

# NIDANA PANCHAKA VIGYANA

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PIA&R

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A.Hr.Ni.1/2

1. Nidana
2. Purvarupa
3. Rupa
4. Upasaya
5. Samprapti

# NIDANA

□ पञ्चविध मप्येतद व्याध्युत्पत्ति ज्ञप्ति हेतुभूतं निदानशब्देनोच्यते।  
म.नि.१/४

The word nidana used in two different contexts i.e.

- ✓ Diagnosis of disease - व्याध्युत्पत्ति ज्ञप्ति
- ✓ Etiological factors of disease - हेतुभूतं

□ हेतुलक्षण निर्देशान्निदानानिति ।  
म.नि.१/४(मधुकोश)

Nidana helps to know about etiology, symptomatology, pathogenesis.

□ निर्देश्यते व्याधिरनेनेति निदानम् ।  
म.नि.१/४(मधुकोश)

Which gives complete knowledge about vyadhi is called nidana.

☐®ÉäMÉÆ

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& \* A.Hr.1/22

- ✓ Roga should be examined by nidana(etiological factors), pragraha(premonitory symptoms), lakshana(symptomology), upashaya(trial and error therapeutics), apati(pathogenesis)

# HETU PARIBHASHA

□ व्याधुत्पत्ति हेतु निदानम्॥ म.नि.१/२

✓ Factors which manifest disease is called nidana.

□ तत्र निदानं कारण मित्युक्तमग्रे॥ च.नि.१/७

✓ It describes causative factors of the disease

□ सेतिकर्तव्यताको रोगोत्पादक हेतुनिदानम्॥ म.नि.१/४

✓ A factor which is capable of manifesting the development of disease either quickly or after a certain period is called hetu.

## PARYAYA(SYNONYMS)

□ निदानपर्यायास्तु हेतुर्निमित्तमायतनं कारकः कर्ता कारणं प्रत्ययः समुत्थानं  
मूलं योनिरिति। अ.सं.नि.१/७

1. Hetu
2. Nirmitta
3. Ayatana
4. Karaka
5. Karta
6. Karana
7. Pratyaya
8. Samutthana
9. Mula
10. Yoni

# BHEDA (TYPes)

## ❑ Four types of hetu- (M.Ni.1/5)

1. Sannikrsta hetu
2. Viprakrsta hetu
3. Vyabhichari hetu
4. Pradhanika hetu

## ❑ Three types of ayatana

1. Asatmyendriyarthasamyoga
2. Prajnaparadha
3. parinama



1. Dosa hetu
2. Vyadhi hetu
3. Ubhaya hetu

1. Ksaya
2. Vrdhi
3. Sthana

1. Kostha
2. Sakha
3. Marmasthi sandhisu

*Two types of hetu*

1. Utpadaka hetu
2. Vyanjaka hetu

1. Bahya hetu
2. Abhyantra hetu

1. Prakruta hetu
2. Vaikruta hetu

1. Anubandhya
2. Anubandha

1. Sama hetu
2. Nirama hetu

☐ One type of hetu

✓ Ashyaapkarshana hetu

# सन्निकृष्ट

- कारणं च व्याधिनां सन्निकृष्ट वातादि।

Cause which is near for the prakopa of the dosas( vatadi)

- For eg-वयोहोरात्री भुक्तानां तेऽन्तमध्यादिगाः क्रमात्। अ.ह.सू.१

s. no.	vata	pitta	kapha
VAYA	OLD AGE	YOUNG	CHILDREN
AHO	3am-7pm	10am-3pm	6-10am
RATRI	2-6am	11-2am	7-11pm
BHUKTANAM	End of digestion (katuavastha paka)	Middle of digestion (amlaavastha paka)	Start of digestion (madhuravastha paka)

# विप्रकृष्टं

□ विप्रकृष्टं च अर्थानां योगादि।

✓ It is the distant cause for the production of disease.

□ विप्रकृष्टो यथा हेमन्ते निचितः श्लेष्मा वसन्ते कफ रोग कृत्।  
(म.नि.१/५)

✓ Sanchaya(accumulation) of dosas is very much essential.

✓ For eg- kapha Chaya takes place in Hemant rtu ( where cold increases in the body the extreme cold doesnot allow kapha vilayana to take place therefore kapha prakopa not occur in Hemant)

✓ However , in vasant the change in temperature, as it warms will do kapha vilayan & kapha prakopa will take place and lead to manifestation of kapha roga in vasant rtu.

❑ Caya and prakopa of dosas as per seasons depicted below:

	Chaya	Prakopa	Prashama
Vata	Grishma	Varsha	Sharad
Pitta	Varsha	Sharad	Hemant
kapha	Shishira	Vasant	Grishma

- ✓ Accumulated kapha in hemantha rtu manifest kaphaja vikara in vasanta rtu.
- ✓ Accumulated pitta in varsa rtu manifests pittaja vikara in sarad rtu.
- ✓ Accumulated vata in grsma rtu manifests vataja vikara in varsa rtu.

# व्यभिचारि

□ व्यभिचारि यथा यो दुर्बलत्वाद् व्याधिकरणासमर्थः । (म.नि.१/५)

- ✓ Those causes which are weak (दुर्बल) and which do not have enough strength to produce disease. (as they can't fulfil the steps of samprapti) but which acts as a carrier when favourable situation for manifestation of disease arises.

# प्राधानिक

□ प्राधानिको यथा विषादिः । म.नि.१/५(मधुकोष)

- ✓ It is the powerful cause which produce diseases instantaneously like poison.
- ✓ Eg- bluish discoloration in visha sevana
- ✓ Sudden manifestation of symptoms are seen.
- ✓ Accumulation of dosas is not necessary.
- ✓ Agantuja (external causes may be included under pradhanika hetu.
- ✓ Shalya, accidents, poisoning strangulation, suffocation, injuries, burns etc.



# असात्म्येन्द्रियार्थ संयोग

□ असात्म्येन्द्रियार्थ संयोग अयोग अतियोग मिथ्यायोग युक्तः रूप प्रसादयः। (मधुकोष)

✓ It is improper, unwholesome, unsuitable perception of objects of sense(arthā) by the sense organ (indriya)

□  $\text{ÉÒh}^a \text{ÉÉ}^a \text{ÉiÉxÉÉxÉÒÊiÉ} - +1 \text{ÉÉÇxÉÉÆ}$   
 $\text{Eú}^{\cdot} \text{ÉÇhÉ\& EúÉ}^{\text{TM}} \text{ü}^{\circ} \text{É}$   
 $\text{SÉÉÊiÉ}^a \text{ÉÉäMÉÉ}^a \text{ÉÉäMÉÊ}^{\cdot} \text{Él}^a \text{ÉÉ} - ^a \text{ÉÉäMÉÉ\&}$   
\*

✓ They are of three types-

✓ Ayoga

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 |É´ÉiªÉ°ÉÉi·ªÉäÎxpüªÉÉlÉÇ°ÉÆªÉÉäMÉ&;  
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- ✓ The objects of senses faculties is of five types and further subdivided each into three, so totally 15 varieties of unwholesome conjunction of sense organ observed and it is the root cause for the manifestation of disease.

❑ **Atiyoga-**  $n\ddot{u}\mathbb{E}\zeta x\acute{E}\ddot{\cdot}\acute{E}\hat{E}i\acute{E}^a\acute{E}\acute{E}\ddot{a}M\acute{E}$  & – gazing excessively at highly  
illuminous substances eg- sun bright light

❑ **Ayoga-**  $^\circ\acute{E}\acute{\cdot}\acute{E}\zeta\mathbb{E}\acute{E}\ddot{a}\%n\ddot{u}\mathbb{E}\zeta x\acute{E}\ddot{\cdot}\acute{E}^a\acute{E}\acute{E}\ddot{a}M\acute{E}$  & , – not seeing any object  
at all is called ayoga

❑ **Mithyayoga-**  
 $+ \hat{E}i\acute{E}\hat{E}\ddot{o}\ddot{Y}\ddot{u}\acute{E}\hat{E}i\acute{E}\hat{E}\acute{\cdot}\acute{E} | \acute{E}E\mathfrak{P}\acute{u}\ddot{Y}\ddot{u}\textcircled{E}\grave{e}p\ddot{u} | \acute{E}\grave{e}\textcircled{R}\acute{\cdot}\acute{E}\acute{E}\acute{\cdot}\ddot{O}\ddot{u}i\acute{E}\hat{E}u\ddot{u}\ddot{Y}\ddot{u}-$

$\propto\acute{E}\grave{O} | \acute{E}i^\circ\acute{E}x\acute{E}\hat{E}\acute{\cdot}\acute{E}E\mathfrak{P}\acute{u}i\acute{E}\hat{E}\acute{\cdot}\acute{E}j\acute{E}\acute{E}^\circ\acute{E}x\acute{E}\acute{E}\hat{E}n\ddot{u}^\circ\ddot{y}\{ \acute{E}n\ddot{u}\mathbb{E}\zeta x\acute{E}\mathbb{E}$   
 $\hat{E}\ddot{\cdot}\acute{E}l^a\acute{E}\acute{E}^a\acute{E}\acute{E}\ddot{a}M\acute{E}$  & ,

Seeing things which are-

Too close

Too far

Terrible

Awful

Surprising

Deformed

Contemtuious

## 2. Shravanadriya asatmyadrartha samyoga-

**□Atiyoga-** %ÊîÉ¨ÉÉjÉ- °îÉÊxÉîÉ{É]ü½ýÉäîGÖúŸüÉnûÒxÉÉÆ  
 ¶ÉœnûÉxÉÉ¨ÉÊîÉ¨ÉÉjÉÆ , É´ÉhÉ¨ÉÊîÉªÉÉäMÉ& , - hearing  
 loud voices from thunderbolt, kettle, loud cries etc

□Ayoga °É´ÉÇ¶ÉÉä% ,É´ÉhÉ´ÉªÉÉäMé - not hearing anything at all

## □ Mithyayoga-

{É⌐¹ÉäÿüÊ´ÉxÉÉℚÉÉä{ÉPÉÉiÉ|ÉPÉ¹ÉÇhÉ|ÉÒ¹ÉhÉÉÊnü-  
ℚÉœnü,É´ÉhÉÆÊ¨ÉlªÉÉªÉÉäMÉ:;

- ✓Hearing harsh words
- ✓News of death of close relatives
- ✓Hearing assaulting
- ✓Insulting
- ✓Frightful

3. **Ghranedriya asatmyadriya samyoga –**

1. **Atiyoga**– iÉlÉÉ%ÊiÉiÉÒIhÉÉäOÉÉÊ|É¹ªÉÉÎxnüxEÉÆ  
MÉxvÉÉxEÉ·ÉÊiÉ·ÉÉjÉÆ QÉÉhÉ·ÉÊiÉªÉÉäMÉ: –

Excessive exposure to sharp, intense, intoxicating odours.

2. **Ayoga** – °É´ÉÇ¶ÉÉä%QÉÉhÉ·ÉªÉÉäMÉ&, – not smelling  
anything at all

3. **Mithyayoga** – {ÉÚÊiÉÊuüÿüÉ·Éä–  
vªÉÊKúzÉÊ´É¹É{É´ÉxÉEÖúhÉ{ÉMÉxvÉÉÊnüQÉÉhÉÆ  
Ê·ÉlªÉÉªÉÉäMÉ&, – – extremely putrid, hatred, impure, decomposed , poisouns  
gas, cadaverous odour

4. **Rasendriya asatmyadriya samyoga-**

1. **Atiyoga**– – iÉlÉÉ ®°ÉÉxEÉ·ÉiªÉÉnüÉxE·ÉÊiÉªÉÉäMÉ&, –  
excessive consumption of various tastes of food

2. **Ayoga** - °É´ÉÇ¶ÉÉä%xEÉnüÉxE·ÉªÉÉäMÉ& ,

3. **Mithyayoga** -Ê·ÉlªÉÉªÉÉäMÉÉä ®ÉÊ¶É´É–

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## 5 . Sparshendriya asatmyendriya samyoga-

1 . **Atiyoga-** iÉlÉÉ%ÊiÉ¶ÉÒiÉÉä<sup>1</sup>hÉÉxÉÉÆ ° {ÉÐ¶<sup>a</sup>ÉÉxÉÉÆ  
xÉÉxÉÉ | <sup>a</sup>ÉfûÉäi°ÉÉnûxÉÉnûÒxÉÉÆ  
SÉÉi<sup>a</sup>ÉÖ {É°Éä´ÉxÉ´ÉÊiÉ<sup>a</sup>ÉÉäMÉ& ,  
°É´ÉÇ¶ÉÉä%xÉÖ {É– °Éä´ÉxÉ´É<sup>a</sup>ÉÉäMÉ& , – excessive

exposure to cold or hot , massage , utsada etc

2 . **Ayoga** -xÉÉxÉÉnûÒxÉÉÆ ¶ÉÒiÉÉä<sup>1</sup>hÉÉnûÒxÉÉÆ SÉ

° {ÉÐ¶<sup>a</sup>ÉÉxÉÉ´ÉxÉÉxÉÖ {ÉÚ´<sup>a</sup>ÉÉæ– not at all using sense of touch ,  
feeling touch .

3 . **Mithyayoga** - {É°Éä´ÉxÉÆ

Ê´É<sup>1</sup>É´É°lÉÉxÉÉÊ | ÉPÉÉiÉÉ¶ÉÖÊSÉ | ÉÚiÉ°ÉÆ° {É¶ÉÉÇnû<sup>a</sup>É  
ÕÉäÊiÉ Ê´Él<sup>a</sup>ÉÉ<sup>a</sup>ÉÉäMÉ& – improper use of bath, unction, massage,  
cold and hot substance without following the prescribed order . For eg taking cold  
bath followed by hot bath, immediately one should not apply unctuous after taking  
bath etc

## Terveystieteiden tutkimuskeskus

Prajnaparadha means wrong utilisation of speech, body and mind.

1. **Atiyoga-** Eú ``ÉÇ ´ÉÉRÂû ``ÉxÉ&¶É®Ò®|É´ÉÐÊkÉ& \*  
iÉjÉ  
´ÉÉRÂû ``ÉxÉ&¶É®Ò®ÉÊiÉ|É´ÉÐÊkÉ®ÊiÉ<sup>a</sup>ÉÉäMÉ&  
;

Action related to speech mind and body.

Excess usage of speech, mind and physical activity constitute over utilization of these objects.

2. **Ayoga** - °É´ÉÇ¶ÉÉä% | É´ÉÐÊkÉ®ªÉÉäMé&;

not at all using speech , mind and physical activities constitute non utilization of these objects.

### 1. *Sharir mithya yoga-*

‘ÉäMÉvÉÉ@hÉÉänüÒ@hÉÊ ´É¹É¨É°JÉ™üxÉ{ÉiÉxÉÉfû  
/ÉÊhÉ-

vÉÉxÉÉfû /ÉnÜü¹ÉhÉ /É½ýÉ@¨ÉnÇüxÉ /ÉÉhÉÉä{É@Éä  
vÉ°ÉÆKäú¶ÉxÉÉÊnü& ¶ÉÉ@Ò@Éä Ê¨É¹ªÉÉªÉÉäMÉ& ,

improper utilization of body activities like suppression of natural urges, forceful urges, unbalance slipping, falling and posture , vitiation of body, fighting, pressing excessive massage), holding breath forcefully, doing heavy physical exercise.

### 2. *Vaka mithya yoga-*

°ÉÚSÉÉÚÉxÉÐiÉÉÉÚÉ™üÉÚ™ü½ýÉÊ /ÉªÉÉxÉrüÉxÉÖ{É  
SÉÉ@{É⌒¹É´ÉSÉxÉÉÊnü-

´ÉÉÇÎRÂû¨É¹ªÉÉªÉÉäMÉ: ,

Improper utilization of speech like back biting , lying, untimely speech, quarrel, unpleasant utterance , irrelevant , unfavorable talks, harsh words.

### 3. *Manas mithya yoga-*

/ÉªÉ¶ÉÉäÉÚGúÉävÉ™üÉä /É¨ÉÉä½ý¨ÉÉxÉä¹ªÉÉÇÊ¨É  
¹ªÉÉnü¶ÉÇxÉÉÊnü¨ÉÉÇxÉ°ÉÉä Ê¨É¹ªÉÉªÉÉäMÉ& //



EúÉ™ü& { ÉÖxÉ& { ÉÉ®hÉÉ·É™ =SªÉiÉä |

ch.su.11/42

Kala is known as transforming.

¶ÉÒiÉÉä¹hÉ´É¹ÉÇ™üIÉhÉÉ&  
{ ÉÖxÉ¹æý¨ÉxiÉOÉÒ¹¨É´É¹ÉÉÇ& °ÉÆ´Éi°É®& , °É  
EúÉ™ü&\* ch.su.11/42

Kala is the unit of time, comprises of hemanta rtu, grisma rtu and Varsha rtu characterised by cold , hot and rainfall respectively.

**Kala atiyoga-**

iÉjÉÉÊiÉ¨ÉÉjÉ°´É™üIÉhÉ& EúÉ™ü&  
EúÉ™üÉÊiÉªÉÉäMÉ& ,

Excessive manifestation of characters in subsequent rtu is called kalatiyoga. Eg extreme cold in winter.

## Kala ayoga

$\frac{1}{2} \dot{y} \ddot{O} x \acute{E}^{\circ} \acute{E}^{\text{TM}} \ddot{u} I \acute{E} h \acute{E} \& (E \acute{u} \acute{E}^{\text{TM}} \ddot{u} \&)$

Lesser manifestation or not at all manifestation of character of subsequent rtus is called ayoga.

Eg- no rainfall in rainy season

## Kala mithyayoga-

$E \acute{u} \acute{E}^{\text{TM}} \ddot{u} \acute{E}^a \acute{E} \acute{E} \ddot{a} M \acute{E} \& ,$

$^a \acute{E} l \acute{E} \acute{E}^{\circ} \acute{E}^{\text{TM}} \ddot{u} I \acute{E} h \acute{E} \acute{E} \acute{E} \acute{E} \acute{E} \{ \acute{E} \textcircled{R} \ddot{O} i \acute{E}^{\text{TM}} \ddot{u} I \acute{E} h \acute{E}^{\circ} i \acute{E} \ddot{O} (E \acute{u} \acute{E}^{\text{TM}} \ddot{u} \&)$

$E \acute{u} \acute{E}^{\text{TM}} \ddot{u} \acute{E} \acute{E} \acute{E} l^a \acute{E} \acute{E} - ^a \acute{E} \acute{E} \ddot{a} M \acute{E} \& *$

Improper manifestation of character in respective seasons

eg- no rainfall in rainy season

# Three subtypes-

## 1. Dosha hetu-

Normal acculumation , aggravation and pacification of dosas takes place in respective seasons is called dosa hetu.

## 2. Vyadhi hetu-

Are those which are responsible for development of specific disease by specific etiology. For eg – regular consumption of mrd manifest mrdbhakshanajanaya pandu roga.

Eg – intake of kullatha in excess manifest amlapitta vikara.

Consumption of masa in excess manifestsleshmapitta vikara.

### 3. Ubhaya hetu-

specific factors which aggravates vata and rakta and simulataneously manifest vatarakta vyadhi. Here causative factors aggravates dosas and simulataneously manifest disease.

## Two types of hetus

### ❑ Utpadaka hetu-

- ✓ Are those which favours acculuation of respective dosas in respective season due to changes in season . For eg in hement rtu due to madhuradi sunstances acculuation of kapha observed.

### ❑ Vyanjaka hetu-

- ✓ Are those which stimulate the development of disease. For eg accumulated kapha in Hemant manifest disrders of kapha in vasanta due to effect of sun.

## Bahya and abhyantara hetu

### □ Bahya hetu –

- ✓ diseases manifest due to consumption of mithya ahara vihara and kala.
- ✓ Vatadi dosa prakopa hetus are included under bahya hetu-

### □ Abhyantra hetu –

- ✓ Internal factors which disturbs the dosas and dusyas are called abhyantra hetu.

## Prakruta and vaikruta hetu

### □ Prakruta hetu –

- ✓ Are those which manifest naturally due to variation in seasons and accordingly aggravation of dosas results.

Eg – kapha prakopa in vasant rtu

pitta prakopa in sarad rtu

vata prakopa in varsa rtu

### □ Vaikruta hetu-

- ✓ Are those which manifest due to abnormal seasons

Eg- vasant rtu – pitta and vayu prakopa

varsar tu- kapha pitta prakopa

sarad rtu – kapha vata prakopa

❑ Understanding of normal and abnormal aggravation of dosas as per influence of rtu is essential to understand the prognosis of disease.



## *Anubandhya and anubandha hetu*

- ❑ **Anubandhya hetu** - it is the prime cause.
- ❑ **Anubandha hetu** - it is secondary cause.

## *ASHAYAPAKARSHANA-*

- ❑ Means normal equilibrium condition of dosas moves from their own place by influence of vata and produces diseases.

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(Premonitory symptoms)

□Synonyms-

- ✓ अग्रज
- ✓ उत्पत्स्यति
- ✓ पुरोगामि

□पूर्वरूपं प्रागुत्पत्ति लक्षणं व्याधे। च.नि.१/८

Appearance of symptoms before manifestation of actual disease.

□पूर्वजाः पूर्वरूपाख्या। अ.ह.सू.१२/६०

□Symptoms manifest prior to manifestation of disease is called purvarooopa.

□It indicate forthcoming disease.

□But it doesn't specify the pathogenic agents like dosa , dushya etc. due to mild nature and poorly manifested features.

## bheda

□ तच्च पूर्वरूपं द्विविधं- एकं भाविष्याध्यव्यक्तलिङ्गम्। च.नि १/८( चक्रपाणि)

One which indicate the forthcoming disease but sometimes symptoms may not be seen or if seen they are poorly manifested.

□ द्विविधं पूर्वरूपं व्याक्षते, सामान्य पूर्वरूपं विशिष्टपूर्वरूपं च।  
च.नि.१/८(गंगाधर)

Purvaroop is of two types-

1. Samanya purvaroop
2. Vishista purvaroop

## Samanaya lakshana

- ✓ Which develops from dosha dushya sammurchana and shows dosha dushya dominance.
- ✓ Denotes future diseases like jwara etc.

□ १२यैर्दृष्टं पित्तं ह्येवैतन्मूलं त्रैविध्यं सैवैतन्मूलं त्रैविध्यं  
| एतन्मूलं त्रैविध्यं त्रैविध्यं त्रैविध्यं त्रैविध्यं त्रैविध्यं  
त्रैविध्यं त्रैविध्यं त्रैविध्यं त्रैविध्यं त्रैविध्यं त्रैविध्यं

- ✓ Eg if color of urine is either yellow or mixed with blood eliminated through the urine without manifestation of premonitory symptoms and signs of prameha, such patient should not diagnosed as pramehi rogi, on other hand it may be diagnosed as raktapitta.

□श्रमोऽरति विवर्णत्वं वैरस्यं नयनप्लवः सामान्यतो। स.वि.३९/२५-२७

- ✓ Fatigue ,restlessness, abnormal complexion, abnormal taste, lacrymation etc are general premonitory symptoms of jwara.
- ✓ General purvaroopas manifest after the conglomeration of dosa with dusyas as a result it manifest purvaroopas of jvaradi vyadhis. But it doesn't specify the vatadi dosas.

## Vishesha lakshana

- ✓ Symptoms which denotes dominance of specific dosha involved in samprapti and are continued in next stage i.e. roopaavastha

□ विशेषात्तु जृम्भाऽत्यर्थं समीरणात्।

पित्तान्नयनोर्दाहः कफान्नान्नभिनन्दनम्॥ सु.उ.३९/२७

Specific premonitory symptoms of –

- ✓ Vataja jwara – is excess yawning.
- ✓ Pittaja jwara- burning sensation in eyes
- ✓ Kaphaja jwara – dislike the food

□अन्यलक्षणो नाम यो भविष्यद् व्याधि ख्यापकः ; स पूर्वरूप  
सज्ञः।सु.सू.३५/१८

✓ Anyalakshana means which foretells the future disease and it is called purvarupa.

□तत्र पुर्वरूपगतेषु चतुर्थः क्रियाकालः।

✓ 4<sup>th</sup> stage of kriyakala manifest premonitory symptoms and signs.

✓ Sthanasamsraya stage of kriyakala represents purvarupa by manifesting premonitory signs and symptoms of disease.

# IMPORTANCE OF PURVAROOPA

- ✓ 4<sup>th</sup> kriyakala i.e. sthana sanchraya represents purvaroopa by manifesting the premonitory signs and symptoms.
- ✓ It is the stage to perform the action (of treatment) i.e. 4<sup>th</sup> attempt to perform treatment.
- ✓ Sadhyaasadhya gyana
- ✓ Knowledge of purvaroopa gives you confirmed diagnosis of disease but we need to see the several associated features of disease to make confirmed diagnosis. Eg prameha and raktapitta.



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□Synonyms-

तत्र लिङ्माकृतिर्लक्षणं चिन्हं संस्थानं व्यन्जनं रुपमित्यनर्थान्तरम्। च.नि.१/९

1. Linga
2. Akriti
3. Lakshana
4. Cinha
5. Samsthana
6. Vyanjana
7. Rupa

## definition

□ प्रादुर्भूतलक्षणं पुर्लिङ्गम्। च.नि १/९

- ✓ Complete manifestation of symptoms is called linga.
- ✓ It is fully manifested stage of disease with prominent clinical features is called linga.
- ✓ It is the stage in which complete appearance of specific symptoms of disease is seen. This stage indicate the vatadi dosas and stages of disease i.e ama stage or pakva stage or advanced stage of disease . However this stage doesn't include nidana , upasaya and samprapti.

- ❑ Jwara – deha manas santapa- cardinal sign and symptoms of jvara are increased body temperature and mental unpleasureness.
- ❑ Gulma – sparsha paripindi – palpable round mass is called gulma. Vata which is formless, remain located in the present ailment in a compact form and appear like a solid object is called gulma.
- ❑ Gridhasi- kati te pada sanchari vednana

❑ तदेव व्यक्तां यातं रुपमित्यभिधीयते। च.नि.१/५

Clearcut appearance of symptoms is called rupa.

❑ उत्पन्नव्याधिबोधकमेव लिङ्गरूपम्। म.नि१/७ (मधुकोष)

It indicated the specific diseases by manifesting specific symptoms of that disease is called linga.

## types

1. Samanya- eg – jwara samnya lakshana
2. Vissha- eg – vataja pittaja kaphaja samanya lakshana

## *importance*

- Diagnosis of the disease
- Prognosis of disease
- 5<sup>th</sup> kriyakala – 5<sup>th</sup> attempt of treatment
- Nomenclature of the disease. Eg dhanurstambha , udara
- Pratyatmaka lakshana

# उपशय

□ सुखावहमिति सुखं रोगनिवृत्तिलक्षणं | M.Ni.1/9 (Madhukosa)

✓ The word pleasure used in context to upasaya means which gives happiness and pacify the disease.

□ उपशयः पुनर्हेतुव्याधिविपरीतानां विपरीतार्थकारिणां  
चौषधाहारविहारौणामुपयोगः सुखानुबन्धः || ch.Ni.1/10

✓ Upashaya means which gives pleasure to the person by use of medicine, diet and regimens. Their action may be directly against the cause , or to the disease itself or to the both (i.e. the cause and disease).

□ सुखानुबन्ध इति सुखरूपोऽनुबन्धः, अनुबन्धश्च सुखकारणमित्यर्थः।  
Ch.Ni 1/10(chakrapani)

- ✓ Upasaya means which bring about feeling of happiness. Factors which creates environment for happiness are called upasaya.it is also helpful in detecting the cases where difficulty arised due to similarities in symptomatology, in in such circumstances upasaya helps to diagnose the case.

□ गूढलिङ्गं व्याधिमुपशयानुपशयाभ्यां | Ch.Vi.4/8

- ✓ In case of difficulty in a diagnosis due to some hidden things or mimicking nature of disase in such circumstances uasaya and anupsaya therapy helps to diagnosis.

# CLASSIFICATION OF UPASHAYA

- हेतुव्याधिविपर्यस्तविपर्यस्तार्थकारिणाम् ।  
औषधान्नविहाराणामुपयोगं सुखावहम् ॥८॥  
विदयादुपशयं व्याधेः स हि सात्म्यमिति स्मृतः ।  
विपरीतोऽनुपशयो व्याध्यसात्म्याभिसञ्जितः ॥९॥  
(वा. नि. अ. १) ।

18 types are there-

1. Hetu viparita aushada
2. Hetu viparita anna
3. Hetu viparita vihara



4. Vyadhi viparita Aushada
5. Vyadhi viparita Vihara
6. Vyadhi viparita Anna
7. Hetu Vyadhi viparita Aushada
8. Hetu Vyadhi viparita vihara
9. Hetu Vyadhi viparita Anna
10. Hetu viparitarthakari aushada
11. Hetu viparitarthakari anna
12. Hetu viparitarthakari vihara
13. Vyadhi viparitarthakari anna
14. Vyadhi viparitarthakari aushada
15. Vyadhi viparitarthakari vihara
16. Hetu Vyadhi viparitarthakari anna
17. Hetu Vyadhi viparitarthakari aushada
18. Hetu Vyadhi viparitarthakari vihara

उपयोग	औषध	अन्न	विहार
हेतु विपरीत	Usage of sunthi in sitakaphajvara due to its hotness	Intake of meat juice in case of vatajvara and fatigue	Remaining awake in night in case of aggravation of kapha due to day sleep
व्याधि विपरीत	Use of Anti-diarrheal drugs like patha etc. in case of Atisara	Intake of food which are supporting anti-diarrheal activity i.e., Use of masura in Atisara rogi	Pravahana (making downward peristalsis) is the treatment for Udavarta Rogi
उभय विपरीत	Usage of Dasamula Kwath in Vataj Shoth	Usage of Hot substances (Ushna) & Jwaraghna Yavagu against sheet Janya Vataj Jwara	Indulging in activities like Awakening at night etc. which brings the roughness in Tandra which manifest due to intake of slimy substances followed by day sleep.

उपयोग	औषध	अन्न	विहार
हेतु विपरीत अर्थकारी	Application of Ushna-Upanaha substances in Pachyamana Shotha.	Usage of pitta Pradhana Anna in Pachyamana Shotha	Trasan(Inducing fear) in Vataj Unmada
व्याधि विपरीत अर्थकारी	Usage of Vamana Karak Madanphala In Chhardi	Intake of Dudh in atisara which induces Purgation	Inducing Chhardi by Pravahanam in Chhardi
उभय विपरीत अर्थकारी	Usage of Agru dravya Lepa in Agni-Plushta Dagdha (Burn)	Usage of Madhya-Pana in madhyapana	Swimming therapy advised in Urustambha

# सम्प्राप्तिलक्षणम्

□ यथादृष्टेन दोषेण यथा चानुविर्सपता ।  
निर्वृत्तिरामयस्यासौ सम्प्राप्तिर्जातिरागतिः ॥१०॥  
(वा. नि. अ. १) ।

✓ Process of understanding the development of disease by vitiated doshas which are constantly circulating inside the body , it is also known as synonyms – Jati , Agati

□ अ(त)त्रैके व्याधिजन्ममात्रमन्त्यकारणव्यापारजन्यं सम्प्राप्तिमाहुः ।।  
Ch.Ni 1/11

✓ Factors which finally determines the manifestation of the disease is called samprapti.

# SYNONYMS

□ सम्प्राप्तिर्जातिरागतिरित्यनर्थान्तरं व्याधेः॥११॥ (charak Nidan 1/11)

1. Samprapti
2. Jati
3. Agati

□ निर्वृत्तिर्निष्पत्तिरुद्भव इति यावन्निर्दिष्टा, सा सम्प्राप्तिः॥

4. Nivrtti
5. Nispati

# सम्प्राप्तेः भेदाः

- सङ्ख्याविकल्पप्राधान्यबलकालविशेषतः ।  
सा भिद्यते यथाऽत्रैव वक्ष्यन्तेऽष्टौ ज्वरा इति ॥११॥  
दोषाणां समवेतानां विकल्पोऽशांशकल्पना ।  
स्वातन्त्र्यपारतन्त्र्याभ्यां व्याधेः प्राधान्यमादिशेत् ॥१२॥  
हेत्वादिकात्स्नर्यावयवैर्बलाबलविशेषणम् ।  
नक्तन्दिनर्तुभुक्तांशैर्व्याधिकालो यथामेलम् ॥१३॥  
(वा. नि. अ. १) ।
- सा सङ्ख्याप्राधान्यविधिविकल्पबलकालविशेषैर्भिद्यते ॥१२॥  
(ch.ni 1)

# सङ्ख्या सम्प्राप्ति

- सङ्ख्या तावदयथा- अष्टौ ज्वराः, पञ्च गुल्माः, सप्त कुष्ठान्येवमादिः।१२। (Ch.Ni.1)
- ✓ Subclassification of disease

# प्राधान्य सम्प्राप्ति

□ प्राधान्यं पुनर्दोषाणां तरतमाभ्यामपलभ्यते।  
तत्र द्वयोस्तरः, त्रिषु तम इति।१२। (Ch.Ni 1)

- ✓ It helps for identification of dominant doshas in case of two or more doshas are involved
- ✓ I.e., In case of two doshas the word “Tara” is used to denote a dominance in comparison to other doshas.
- ✓ i.e., In case of three doshas involvement the word “Tama” is used to demonstrate its dominance with other two doshas.



# विधि सम्प्राप्ति

□विधिर्नाम- द्विविधा व्याधयो निजागन्तुभेदेन, त्रिविधास्त्रिदोषभेदेन, चतुर्विधाः साध्यासाध्यमृदुदारुणभेदेन।१२।

- ✓Vidhi means variety of diseases like –
- ✓Two varieties which Nija & Agantuja
- ✓Three varieties Doshas based on their vitiation
- ✓Four varieties of disease based on prognosis of diseases.

# विकल्प सम्प्राप्ति

□समवेतानां [१] पुनर्दोषाणामंशांशबलविकल्पो विकल्पोऽस्मिन्नर्थे।१२।

(ch.Ni 1)

- ✓ This indicates the proportional analysis of the qualities of the doshas involved
- ✓ i.e, In case of Vata involvement whether Samana, vyana , apana , Prana , Udana is involved in singly or mixing of two doshas such observation can be understood by the knowledge of the Vikalpa Samprapti.
- ✓ Vikalpa Samprapti also helps to detect the qualitative , quantitative , functional aggravation of the doshas – shita vitiates Vata quickly then laghu or ruksha substances .
- ✓ Eg in prameha – dravaamsha dusthi
- ✓ in amlapitta – dravaamsha dusthi

# बलकाल सम्प्राप्ति

❑ बलकालविशेषः पुनर्व्याधीनामृत्वहोरात्राहारकालविधिविनियतो भवति॥१२॥

✓ Understanding of the strength of the disease based on the causative factors, area of involvement organ involved, age etc. Helps to assess the strength of disease.

❑ **KALA** - This indicates the time of aggravation of the doshas in relation to season various time of the day , Night & intake of the food.

✓ i.e., kaphaj jwara in Vasant rutu – kaphaja jwara aggravates in fore noon an early night, kaphaj jwara aggravates after intake of food.

✓ Aggravating & Relieving factors of the disease may be understood by this.

## Samprapti ghatak

- ❑ Samprapti is what? Story of a disease.....
- ❑ Narraration goes from intake of etiological factors to the manifestation of a disease.
- ❑ As in a story there needs to be certain characters also participate in causation of disease.
- ❑ These characters form ghataka or Component for manifestation of disease.
- ❑ These components which participate as a group in formation of disease are called samprapthi ghatak.

## Samprapti ghataka are-

- ❑ Dosha
- ❑ Dushya
- ❑ Agni
- ❑ Ama
- ❑ Srotas
- ❑ Sroto dusthi prakara – atipravritti, sira granthi, sanga, vimargagamana
- ❑ Udbhava sthana – site of origin of disease
- ❑ Sanchara sthana- places where doshas or disease will spread
- ❑ Vyakata sthana – places where symptoms appear
- ❑ Doshagati- movement of the dosas.
- ❑ Rogamarga – site of pathogenesis
- ❑ Roga avastha stage of disease manifestation.
- ❑ Sadhyaasadhyata – prognosis of the disease.

## Question bank

### **10 marks**

1. Explain nidana panchaka in detail with importance.
2. Explain nidana in detail with def, synonyms, and classification.
3. Explain explain roopa in detail with definition , synonyms, etc

### **5 marks**

- A. Nidana panchaka
- B. Roopa
- C. Purvaroopa as charutha shatkriyakala
- D. Types of samprapti
- E. Samprapti
- F. Upashaya with examples.

*Thank you*