

CONCEPTUAL REVIEW OF *NIDAN PANCHAK* AS A DIAGNOSTIC FRAMEWORK IN
AYURVEDADr. Ganesh Rambhau Harane^{*1}, Dr. Chittaranjan Madhukar Rindhe²^{*1,2}Assistant Professor, Samhita and Siddhanta Dept., Lt. SRC Ayurveda College, Chikhali, Dist. Buldana, Maharashtra, India.

Article Received: 21 Nov. 2025

Article Revised: 11 Dec. 2025

Article Published: 01 Jan. 2026

***Corresponding Author: Dr Ganesh Rambhau Harane**

Assistant Professor, Samhita and Siddhanta Dept., Lt. SRC Ayurveda College, Chikhali, Dist. Buldana, Maharashtra, India.

DOI: <https://doi.org/10.5281/zenodo.18870990>**How to cite this Article:** Dr. Ganesh Rambhau Harane^{*1}, Dr. Chittaranjan Madhukar Rindhe² (2026). Conceptual Review of *Nidan Panchak* As A Diagnostic Framework In Ayurveda. World Journal of Advance Healthcare Research, 10(1), 143–145. This work is licensed under Creative Commons Attribution 4.0 International license.**ABSTRACT**

The ancient science of life, Ayurvedic medicine, describes both a holistic and integrative approach to health and illness. The diagnostic process described in Ayurvedic medicine goes beyond the identifying the signs and symptoms of a disease. One key diagnostic system described in the classical texts is called the *Nidana Panchaka*, which offers a five-part approach to evaluating a patient's disease. This system incorporates *Nidana*, *Purvarupa*, *Rupa*, *Upashaya* and *Samprapti*. Each part of the process, used together, provides a clear and systematic way of evaluating a disease, determining a prognosis, and providing a basis for therapeutic planning. The *Nidana Panchaka* process not only assists a practitioner in identifying the causes of illness and the warning signs of an underlying disease, it also allows for recognition of the interaction of the three *Doshas* and their pathological influences. Through analysis of the *Samprapti* process, the practitioner can develop appropriate and targeted strategies to terminate the pathological process. Additionally, the *Upashaya* process can also be used as a practical tool that confirms the practitioner's clinical judgment based on the therapeutic response of the treatment being conducted.

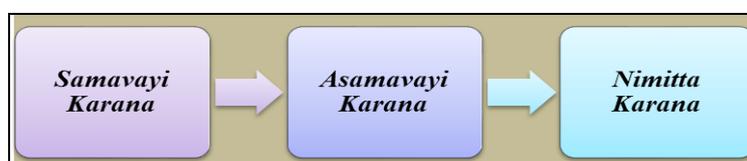
KEYWORDS: *Ayurveda*, *Nidana Panchaka*, *Purvarupa*, *Rupa*, *Doshas*, *Samprapti*.**INTRODUCTION**

The Ayurvedic diagnostic system utilizes a five-step approach to assessing and diagnosing an individual's health issues using the concept of *Nidan Panchak*. The five components of the *Nidan Panchak* are *Hetu*, *Poorvarupa*, *Rupa*, *Upashaya* and *Samprapti*. The five components of *Nidan Panchak* form an integrated system of assessment that helps the practitioner to establish the individual's diagnosis, determine the causes and progression of the disease, and develop a plan for the management of the pathological condition. This article

explains all components of *Nidan Panchak* in later section as mentioned below.^[1,4]

Nidaana

Nidana is defined as the cause of disease and is also used as a measure of diagnosis. There are three stages of *Nidana* as depicted in **Figure 1**. *Samavayi Karana* means direct causes of *Dosha* aggravation. *Asamavayi Karana* includes indirect causes of *Dosha-Dushya* combination. *Nimitta Karana* describes external causes such as; diet, lifestyle, trauma & microorganisms.

**Figure 1: Various stages of *Nidana*.**

A full understanding of *Nidana* is needed not just for identifying how a disease started but also as the foundation upon which to prevent, predict, and provide rational therapies in the practice of Ayurveda.

Additionally, the *Madhukosha* lists numerous other classifications of *Nidana* as mentioned in **Table 1**^[4,6]

Table 1: Different types of *Nidana*.

Type of <i>Nidana</i>	Definition	Example
<i>Sannikrishta Nidana</i>	Immediate causative factor that produces disease without prior <i>Dosha</i> accumulation	Excessive intake of <i>Ruksha Ahara</i> leading to sudden aggravation of <i>Vata</i>
<i>Viprakrishta Nidana</i>	Distant causative factor that produces disease after a period of time	<i>Kapha</i> accumulation in <i>Hemanta</i> and aggravation in <i>Vasanta</i>
<i>Vyabhichari Hetu</i>	Weak or inconsistent causative factor that cannot independently produce disease	Mild dietary indiscretion that produces disease only when combined with other <i>Dosha</i> -aggravating factors
<i>Pradhanika Hetu</i>	Strong and dominant causative factor capable of immediately producing disease	<i>Visha</i> causes immediate pathological manifestation.

Purvarupa

The term "*Purvarupa*" is used to describe any warning signs that may occur prior to a complete manifestation of disease. Signs of *Purvarupa* appear when *Doshas* of the body are built up and interacting with *Dushyas* in the body prior to disease being completely developed. Recognizing *Purvarupa* is extremely important for the early diagnosis and early intervention and treatment of a disease. Synonyms of *Purvarupa* are *Agraja*, *Purogami* and *Anyalakshana*. There are two types of *Purvarupa* as mentioned below.^[5,7]

- ✓ *Samanya Purvarupa*: This includes common symptoms like weakness, fatigue and mild fever, etc.
- ✓ *Vishishta Purvarupa*: This includes prodromal signs and symptoms, such as; *Jrimbha*, *Netradaha* and *Aruchi*.

Significance of *Purvarupa*:

- ✚ Using prodromal signs the disease is diagnosed early and treated before it has progressed to its full manifestation.
- ✚ Identifying *Purvarupa* of a disease can help to differentiate between diseases with the same etiologies, yet different prodromal signs and symptoms.
- ✚ Early identification of a prodromal sign can allow for early interventions.
- ✚ A minimal amount of early disease information is helpful in determining the prognosis for individuals.

Rupa

Rupa signifies clear manifestations of signs and symptoms that arise from the progression of pathogenesis by way of aggravated *Dosha*. These characteristics are used to confirm the diagnosis clinically. *Rupa* is primary consideration when determining a diagnosis in conjunction with the point at which all of the terms can be clearly identified as representing the manifestation of a particular disease.^[6,8]

Clinical Importance of *Rupa*

- ❖ *Rupa* can be used for definitive diagnosis of certain diseases given their distinct clinical features.
- ❖ *Rupa* can be used for differential diagnosis of conditions that have resemblance; i.e. *Annadrava Shoola* vs. *Parinama Shoola*.
- ❖ *Rupa* is very important when determining a treatment plan, as they will help to guide specific therapeutic measures based on the identified manifestations.
- ❖ *Rupa* can be used to determine prognosis, seeing how when all classical symptoms of a disease are present.

Upashaya

Ayurveda presents a kind of diagnostic method known as *Upashaya*. If the involvement of *Dosha*, causative factors or symptoms is unclear, therapeutic trials can be initiated to figure out the nature of the illness. A person's response to specific medications, food or changes in lifestyle will help in verifying which *Dosha* and *Dushya* are active in his/her condition. For example, if using *Vata*-pacifying therapies improves a person's condition, it can then be inferred that the patient's diagnosis is *Vata* predominant. Therefore in this case, the therapeutic process will also act as a test for diagnosis.^[7,9]

Clinical uses of *Upashaya*

- ✓ Determining the correct diagnosis when the clinical presentation is not unambiguous.
- ✓ Confirming correct therapeutic choice *Upashaya* will validate the correctness of one's choice of therapy.

Samprapti

Samprapti in Ayurveda is defined as the process of how a disease comes to exist. It's a defined path in which the vitiation of *Doshas* is exacerbated through interaction with *Dushyas* to eventually become a disease. *Samprapti* may be defined as the progressive stages of disease development. It identifies the pathological processes

involved in disease development starting with the *Doshic* imbalance and ending with observable symptoms and complications.^[8,10]

Implications of *Samprapti* in Clinical Practices

- Understanding the different stages of how diseases develop allows physician to stop the disease from becoming worse before problems develop.
- How a patient is treated is based on the *Avastha* and *Bala* of disease.
- Being aware of the amount of *Dosha* in a person and how the seasons affect this can help people to regulate their diet and lifestyle in ways that can prevent disease from occurring.

CONCLUSION

Nidana Panchaka is one of the basic principles of diagnosing disease in Ayurveda, and it combines identifying causes of disease with the clinical symptoms of disease and the disease's pathogenesis. It does this through making a connection between *Nidana*, *Purvarupa*, *Rupa*, *Upashaya* and *Samprapti*. The *Nidana* is a framework that provides a multi faceted approach to diagnosing and treating disease. Today, with the increase in diseases related to lifestyle and emotional issues, the overall concept of *Nidana Panchaka* is still an important resource. *Nidana Panchaka* can be used as both a diagnostic tool and a guide for preventive, prognostic, and curative medicine.

Challenges and Future Scope in Field

Nidana Panchaka is a complete diagnostic framework in Ayurveda; its application in modern day clinical practice is challenged by some limitations as mentioned below:

- ✚ Different clinical features, such as *Purvarupa*, are more or less subjective in nature and depend on the experience of the physician administering the evaluation. In addition, early stage or subtle signs and symptoms may not be readily detectable.
- ✚ There are no established documenting formats or standardized diagnostic protocols for recording parameters of *Nidana Panchaka*.
- ✚ Bridging the principles of Ayurveda with modern biomedical practices will require structured training, an interdisciplinary perspective, and scientifically validated research.
- ✚ Developing standardized diagnostic guidelines and scoring pattern for assessing *Dosha* and identifying *Purvarupa*.
- ✚ There is a need to conduct scientific studies for validating concepts like *Purvarupa* and *Upashaya* using observational and interventional clinical models.

REFERENCES

1. AstangaHridaya of Vagbhata –Sarvanga Sundari Comm. Arunadatta, Edited by Pt. hari Sadasivasastriparadakara, Chaukhambha Surbharati Prakashan Varanasi, reprint; nidanasthana, chapter, 2014; 1.

2. Ambikadatt Shastri, Sushruta Samhita of Sushruta with Ayurveda Tatva Sandipika Hindi Commentary, Sutrasthana, Reprint edition, Varanasi: Chaukhambha Sanskrit sansthan, 2009; 21.
3. Sharma PV. Charaka Samhita of Agnivesha. Vol 1. Varanasi: Chaukhambha Orientalia; 2011. Sutra Sthana 1/24.
4. Kumar P, Clark M. Kumar & Clark's Clinical Medicine. 10th ed. London: Elsevier; 2020.
5. Guyton AC, Hall JE. Textbook of Medical Physiology. 14th ed. Philadelphia: Elsevier; 2021.
6. Murthy KRS. Ashtanga Hridaya of Vagbhata. Vol 1. Varanasi: Chaukhambha Krishnadas Academy; 2012. Sutra Sthana 1/25.
7. Yadavji Trikamji A. Charaka Samhita with Chakrapani Commentary. Varanasi: Chaukhambha Surbharti; 2013. Sutra Sthana 18/47.
8. Shastri AD. Ashtanga Sangraha of Vagbhata. Varanasi: Chaukhambha Sanskrit Sansthan; 2015.
9. Tripathi I. Rog Nidana Evum Vikriti Vigyan. 3rd ed. Varanasi: Chaukhambha Sanskrit Bhawan; 2017.
10. Shastri AD. Sushruta Samhita with Ayurveda Tatva Sandipika. Varanasi: Chaukhambha Sanskrit Sansthan; 2014. Sutra Sthana 35/3. 12.