



NIDANA PANCHAKA



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IMPORTANCE OF DIAGNOSIS



रोगमादौ परीक्षेत ततोऽनन्तरमौषधम्।
ततः कर्म भिषक् पश्चाज्ज्ञानपूर्वं समाचरेत्॥२०॥
यस्तु रोगमविज्ञाय कर्माण्यारभते भिषक्।
अप्यौषधविधानज्ञस्तस्य सिद्धिर्यदृच्छया॥२१॥
यस्तु रोगविशेषज्ञः सर्वभैषज्यकोविदः।
देशकालप्रमाणज्ञस्तस्य सिद्धिरसंशयम्॥२२॥

Ch.Su 20/20-22

- A physician should first diagnose the disease and then select the proper medicine. A physician who initiates treatment without proper diagnosis of the disease can accomplish the desired object only by chance. The fact that he is well-acquainted with the knowledge of application of medicine does not necessarily guarantee his success.
- On the other hand, the physician who is well-versed in diagnosing disease, who is proficient in the administration of medicines and who knows about modalities to be used in a therapy is sure to accomplish the desired outcome without any doubt.

DIAGNOSTIC TOOL IN AYURVEDA

निदानं पूर्वरूपाणि रूपाण्युपशयस्तथा।
सम्प्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा
स्मृतम्॥

A.H.Ni 1/2

एते पञ्च व्यस्ताः समस्ताश्च व्याधिबोधकाः

These tools help in diagnosis as well in
prognosis assessment of disease individually
and cumulatively.



Importance of Pariksha Prior to Chikitsa

रोगमादौ परीक्षेत ततोऽनन्तरमौषधम्। ततः कर्म भिषक्

पश्चाज्ज्ञानपूर्वं समाचरेत्॥२०॥ | Ch.su.20/20

A physician should first of all diagnose the disease and then he should select proper medicine. Thereafter, he should administer the therapy applying the knowledge of the science of medicine.

नापरीक्षितमभिनिविशेत्...Ch. Su. ८ / २७

One should not indulge in any activity without proper examination.



परीक्ष्यकारिणो हि कुशला भवन्ति, यथा हि योगज्ञोऽभ्यासनित्य इष्वासो धनुरादायेषुमस्यन्नातिविप्रकृष्टे मह
ति काये नापराधवान् भवति, सम्पादयति चेष्टकार्यं, तथा भिषक् स्वगुणसम्पन्न उपकरणवान् वीक्ष्य कर्मार
भमाणः साध्यरोगमनपराधः सम्पादयत्येवातुरमारोग्येण; तस्मान्न भेषजमभेषजेनाविशिष्टं भवति॥५॥!!

Ch.Su. १० / ५

Always proceed with their treatment after proper examination. As an
archer having the knowledge and practice of archery throws arrows
with the help of his bow and does not commit mistakes in hitting a
massive body nearby and thus accomplishes his object, so a physician
endowed with his own qualities and other accessories proceeding
with the act of treatment after proper examination will certainly cure
a curable patient without fail.



भिषजा प्राक् परीक्ष्यैवं विकाराणां स्वलक्षणम्।
पश्चात्कर्मसमारम्भः कार्यः साध्येषु धीमता॥२१॥ Ch.Su. १० / २१

A wise physician should examine the distinctive features of the diseases before and only then he should start his treatment about the curable diseases.

- Ch.vi.4/12.
- ज्ञानबुद्धिप्रदीपेन यो नाविशति तत्त्ववित् ।
आतुरस्यान्तरात्मानं न स रोगांश्चिकित्सति॥१२॥chakrapani.
- When a physician who even if well versed in the knowledge of the disease and its treatment does not try to enter into the heart of the patient by virtue the light of his knowledge, he will not be able to treat the disease.



Role of Nidana panchaka

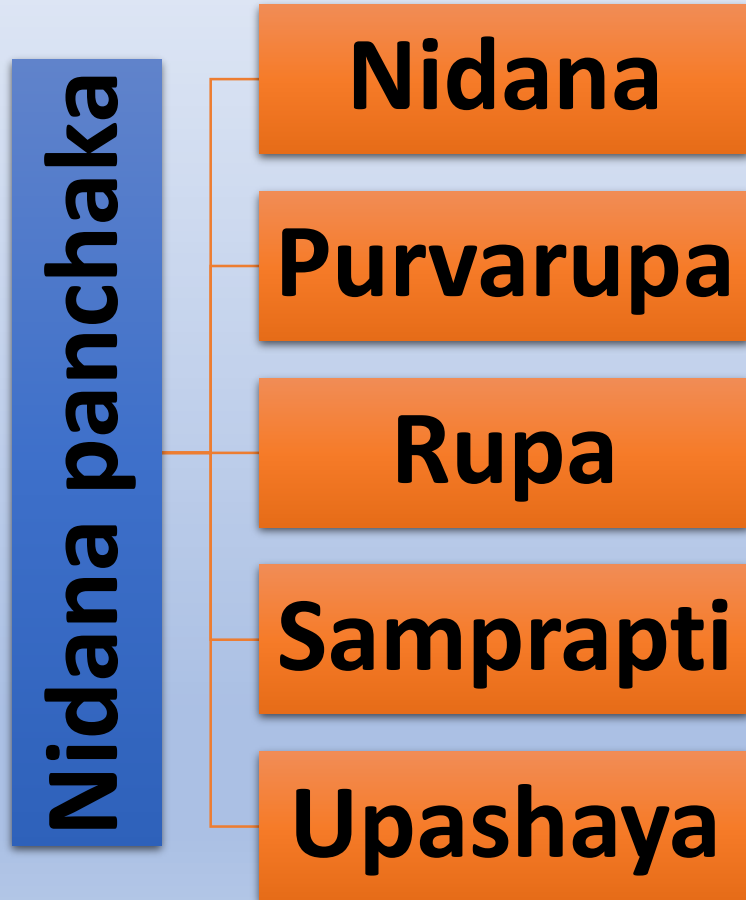
- स्वस्थस्य स्वास्थ्य रक्षणम् आतुरस्य विकारप्रशमनम् च।.

(च. सू.३०/२६)

- निदानं पूर्वरूपाणि रूपाणि उपशयस्तथा ।
संप्राप्ती श्वेति विज्ञानं रोगानाम पंचधा स्मृतम् ।।. (मा. नि.१/४)
- The Word nidana here denotes the diagnostic examination and Panchaka denotes the number five.
- Five methods which are used to gain complete and detailed knowledge of the disease and confirm the diagnosis are called as Nidana panchaka.



Roga Pariksha



Rog1 Pariksha



Modern science

- Symptoms
- Signs
- Clinical diagnosis
- Investigations
- Confirm diagnosis

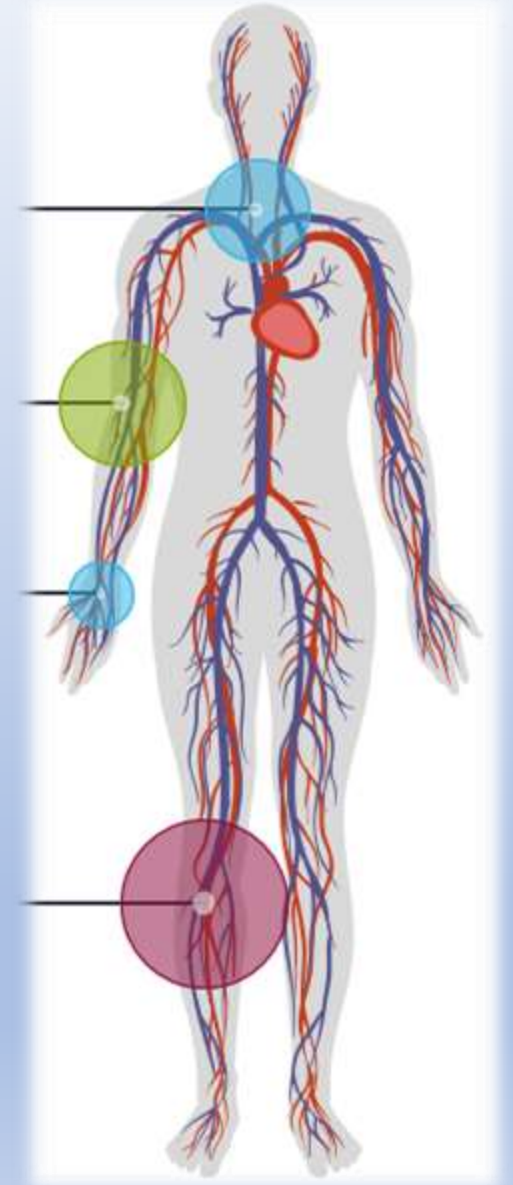


Examination of patient

- Inspection
- Palpation
- Percussion
- Auscultation
- Interrogation

IMPORTANCE OF NIDANA PANCHAK

- ✓ The current healthcare system focuses on finding out a pathogenic micro-organism that causes diseases.
- ✓ Ayurveda, on the contrary, emphasizes the lacunae or defects in biological systems (**kha-Vaigunya**) that occurred due to various reasons including, improper diet and lifestyle.
- ✓ The knowledge of etiology/causative factor of health and disease is an important component of the three fundamental components (trisutra) of knowledge of Ayurveda.



NIDANA

पञ्चविधमप्येतद्व्याध्युत्पत्तिज्ञप्तिहेतुभूतं निदानशब्देनोच्यते।

M.N 1/4

The word Nidana is used in two Different contexts i.e

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



- सेतिकर्तव्यताकः रोगोत्पादक हेतुः निदानं। (मा. नि. १/५ मधुकोष टीका)

- The factor which has the ability to perform functions (इतिकर्तव्यता)

which will undoubtedly give rise to disease through dosh-dushya samurchhana, samprapti, etc. is called as a Nidan.

For example – wrongful lifestyle practices have the ability to vitiate

Dosha which then through various pathologies give rise to diseases.

निदान शब्द निरुक्ति

“हेतुलक्षणनिर्देशान्निदानानि” । (सु. सू. अ. ३)

“निर्दिश्यते व्याधिरनेनेति निदानं” इति गदाधरः;

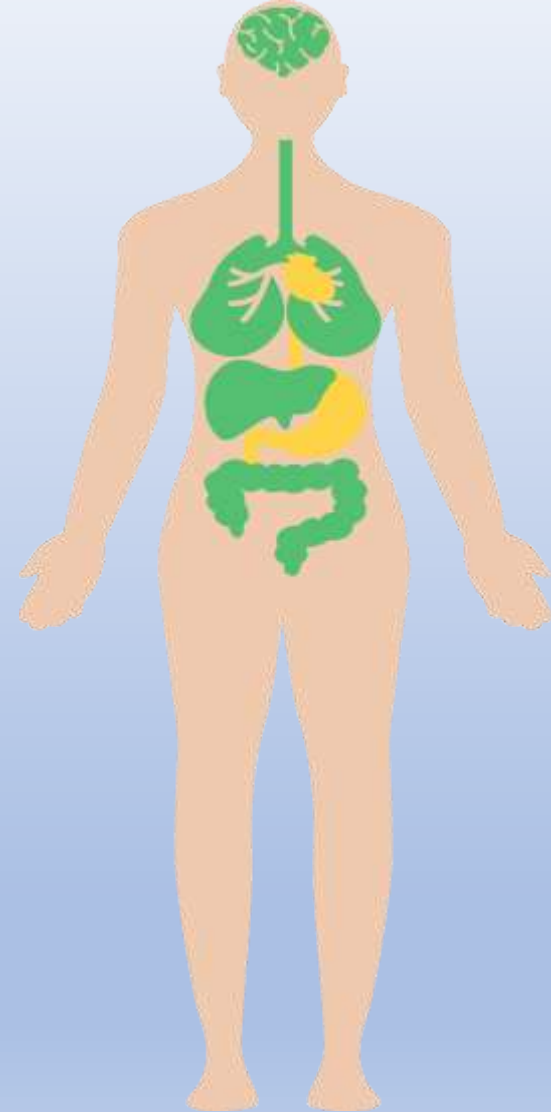
“निश्चित्य दीयते प्रतिपाद्यते व्याधिरनेनेति निदानम्॥” इति जेज्जटः।

‘निदीयते निबध्यते [२५] हेत्वादिसम्बद्धो व्याधिरनेन’ इति

‘व्याधिनिश्चयकरणं निदानम्’ इति

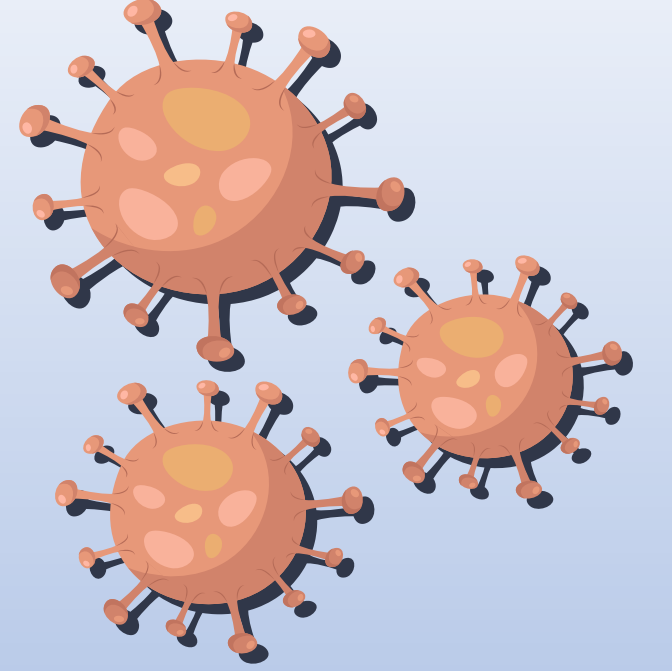
It means causative factor. The broad meaning of Nidana includes diagnosis and knowledge of disease. Nidana helps to know about aetiology, symptomology, and pathogenesis of disease. Therefore, which gives complete knowledge of disease is called nidana.

“सेतिकर्तव्यताको रोगोत्पादकहेतुर्निदानम्॥” इति।



Synonyms of Nidana

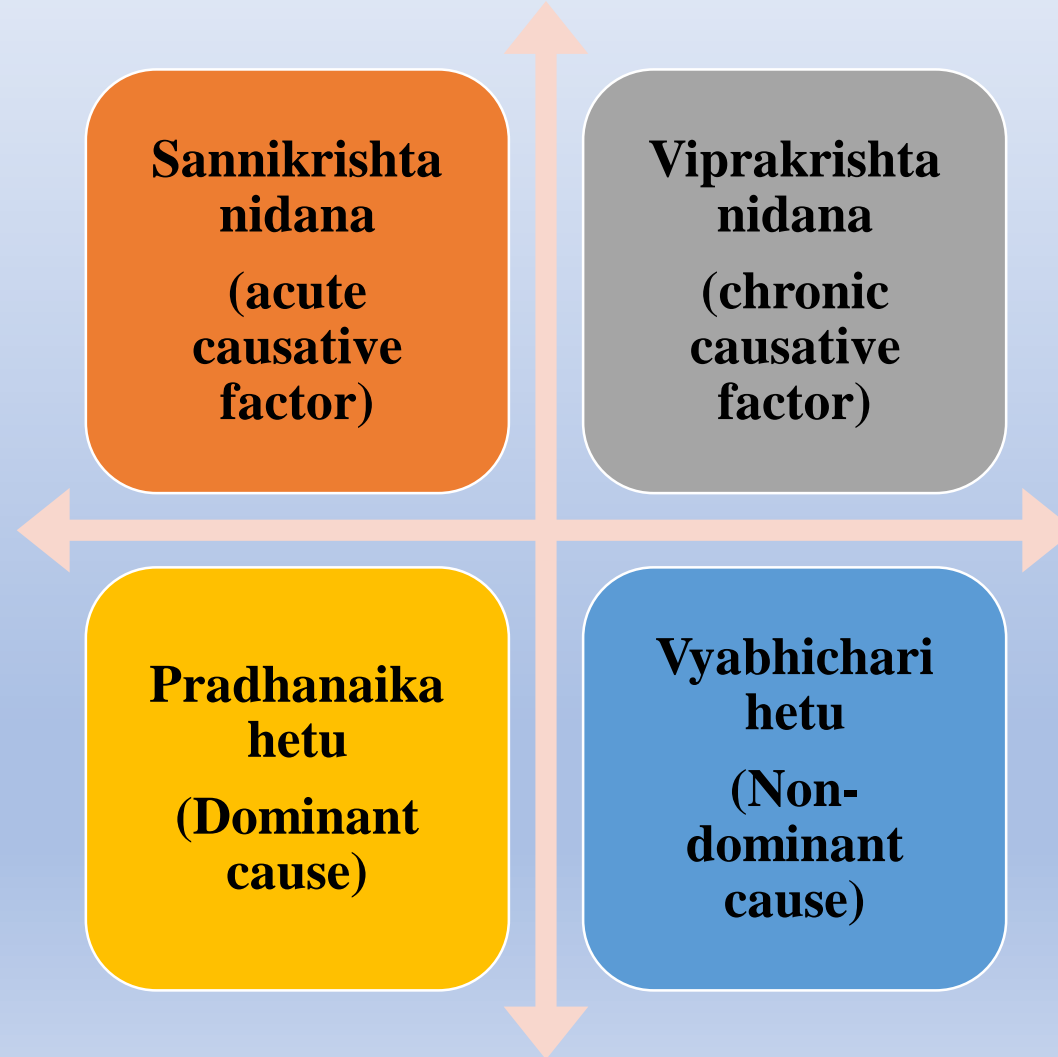
- निमित्तहेत्वायतनप्रत्ययोत्थानकारणैः ।
निदानमाहुः पर्यायाईः...।। (मा. नि. १/५)
- निदानपर्यायास्तु हेतुर्निमित्तमायतनं कारकः कर्त्ता
- कारणं प्रत्ययः समुत्तानं मूलं योनिरिति॥१०॥ A.S.N 1/10
- **Nimitta** :- Initiator of the diseases
- **Hetu** :- Cause of the diseases
- **Aayatana**:- Dwelling of the diseases
- **Pratyaya**:- One which is needed to form the disease(like pratyay needed to form the words in Sanskrit grammar)
- **Utthana** :- To give rise to disease
- **Karan** :- Cause of the diseases.
- **Samutthana** :Progress of a disease that indicates etiopathology.



FOUR FOLD CLASSIFICATION

सन्निकृष्टविप्रकृष्टव्यभिचारिप्राधानिकभेदाच्चतुर्धा ।

M.N 1/5



CLASSIFICATION

Two fold Classification

As per origin of
disease

utpadaaka hetu
(Direct causes)

vyanjaka hetu
(Supportive
causes)

As per source of
causes

Internal causes
(abhyantara
hetu)

External causes
(bahya hetu)

As per the site
of causes

Psychological
cause (manasika
hetu)

Somatic cause
(sharirika hetu)

As per clinical
observation

Aggravating
factors
(anupashaya)

Relieving factors
(upashaya)

THREE FOLD CLASSIFICATION : PHOTOS ???

तल्लिविधम्- असात्म्येन्द्रियार्थसंयोगः, प्रज्ञापराधः, परिणामश्चेति॥३॥

C.S.N 1/3

The three fundamental causes of any disease are as below:

- a) Improper union of sense organs with their objects (**asatmya indriyarthasamyoga**)
- b) Intellectual error (**Prajnaparadha**)
- c) Time factor(**Kaala**)



Asaatmendriyarta
samyoga



Pragnaparaadha



Parinama

Trividha Hetu



Dosha hetu

01

- factors that aggravate dosha. e.g., day time sleep caused aggravation of kapha dosha.



Vyadhi hetu

02

- Factors that cause a disease.e.g., repeated use of hot and cold things at same time (sheetoshnaviparyaya) is a specific cause of skin diseases (kushtha).



Ubhaya hetu

03

- Factors that aggravate dosha and cause specific disease. Eg. excess consumption of sweet, unctuous and heavy diet is the cause of kapha dushti (dosha hetu), as well as for kapha dosha dominant disorders (vyadhi hetu) like sthaulya (obesity) and madhumeha (diabetes).

CONTEMPORARY APPROACH

In the epidemiological literature, multiple definitions of causation are observed. Causes are conditions that play essential part in producing the occurrence of disease.

- Necessary causes:** A necessary cause is a condition without which the effect cannot occur.

For example, HIV infection is a necessary cause of AIDS.

- Sufficient cause:** A sufficient cause guarantees that its effect will occur; when the cause is present, the effect must occur.

- Sufficient-component cause:** A sufficient-component cause is made up of several components. None of the components is sufficient to cause disease on its own. However, all components can cumulatively make up a sufficient cause.

- Probabilistic cause:** It increases the probability of its effect occurring.

- Counterfactual cause:** It makes a difference in the outcome (or the probability of the outcome) when present, compared with when it is absent, while all else is held constant.

Importance of Nidan

- संक्षेपतः क्रियायोगो निदान परिवर्जनम्। (सुश्रुत संहिता)
- A disease can be cured by simply removing the cause of the disease. If Vaidya can identify the Nidana of disease he can surely treat it by removal of the same. To prevent further pathogenesis and complications.
- For identification of the cause of disease.
- Nidana gives a clue towards the chronicity of the disease. e.g. Liver cirrhosis - has a history of consumption of alcohol for long time.
- Helps in correct diagnosis of disease.
- Helps in differential diagnosis of disease. e.g. 'Udara Roga' and its type.
- Helps in prognosis of disease.
- For Sadhyasadhyatwa of the disease.
- Helps in planning specific treatment.

PREMONITORY SYMPTOMS

प्राग्रूपं येन लक्ष्यते ॥५॥

उत्पित्सुरामयो दोषविशेषेणानधिष्ठितः ।

लिङ्गमव्यक्तमल्पत्वाद्ध्याधीनां तद्यथायथम् ॥६॥ (वा. नि. अ. १)

पूर्वरूपम प्रागुत्पत्तिलक्षणं व्याधेः । (चरकसंहिता निदान १/७)



Purvarupa is like the Futuristic approach of a disease where we can't specify the pathogenic agent like dosha, dushya etc **due to mild nature and incomplete manifestation of disease.**

Acharya charaka defines purvarupa as a symptoms , that are seen before the actual symptoms of a diseases .

Purvarupa

- स्थान संश्रयिणः क्रुद्धा भावी व्याधि
प्रबोधाकम्।
दोषाः कुर्वन्ति यल्लिंगं पूर्वरूपम् तदुच्यते।।
(मधुकोष टीका)



In the pathological process doshas get vitiated and gets lodged at particular space (sthanasanshraya)

Amalgamation process started,

At this point few symptoms generated called as Purvarupa

Purvarupa give us an intimation of the upcoming disease .

Samanya (general) :
Generalized
premonitory features

01

Vishesha (specific) : Specific
premonitory features
pertaining to specific dosha

02

It is a prodromes or premonitory symptoms.

It can prevent progress of disease by treating it at an early stage.

Purvarupa appear at the fourth stage of shatakriyakala (six different stage of disease) i.e. sthana-samshraya stage .

IMPORTANCE OF PURVARUPA

- **For confirmation of the disease** ,and the dominant dosha. E.g. prameha & Raktapitta.
- **For Prognosis of Disease** To determines the sadhyasadhyatwa of the disease . E.g. all the purvarupa are seen in jvara , is considered as a Asadhya.
- **For Diagnosis of Disease:** e.g. Nidana of Hikka and Shwasa are same. But disease can be diagnosed in its Purvaroop Awastha.
- **For Differential Diagnosis of Disease:** e.g. Prameha and Raktapitta. colour of urine may help in the diagnosis.).
- **For Treatment of Disease:** It helps to detect the disease stage and to make a plan for treatment. In Jwara, Langhana Chikitsa .

RUPA (SYMPTOMS):

प्रादुर्भूतलक्षणं पुनर्लिङ्गम्।

तत्र लिङ्गमाकृतिर्लक्षणं चिह्नं संस्थानं व्यञ्जनं रूपमित्यनर्थान्तरम्॥९॥

C.S.N 1/9

Signs and symptoms that are representations of the occurrence/existence of the disease are called rupa.

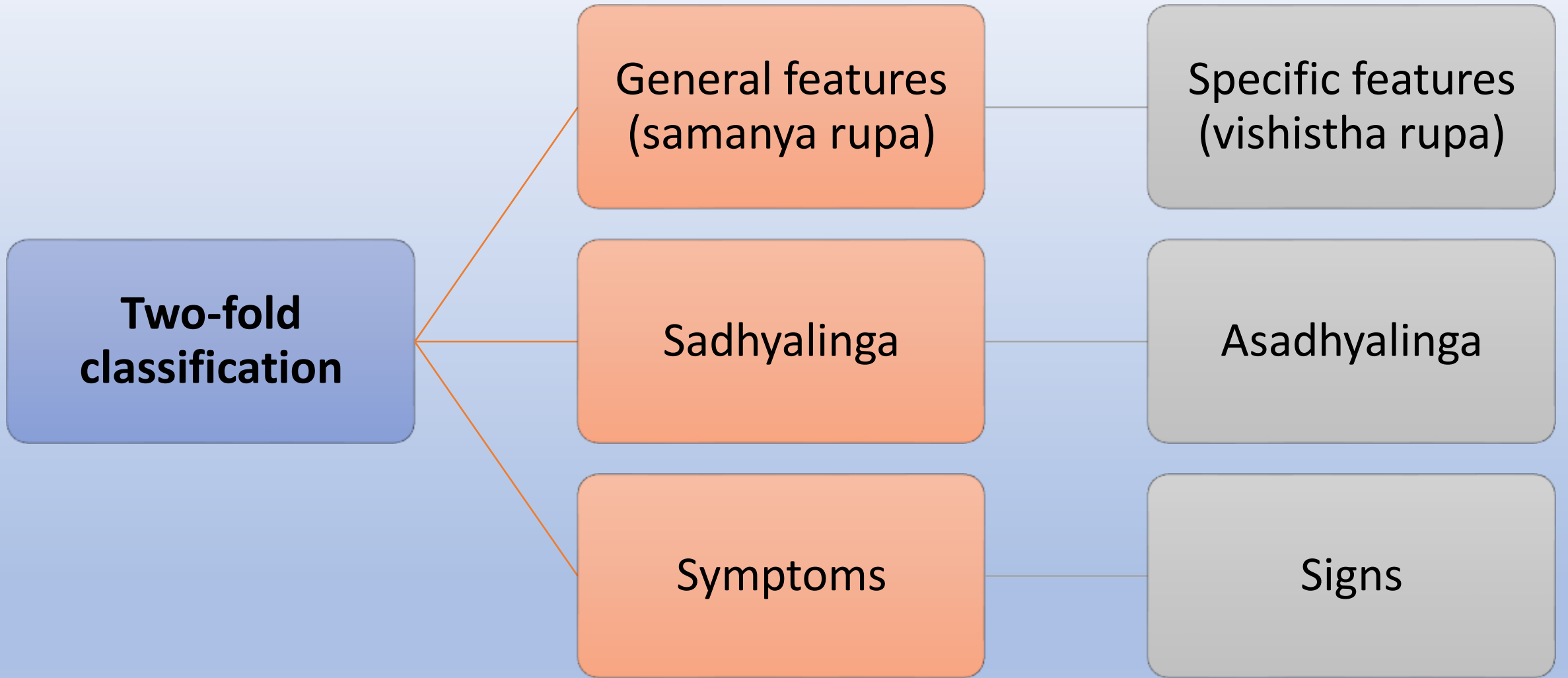
तदेव व्यक्ततां यातं रूपमित्यभिधीयते ।

संस्थानं व्यञ्जनं लिङ्गं लक्षणं चिह्नमाकृतिः ॥७॥ (वा. नि. अ. १) ।

The unexpressed prodromal sign and symptoms that exhibit themselves with the disease's prognosis are called Rupa. Signs and symptoms of a fully developed disease are called as Rupa.

CLASSIFICATION: **Three-fold classification**

- 1. Dosha specific features (Dosha samashraya):** The sign and symptoms of the disease that arise due to Dosha-Dushya sammurchana are the dosha specific features of a disease. Indicative of the commencement of pathogenesis of the disease.
- 2. Disease-specific features (Roga samashraya):** The sign and symptoms experienced by the subject physically or psychologically are disease-specific features. It represents a pathological event that surpassed the subject's body strength and immunity (bala & ojas) and led to the occurrence of the disease.
- 3. Cardinal features (Vyadhi pratyanika lakshan):** Main symptom of the disease through which diseases get identified .



UTILITY IN CLINICAL PRACTICE

1. Linga represents the stage of disease (vyaktavastha) where the treatment of disease (vyadhipratyanika chikitsa) can be applied directly. The practitioner keen on following such an art of treatment should be well-versed in the plethora of clinical features and management.
2. The appearance of signs and symptoms (linga/rupa) represents the fifth stage of disease prognosis. It is an opportunity to intervene to break the prognosis of the disease.
3. Signs indicate any abnormality, morbid phenomenon, or departure from the physician's normal structure, function, or sensation experienced , observed, and interpreted.

For diagnosis of disease:

Some diseases don't have prodromal symptoms. E.g. 'Vata Vyadhi'. And their diagnosis is made only by observing their clinical features.

DIAGNOSTIC IMPORTANCE OF RUPA

For treatment of disease:

It is very important for planning specific treatment of disease. e.g. 'Mansagatavata' and 'Mansa Aavrita Vata'.

For Prognosis of Disease:

If all the symptoms (roopa) of disease are present, then disease is difficult to cure.

For differential diagnosis of disease:

By observing the signs - symptoms and history of patient, the disease can be diagnosed and identified from other which has similar signs and symptoms. E.g. 'Annadravashola' and 'Parinamadravashola'.

For Detection of Cause:

The symptoms help in detection of cause. E.g. 'Kushta' - symptoms like pain, dryness, black discolouration.

CONTEMPORARY APPROACH :

1. The clinical features of the disease are of **high diagnostic and prognostic importance.**
2. Clinical features appearing due to disease are the **markers of severity and intensity of the disease.** Clinical features hold critical interventional importance. The physician implements the intervention based on the severity of signs and symptoms.
3. **The asymptomatic stage of disease (no signs and symptoms) requires investigative assessments** of various biological fluids (i.e., blood, urine, semen, sputum, stool, cerebrospinal fluid etc.) for diagnosis.
4. Contemporary medical science relies on the clinical features for **incurring precise diagnosis and planning the treatment protocols against the diseases.**

SAMPRAPTI

यथादुष्टेन दोषेण यथा चानुविसर्पता।

निर्वृत्तिरामयस्यासौ सम्प्राप्तिर्जातिरागतिः॥८॥ A.H.N. 1/8

सर्वस्यामपि चिकित्सायां सम्प्राप्तिविनाशनमेव प्रधानम प्रयोजनम ॥ A.S.N २/४ इन्दु

Samprapti means pathogenesis. The term signifies the mechanism starting from vitiation of dosha till the origin and complete manifestation / development of the disease.

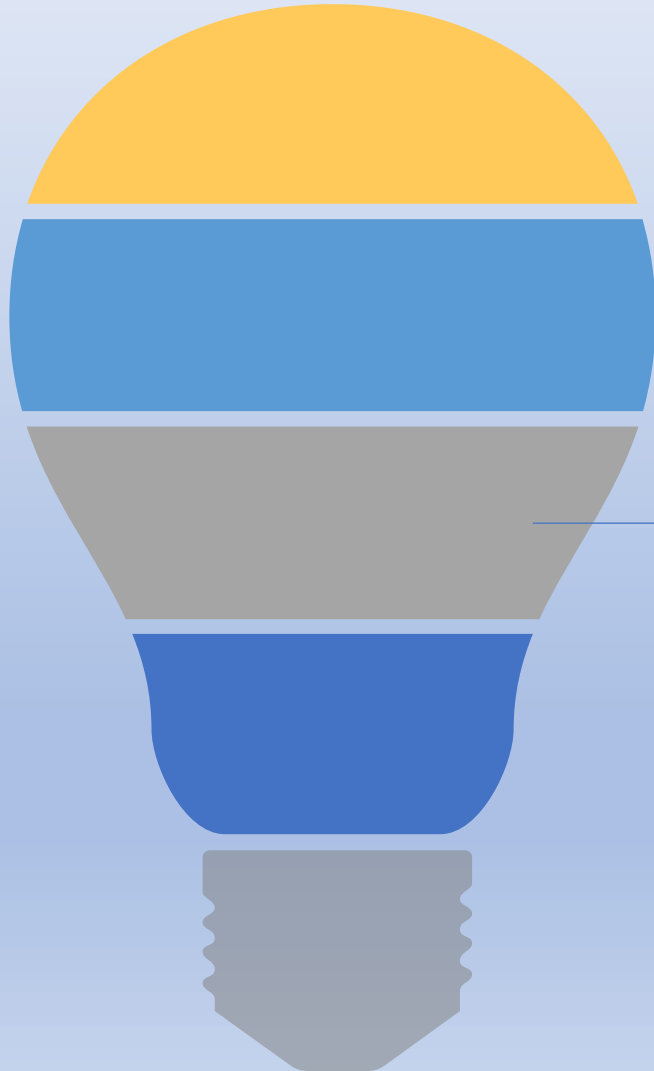
अ(त)त्रैके व्याधिजन्ममात्रमन्त्यकारणव्यापारजन्यं सम्प्राप्तिमाहुः!! Chakrapani

Final determinant factors for diagnosis.

SYNONYMS: सम्प्राप्तिर्जातिरागतिरित्यनर्थान्तरं व्याधेः॥११॥ C.N. 1/11

SAMPRAPTI PROCESS

व्याधीजनक दोष व्यापार विशेषयुक्तम व्याधिजन्मेह'संप्राप्ती



01

Synonyms : Jati and Agati

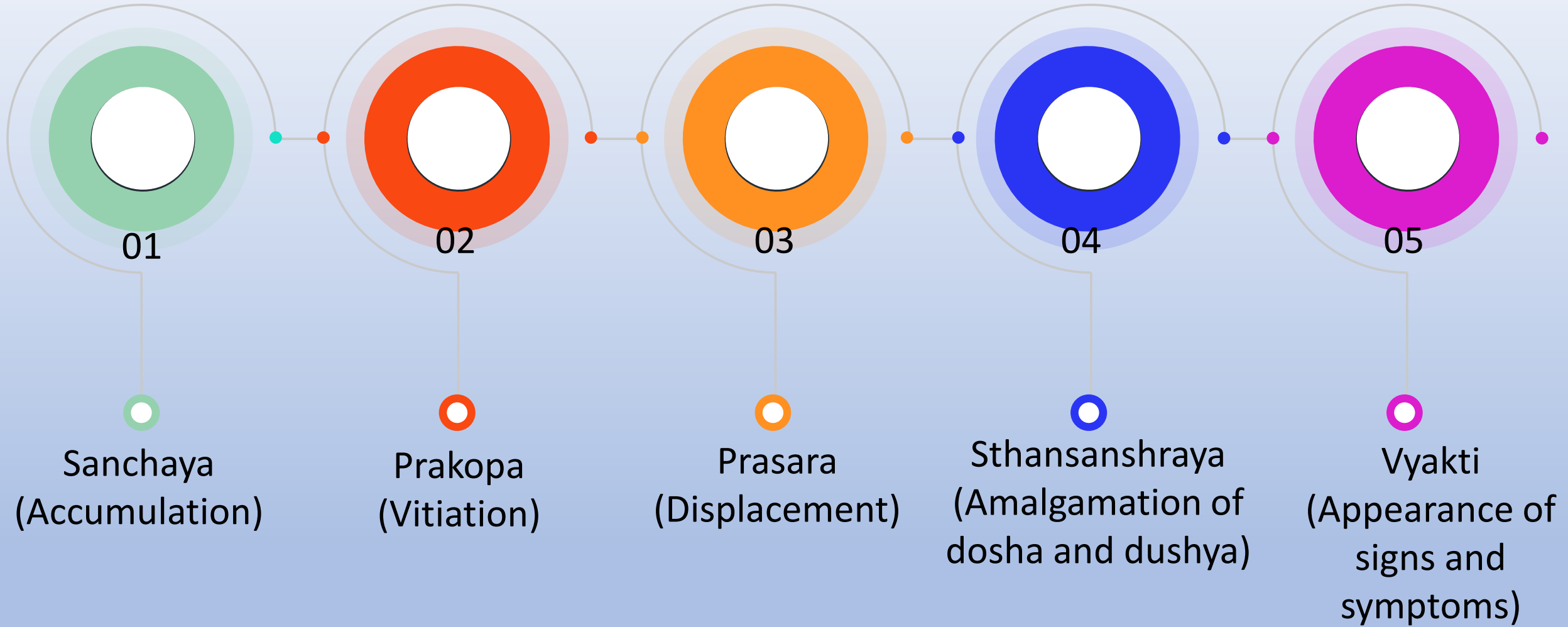
02

The series of manifestations in body after the cause which lead up to the appearance of signs and symptoms of disease is called samprapti.

03

Development of disease from specific cause followed by dosha vitiation, dushya disruption and dosha-dushya amalgamation is called as samprapti.

Acharya Sushruta- Process of samprapti



Bheda(Manifestation of disease into chronic or complicated case)

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- 3) $\grave{\text{O}} \zeta m \zeta j : S J \zeta b \quad \grave{\text{O}} \zeta k \zeta \acute{\text{a}} \grave{\text{A}} \zeta \mathcal{A} H \zeta l \zeta \zeta v \zeta \zeta b$
 $\grave{\text{O}} \zeta m \zeta j l \zeta \zeta b \quad J \zeta \zeta^3 \zeta \zeta \acute{\iota} \quad \zeta \mathcal{A} J \zeta \zeta \zeta \zeta \dot{\iota} \zeta \& \dot{\iota} \zeta \zeta \zeta v \zeta \zeta \dot{\iota} \zeta \acute{\iota} H \zeta \zeta \acute{\iota} \acute{\iota} \acute{\iota}$
 $D \zeta \zeta \acute{\iota} < \zeta \textcircled{\text{R}} \zeta \zeta \acute{\iota} < \zeta \quad H \zeta \zeta \mathcal{A} j o \zeta n \quad O \zeta \acute{\alpha} \zeta \zeta \zeta^3 \zeta v \zeta \zeta \zeta \mathcal{A} v \zeta$
 $\zeta \mathcal{A} H \zeta \acute{\text{E}} \zeta m^3 \zeta \quad D \zeta j \zeta \acute{\iota} \textcircled{\text{R}} \zeta k \zeta \grave{\text{A}} \zeta$
 $\zeta \mathcal{A} J \zeta H \zeta \zeta k \zeta \grave{\text{A}} \zeta b \dot{\iota} \zeta m \zeta \zeta o \quad - \quad \textcircled{\text{R}} s \zeta \mathcal{A} e o \& \frac{1}{2} \zeta \acute{\iota} \zeta \mathcal{A} l \zeta$
 $M u \zeta \acute{\iota} < \zeta \zeta C \zeta \zeta \quad l \zeta = l \zeta \zeta \zeta^3 \zeta \quad \zeta \mathcal{A} \neg \zeta \grave{\text{A}}^3 \zeta \zeta k \zeta \grave{\text{A}} \zeta u \zeta : \sim \sim$
- 4) $m L \zeta \zeta v \zeta m \zeta b P \zeta^3 \zeta : \quad H \zeta \acute{\alpha} J \zeta \& \textcircled{\text{C}} H \zeta$
- 5) $J^3 \zeta \zeta q k \zeta w l \zeta : \quad \textcircled{\text{C}} H \zeta$
- 6) $Y \zeta \acute{\iota} o : m \zeta \acute{\alpha} \# \zeta \zeta \quad o \zeta \acute{\iota} < \zeta \quad Y \zeta \acute{\iota} o / \quad D \zeta b M \zeta \zeta b M \zeta$
 $k \zeta \grave{\text{A}} u H \zeta v \zeta \zeta / o \acute{\alpha} <^3 \zeta \quad Y \zeta \acute{\iota} o / \quad l^3 \zeta \zeta O \zeta \zeta C \zeta \zeta \zeta \dot{\iota} \zeta \&$

CLASSIFICATION

सा सङ्ख्याप्राधान्यविधिविकल्पबलकालविशेषैर्भिद्यते।१२। C.S.N 1/12

Sankhya

Vikalpa

Pradhanya

Bala

Kala

Vidhi
(Charak)

CLASSIFICATION

Samkhya	Classification of the pathogenesis according to enumeration.
Pradhanya	Classification of the pathogenesis according to primary or secondary ailment.
Vidhi	Classification of the pathogenesis according to the categorization based on various aspects such as based on prognosis a disease can be classified as sadhya (easily curable), asadhya(incurable), krichrasadhya(difficult to cure) etc.
Vikalpa	Classification of the pathogenesis according to the predominance of one or other fraction of the three dosha
Bala	Classification of the pathogenesis according to intensity of pathogens. This determines the strength of the disease.
Kala	Classification of the pathogenesis according to time of occurrence or aggravation of the disease.

TYPES OF SAMPRAPTI

1. Sankhya – For example, 8 types of jvara based on single dosha, dual dosha , tridoshaja and agantuja.

2. Pradhanya – Dominance of dosha in a disease.

3. Vidhi – Vidhi samprapti is similar to sankhya samprapti. When a samprapti is explained by dividing it in different types based on different basis it is called as vidhi samprapti. For example, jvara has two types based on hetu – Nija jvara and Agantuj jvara. Raktapitta is of 2 types - urdhvaga, adhoga.

4. Vikalpa – explanation of fractions of involved dosha on the basis of their guna. For example, night sleep deprivation increases vata by increasing dryness so vata dosha is increased but only with quality of dryness not other qualities of vata like Chanchal (hyper movements) or sheeta (cold).

5. Bala – vyadhi bala or strength of the disease depends on strength of the hetu, dosha and immunity of the patient(dhatu). It determines the curability and treatment.

6. Kala(काल) – kala means time. Pathogenesis in which time plays an important role in appearance of symptoms. For example, diseases due to kapha vitiation are most probably appear in vasant ritu or first part of day or first part of the night.

COMPONENTS OF SAMPRAPTI

इह खलु निदानदोषदूष्यविशेषेभ्यो विकारविघातभावाभावप्रतिविशेषा भवन्ति।

यदा ह्येते त्रयो निदानादिविशेषाः परस्परं नानुबध्नन्त्यथवा कालप्रकर्षाद् बलीयांसोऽथवा ऽ

नुबध्नन्तिन तदा विकाराभिनिर्वृत्तिः, चिराद्वाऽप्यभिनिर्वर्तन्ते, तनवो वा भवन्त्ययथोक्तसर्व

लिङ्गा वा; विपर्यये विपरीताः; इति सर्वविकारविघातभावाभावप्रतिविशेषाभिनिर्वृत्तिहेतुर्भवत्युक्तः॥४॥



सम्प्राप्ति विघटन

नरो हिताहारविहारसेवी समीक्ष्यकारी विषयेष्वसक्तः।

दाता समः सत्यपरः क्षमावानाप्तोपसेवी च भवत्यरोगः॥४६॥

मतिर्वचः कर्म सुखानुबन्धं सत्त्वं विधेयं विशदा च बुद्धिः।

ज्ञानं तपस्तत्परता च योगे यस्यास्ति तं नानुपतन्ति रोगाः ॥४७॥ Ch. Sha 2/46-48



- The man who uses wholesome diet and behavior, who moves cautiously, who is unattached to sensual pleasures, who donates, observes equality, who is truthful, who is forbearing and who is devoted to venerable people becomes free from diseases.
- One who is endowed with such an intellect, speech and (positive) actions which yield good results, who has a submissive mind, clear understanding, and knowledge, and who does penance and continued effort in *yoga*, does not fall victim to diseases.

CLINICAL IMPORTANCE OF SAMPRAPTI :

- Diagnosis of the disease
- Subtle knowledge of disease
- For chikitsa purpose
- Identify the Sthana samshraya
- To rule out sadhyasadhyatwa of the disease.
- It helps to know the actual pathogenesis of disease occurred and its complications (Samprapti ghataka).
- It helps to know the stages of pathogenesis, formation of disease and further complications of it.
- Knowledge of Samprapti is helpful to cure disease by achieving '**Samprapti Bhanga**'.

UPASHAYA :

उपशयनमुपशयः सुखानुबन्ध इत्यर्थः।

सुखावहमिति सुखं रोगनिवृत्तिलक्षणं; तत् सुखमावहति सम्यगायत्याऽनुबन्धेन च करोतीति सुखावहम् । **M.N 1/9 Madhukosha**

उपशयः पुनर्हेतुव्याधिविपरीतानां विपरीतार्थकारिणां चौषधाहारविहाराणामुपयोगः सुखानुबन्धः॥१०॥

C.N. 1/10

गूढलिङ्गं व्याधिमुपशयानुपशयाभ्यां

When diagnosis is foggy or physician gets trapped while making a diagnose, then principle of upashaya should be applied

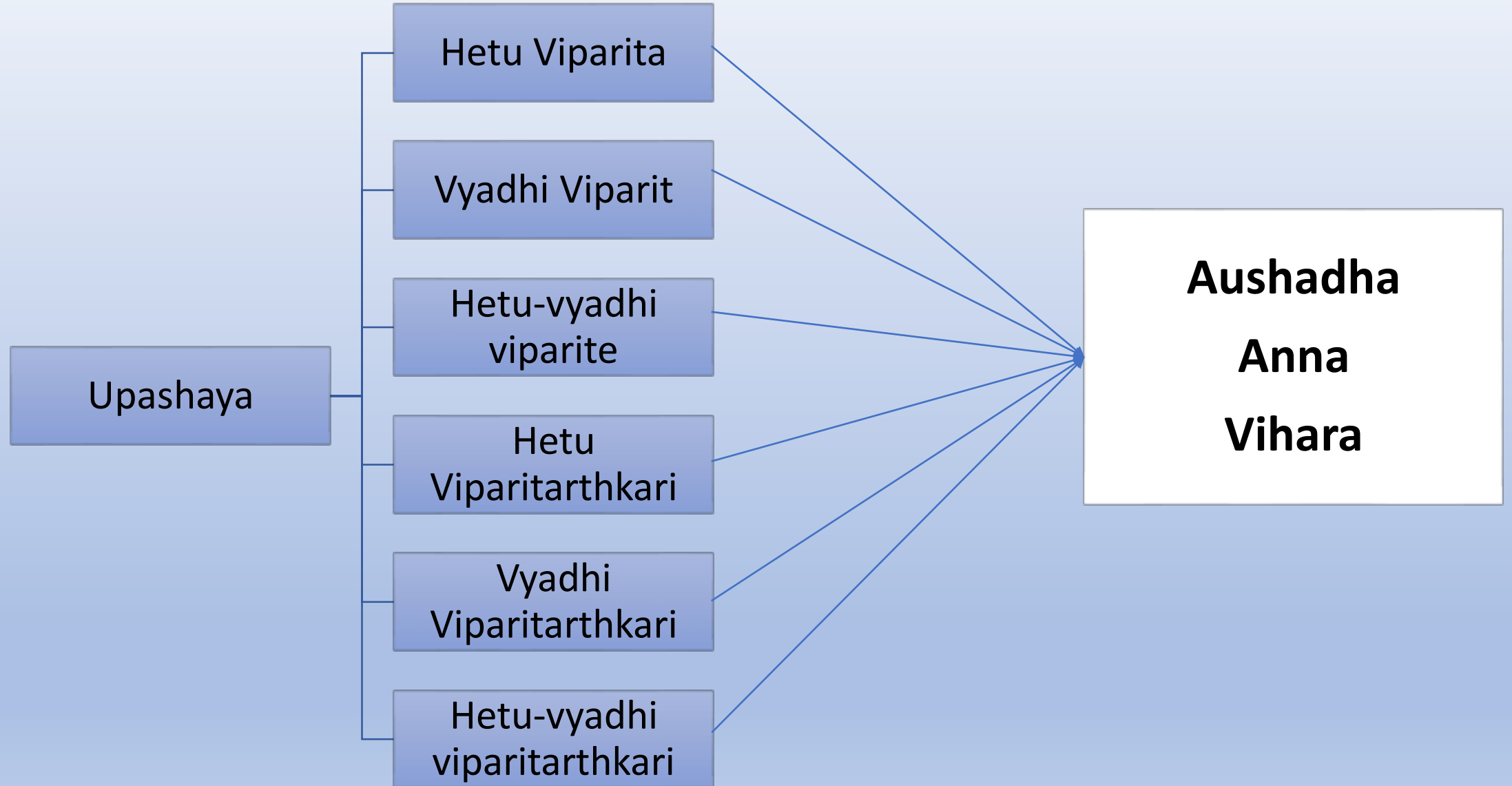
DEFINITION

- औषधान्नविहाराणामुपयोगं सुखावहम्।
विद्यात उपशयम व्याधेः सही सात्म्यं इति स्मृतः ॥
विपरीतो नुपशयो व्याध्य सात्म्य इति स्मृतः । (अ.ह. नि.१)
- **Upashaya** – when a therapeutic test results in lowering the symptom it is called upashaya. For example, if due to hot fomentation joint pain relieves pain it is upashaya.
- **Anupashaya** – when a therapeutic test results in increasing symptoms it is called as anupashaya. For example, if oil massage(snehana) in joint pain increases pain it is anupashaya.



- 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).
- Upashaya means which bring about feeling of happiness. Factors which creates environment for happiness are called upashaya. It is also helpful in detecting the cases where difficulty arises due to similarities in symptomatology, in such circumstances upashaya helps to diagnose the case. | Ch.Vi.4/8.
- In case of difficulty in a diagnosis due to some hidden things or mimicking nature of disease in such circumstances upashaya and anupashaya therapy helps to diagnosis.

18 FOLD CLASSIFICATION



CLASSIFICATION OF UPASHAYA :

Hetu viparita Aushadha	Hetu Vyadhi viparita Aushada	Vyadhi viparitarthakari Anna
Hetu viparita Anna	Hetu Vyadhi viparita vihara	Vyadhi viparitarthakari Aushada
Hetu viparita Vihara	Hetu Vyadhi viparita Anna	Vyadhi viparitarthakari Vihara
Vyadhi viparita Aushada	Hetu viparitarthakari Aushada	Hetu Vyadhi viparitarthakari Anna
Vyadhi viparita Vihara	Hetu viparitarthakari Anna	Hetu Vyadhi viparitarthakari Aushadha
Vyadhi viparita Anna	Hetu viparitarthakari Vihara	Hetu Vyadhi viparitarthakari Vihara

- Hetu viparita arthakari:

1. Application of Ushna- Upanaha substances in Pachyamana Shotha.
2. Usage of pitta Pradhana Anna in Pachyamana Shotha.
3. Trasan(Inducing fear) in Vataj Unmada

- **Vyadhi viparita Arthakari :** Usage of Vamana Karak Madanphala In Chhardi .

1. Intake of Dudh in atisara which induces Purgation
2. Inducing Chhardi by Pravahanam in Chhardi .

- **Ubhaya viparita arthakari :**

1. Usage of Agaru dravya Lepa in Agni-Plushta Dagdha (Burn).
2. Usage of Madya-Pana in Madyapana , Swimming therapy advised in Urustambha .

CLASSIFICATION

हेतुव्याधिविपर्यस्तविपर्यस्तार्थकारिणाम्।
औषधान्नविहाराणामुपयोगं सुखावहम्॥६॥
विद्यादुपशयं व्याधेः स हि सात्म्यमिति स्मृतः।

A.H.N 1/8

There are 18 types of UPASHAYA classified on the basis of DIET, MEDICINE AND LIFE-STYLE.



DIET



MEDICINE



LIFE-STYLE

IMPORTANCE OF UPSHAYA-ANUPASHAYA :

1. Therapeutic testing plays a very important role in determining dosha in doubtful cases where signs and symptoms don't prove enough to confirm diagnosis.
2. Upashaya and anupashaya help in formulating pathya-pathya regime in treatment.
3. Therapeutic tests are often use to differentiate between to diseases with similar symptoms. For example, sandhigata vata and amavata, vata vyadhi and urustambha.

DIAGNOSTIC IMPORTANCE OF UPASHAYA

- When there is confusion to find actual disease, the Upashaya will help the proper diagnosis of disease.
- When all the sign and symptoms are seen then, it may be difficult to diagnose the disease, that time the 'Upashaya and Anupshaya' will help to cause of disease and prognosis of disease.
- For the diagnosis of the disease: Relieving factors help in making correct diagnosis.
- For treatment of disease: This Upashaya and Anupashaya also help in the treatment of disease. e.g. Sandhi Pradeshi Vedana - it may be Upstambhita vata or Nirupstambhita vata, it is diagnosed only by Upashaya and Anupshaya after Snehan.

GUIDELINES FOR NEWLY EMERGING DISEASES

विकारनामाकुशलो न जिह्नीयात् कदाचन। न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः॥४४॥
स एव कुपितो दोषः समुत्थानविशेषतः। स्थानान्तरगतश्चैव जनयत्यामयान् बहून् ॥४५॥

All disorders cannot be given standard names. There are innumerable diseases because the same vitiated *dosha* causes various disorders according to variations in etiology and location. Hence one should initiate any treatment after acquiring complete knowledge of the nature of the disease as well as its pathogenesis, location and etiological factors.

एवं मन्यते- यद्वातारब्धत्वादिज्ञानमेव कारणं रोगाणां चिकित्सायामुपकारि, नामज्ञानं तु व्यवहारमात्रप्रयोजनार्थं न स्वरूपेण चिकित्सायामुपकारीति | Chakrapani

UPADRAVA

- उपद्रवस्तु खलु रोगोत्तरकालजो रोगाश्रयो रोग एव स्थूलोऽणुर्वा, रोगात् पश्चाज्जायत इत्युपद्रवसञ्ज्ञः।
- तत्र प्रधानो व्याधिः, व्याधेर्गुणभूत उपद्रवः, तस्य प्रायः प्रधानप्रशमे प्रशमो भवति
- स तु पीडाकरतरो भवति पश्चादुत्पद्यमानो व्याधिपरिक्लिष्टशरीरत्वात्; तस्मादुपद्रवं त्वरमाणोऽभिबाधेत ॥४०॥

reference

- ✓ Upadrava (complication) is a major or minor disorder itself, manifesting at a later stage of disease and rooted in the main disease.
- ✓ Hence the main disease is primary and complication is secondary. It is generally pacified when the main disease gets pacified.
- ✓ It is more troublesome than the main disease itself, because it appears in the later stages of disease when the body is already weakened.

Thank you !!!