *prameha* are oversleep, excessive use of curd, meat soup of the domestic, aquatic & marshy animals & milk, new cereals and products of jiggery & all other *kapha* promoting regimens. When the signs and symptoms of two/more disease are very extremely identical a precise diagnosis becomes very difficult. In such condition if we are able to trace out the exact etiological factors, then a definite diagnosis becomes possible. Knowledge of *Nidan* is of prime importance in the prevention as well as cure of disease.

## 2. Purvaroopa :

भविष्याद्वाधीख्यापकः.... सु सू ३५/१८

This is a very unique concept in *Ayurveda* before the actual manifestation of the disease there are pre-dormal symptoms described in the text which show relevant domination of *doshas* in the disease.

These are the symptoms which are produced in body before the arrival of the disease. *Purvaroopa* is used to diagnose the disease. When there is accumulation of *Dosha & Dushya* in the body they produce *Purvaroopa*(symptoms in the body).

### Importance of Purvaroopa-

The efforts of the physician as well as of patient should be to detect the pathology as early as possible & try to control and cure it. *Purvaroopas* are the best clues regarding the developing pathology or *Dosha-Dushya sammurchana*. Hence the forthcoming disease, its nature, severity etc.can be diagnosed at an early stage before the actual onset of disease with the help of *purvaroopa*.

## 3. Roopa :

तदेव व्याक्ततां यातं रूपं इति अभिधीयते ... च नि १/९

These are signs of disease. The signs of the disease are always seen after the aggravation of *Doshas* and formation of the disease. It is also known as *lingh, lakshana, chinha, sansthan*.

### Importance of Roopa :

When 2 disease have same *purvaroopa* than differential diagnosis on the basis of *Roopavastha* e.g. *vatavyadi & kshataksheena purvaroopa* are *avyakta* and their diagnosis can be in the *Roopavstha* only. In some disease some symptoms may be similar than diagnosis will be done according to collection of symptoms e.g. in *vatikgulma* pain increases after digestion of food and in *parinama shoola* also pain will increase after digestion, in both condition, diagnosis of disease has been confirmed by seeing the collection of symptoms. Knowledge of *Roopa* is essential for specific treatment.

## 4. Upashaya :

व्याधी सात्म्य इति उपशय.... मा नि १

The disease whose manifestation, symptoms, signs doesn't clear the production of disease and from which *Doshas & Dushya* it has been produced in that disease *Upashaya* (examination method) are used to rule out the disease.

Treatment used drugs, lifestyle, diet is also considered in *Upashaya*.

### Importance of *Upashaya* :

गुढलींग व्याधी उपशायानुष्णायाम्प्याम परीक्षेत ... च सू २५

It is helpful in diagnosis of disease where difficulty arise due to similarities in *lakshanas*, in such circumstances *upashaya* helps to diagnose the cause accurately. 18 types of *upashaya* used as a therapy told by *Acharya Chakrapani*. For e. g. *Rasona* in *vatika roga* comes under *hetu vipareeta chikitsa*, *pippali* in *pleeha roga* is *vyadhi vipareeta chikitsa* and *ruksha udvartan* in *sthoulya* or *mudga yush purana shali* is *Ubhaya vipareeta chikitsa*.

### 5. *Samprapti* :

सेतीकर्तव्यताको रोगोत्पादक..... मा नि १

The process from the beginning i.e. the event of *hetu sevana* to the manifestation of the disease is the *samprapti*. In *samhitas* *samprapti* is explained as *Dosha Dushya* get vitiated and get aggravated and produce disease and that disease is known by *samprapti*. This can be taken as stages through which disease evolve. In *samprapti* the evolution of the disease from the starting point as *Nidan* till the investigation can be considered.

### Importance of *Samprapti*:

It is general pathogenesis of all disease, these 6 stages are the clear cut indication for the physician to do quick and logical action for the proper management of disease. *Kriya* means the *chikitsa* and *kala* means time. *Acharya vaghbhata* defines 3 stages (*samchaya*, *prakopa* & *sama*) of *vatadi dosha*. *Sanchaya* & *prakopa* for *rogavastha* while *sama* for health state.

### Conclusion:

*Nidan panchak* is a process or sequential way of diagnosing a disease at various stages. These are the various stages in which a disease manifests itself and every stage has its own importance in the

Treatment and its effective prognosis. Naming of disease is not given that much importance, but knowing the exact pathogenesis or progress of disease & to stop it early is given prime importance. This Article shows that if they are used in a proper method they will be useful in diagnostic, prognostic way. If *Nidan panchak* is used in a well manner complications can be avoided. So proper knowledge of *Nidan panchak* i.e. Rog *Nidan* approach is essential for diagnosis of disease.

In short, *Nidan* is to be avoid for treatment, *Purvaroop* helps in to diagnose at a very early phase. *Roopa* is an important tool indicating the stage, severity, type of disease. *Upashaya* plays an important role for treatment as well as differential diagnosis. *Samprapti* includes all the above phases and the knowledge help to break the pathogenesis.

Hence we can state that knowledge of *Nidan panchaka* is a milestone in diagnosing a disease & treating the patient in proper way.

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