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INTERNATIONAL JOURNAL OF DIAGNOSTICS AND RESEARCH**Classical Insights Of Nidana Panchaka And Clinical Importance Of Roga And Rogi Pariksha****Dr.Kapadiya Parul R.¹, Dr.Wade Avinash S.²**

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Corresponding Author: Dr. Kapadiya Parul**ORCID ID:** 0009-0004-3657-402X**Article Info:** Article Received on : 10/04/2026

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For a successful clinical practice, a correct diagnosis is essential. *Roga pariksha* and *rogi pariksha* play important roles in disease assessment, and the progression of a disease can be monitored only with the help of proper *pariksha*. The different methods of *pariksha* for diagnosing diseases are *trividh*, *shadvidh*, *asthvidh*, and *dashavidh pariksha*. *Acharya Charaka* described *rogapariksha* & *rogipariksha* for the diagnosis & prognosis of the disease as *aupamya*, *dwividhpariksha*, *trividhpariksha*, and *chaturvidhpariksha*. *Acharya Sushruta* described *rogapariksha* & *rogipariksha* for the diagnosis & prognosis of the disease, namely *shrotrendriyapariksha*, *sparshanendriyapariksha*, *chakshurendriyapariksha*, *rasanedriyapariksha*, *ghranendriyapariksha* and *prashnapariksha*. **Aims and Objectives:** To understand the concept of *Nidana Panchaka* from the classical Ayurvedic texts and to understand the clinical importance of *Roga* and *Rogi Pariksha*. **Methodology:** Ayurvedic Samhitas, review articles, journals, and Modern literature have been analysed for the study. **Result:** *Roga* and *Rogi Pariksha* by Ayurveda have a key role in current clinical practice. **Discussion:** *Nidana Panchaka* plays a key role in identifying the etiopathogenesis of diseases. Modern diagnostic techniques, such as X-rays, CT scans, and MRIs, are merely a medium for contemporary technology. A thorough understanding of *Roga* and *Rogi Pariksha* according to Ayurveda is necessary for accurate diagnosis and treatment.

Key words: *Nidana Panchaka*, *Roga pariksha*, *Rogi pariksha*, Diagnosis

Introduction :

Nidana Panchaka means- five means of diagnosis, namely *Nidana* (cause or etiology), *Purvarupa* (Prodromal symptoms or Premonitory symptoms), *Rupa* (Specific sign and symptoms or clinical features), *Upasaya* (Relieving and Aggravating factors), *Samprapti* (Pathogenesis) [1]. These five elements collectively or selectively help in making an accurate diagnosis. *Acharya Charaka* has mentioned that before the planning of treatment, the correct diagnosis of a disease is essential. [2] which means a physician should examine the disease thoroughly before prescribing medicine. By knowing the concept of *Nidana Panchaka*, a physician can diagnose the disease at an earlier stage and henceforth can plan for the treatment well, thereby preventing further complications.

Nidana panchaka is the diagnostic tool in Ayurveda. These tools help in diagnosis as well as in prognosis assessment of the disease individually and cumulatively. *Nidana Panchaka* plays a pivotal role in identifying the etiopathogenesis of diseases. The different methods of *pariksha* for diagnosing diseases are *trividha*, *shadvidha*, *astavidha*, and *dashavidha pariksha*. *Acharya Charaka* described *rogapariksha* & *rogipariksha* for the diagnosis & prognosis of the disease as *aupamya*, *dwividhapariksha*, *trividhapariksha*, and *chaturvidhapariksha*. *Sushruta* described *rogapariksha* & *rogipariksha* for the diagnosis & prognosis of the disease, namely *shrotrendriyapariksha*, *sparshanendriyapariksha*, *chakshurendriyapariksha*, *rasanedriyapariksha*, *ghranendriyapariksha* and *prashnapariksha*.

The methods of diagnosis found in classical

Ayurvedic texts were *Pramanas*, such as *Yukti Pramana*, *Pratyaksha Pramana* (which includes the five sense organs of the eyes, ears, nose, and tongue), and *Aaptopadesha Pramana*. [3] These techniques were employed to comprehend the *Dosha*, *Dushya*, and *Dosha-Dushya* site, i.e., *Sammurchhna*. [4] With the progress made in the medical field today, diseases can now be diagnosed early, and their progression halted. However, there are instances when a patient cannot afford the pricey imaging methods like CT scans and MRIs. Therefore, we must be aware of Ayurvedic diagnosis, which lessens the load on the afflicted patients. [5]

A physician who initiates treatment without a proper diagnosis of the disease can accomplish the desired objective only by chance. The fact that he is well-acquainted with the knowledge of the 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 the modalities to be used in a therapy is sure to accomplish the desired outcome without any doubt. [6]

Aims & Objectives:

1. To understand the concept of *Nidana Panchaka* from the classical Ayurvedic texts.
2. To understand the clinical importance of *Roga* and *Rogi Pariksha*.

Importance Of *Nidana Panchaka* –

The current healthcare system focuses on finding a pathogenic microorganism 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.

Nidana (cause or etiology), *Purvarupa* (prodromal symptoms or premonitory symptoms), *Rupa* (specific sign and symptoms or clinical features), *Upasaya* (relieving and aggravating factors), and *Samprapti* (pathogenesis) are the five methods of diagnosis in Ayurveda.^[7]

A) Nidana:

Nidana is the first step in diagnosing the disease. 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*" has two distinct meanings: first, it refers to etiological factors, and second, it is used to diagnose illnesses. For Example, *Vidahi*, *Guru*, and *Vishtambhi Bhojana* are the etiological factors for *Swasa Roga*, while *Raja* and *Dhuma* are the environmental factors. Thus, these are the etiological factors, or *Vyadhijanak Nidana*, of the illness, and *Swasa Roga*, or *Vyadhi Bodhak Nidana*, is the diagnosis. 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.

(B) Purvarupa:

The symptoms that give an indication of a future disease are known as prodromal symptoms.^[8] *Purvarupa* considers the initial signs and symptoms of disease. These symptoms may be termed as warning symptoms for any particular disease and appear before the other aggravated symptoms appear. Each disease has specific preliminary signs,

and the *purvarupas* approach believes that many diseases may have similar signs and symptoms, but their initial features may vary; thus, the disease can be diagnosed accurately initially and treated accordingly.^[9]

There are two types of *puravrupa*. *Samanya purvarupa* and *vishishta* (specific) *purvarupa*. One which indicate the forthcoming disease but doesn't specify the involvement of *dosha* is known as *samanya purvarupa* (general prodromal symptoms). The second variety of *purvarupa* is known as *vishishta* (specific) *purvarupa*, in which the appearance of prodromal symptoms is observed specifically by a specific dosha.

(C) Rupa:

These are signs of the disease that are very important in the diagnosis of the disease. The signs of the disease are always seen after the aggravation of the *Doshas* and the formation of the disease.

A disease's *Rupa* signals the precise moment when the manifestation process begins. The disease's symptoms become more prominent, noticeable, and distinct when the *Rupa* shows up. The disease's pathogenesis results in a variety of symptoms. Throughout the illness, there is an unbreakable bond between these symptoms and *Doshas*. Thus, the pathogenesis (*Dosha dushya sammurchhana*) that takes place within the body is expressed externally as the disease's symptoms.^[10] Thus, the disease's specific symptoms serve as an indicator of the disease. For example, excessive, unclean urination in *Prameha*.

(D) Upashaya:

The disease whose manifestation, symptoms, and signs don't clear the production of disease, and

from which *Doshas* and *Dushya* it has been produced in those diseases. *Upashaya* (like and dislike) is used to rule out the disease. Treatment used drugs, lifestyle, and diet is also considered in *Upashaya*. *Acharya Chakrapani* has explained 18 types of *Upashaya*: *Upayoga* (uses), *Aushadha* (drugs), *Anna* (diet), *Vihara* (lifestyle). *Hetuviparita* - In *Sheetkaphaj Jwara* (fever), *Sunthi* (ginger) is given; in *Vatajanya Jwara* (fever), *Mamsarasa* is given. In *Divasvapna* (sleep in daytime), which is formed due to the accumulation of *Kapha Ratrijagarana* (night awaking), is done. *Vyadhiviparita* - In *Premeha* (diabetes) disease, *Haridra* (turmeric) is given. In *Atisara* (loose motion), *Sthambhana* (stoppage diet), *Masoora* is given. In *Udavarta*, *Pravahana* (try to produce vomiting) is done. *Ubhayaviparita* - In *Vatika Shotha* (inflammation), *Dashamula kwatha*. In *Vatakaphaja Grahani*, *Takra* (buttermilk) is given. *Tandra* (nap), which is due to *Divasvapna* (sleeping during the day), *Rukhsa* (dry), *Ratrijagarana* (waking at night), is done. *Hetuvipritarthkari* - In *Paittika Visphota* (blisters), *Ushna Upanaha* (hot fomentation) is used. In *Paittika Visphota* (blisters), *Vidahi* diet is given. *Vyadhivipritarthkari* - In *Vatajanya Unmada* (psychosis), *Bhayadharshana* (fearness) is *Vyadhivipritarthkari*. In *Chhardi* (vomiting), *Madanphala* drug is used. In *Atisara* (diarrhea), *Virechanartha Ksheer* (laxative) is used. In *Chhardi* (vomiting), *Vamana Pravahana* is used. *Ubhayavipritarthkari* - In *Vishajanya Mada* (toxicity), *Visha* (anti-venom) is used. In alcoholism, alcohol is used. The disease, like *Urustambha*, is cured by more exercise, such as swimming.^[11]

(E) *Samprapti*:

Samprapti is the one that explains the mode of *Dosha Dushti* and disease manifestation out of *Dushta Dosha*. The process of manifestation of the disease by *Dushta Doshas*, which are constantly circulating all over the body, results in disease^[12]. *Samprapti* determines the manifestation of a disease.

Roga Pariksha:

Roga pariksha is the analysis of a disease. Causes of the disease, pathogenesis, features, and complications of the disease- all come under *roga pariksha*. This *pariksha* can be achieved through *Nidana panchaka* and *Shat kriyakala*.

A physician should know first the *Nidana*, *Purvarupa*, *Rupa*, *Upashaya*, *Anupashaya*, *Samprapti*, *Sadhyaasadhyata*, *Arishta*, and *Chaya*, *Prakopa*, *Prasara*, *Sthanasanshraya*, *Bheda* of the *vyadhi*

Importance Of *Roga Pariksha*:

The said *nidanadi* are *upayukta* in *roga pariksha*. If at all one forgets *Nidana*, then the *roga pariksha* is done using *purvarupas*. Also, if one forgets or is confused about the *purvarupa*, then *roga pariksha* is done using *Upashaya*. The *Roga* or disease should be examined to know *Vyadhi Swabhava*, *Pramana*, *Nidana Panchaka*, and Prognosis *gnana*, and to know *Upadrava* and *Udarka gnana*.

Rogi pariksha:

Rogi pariksha is the examination of the patient who is suffering from a disease or *vyadhi*. *Trividha*, *Chaturvidha*, *Shadvidha*, *Astasthana*, *Dashavidha pariksha* are used for *Rogi Pariksha*. Inspection, Palpation, Percussion, and interrogation are different means to examine the patient. After

having complete knowledge of *Roga*, the physician should start *Rogi Pariksha*.

Importance Of *Rogi Pariksha*: The *Rogi Pariksha* should be done to know *Prakriti, Vikriti, Sara, Samhanana, Pramana, Satmya, Satva, Ahara shakti, Vyayama shakti, Vaya, and Bala*. There are many ways for *Rogi Pariksha*, like *Dwividha, Trividha, Chaturvidha, Shadvidha, Astavidha, and Dashavidha*.

***Roga And Rogi Pariksha*:**

Roga Pariksha is examination and understanding the disease, while *Rogi Pariksha* is examination of the patient and the patient's condition and the condition of the disease process for proper diagnosis of the disease.

Roga and Rogi Pariksha help in the proper assessment of the disease process and diagnosis of the disease. Helps in knowing the physical and mental condition of the patient. Helps in knowing the prognosis of the disease as well as planning a comprehensive treatment protocol. It helps to decide if the physician can handle the case or if it would be wise to refer the case to related specialists.

Conclusion:

1. Diagnosing a disease based on *nidana panchaka* helps to treat the disease accordingly. Various examination methods and knowledge of every disease and patient examination through aptas of Ayurveda, perceptual examination, and inferential examination help in Proper assessment of the disease process and diagnosis of the disease, and even many of the patient's symptoms can be reduced by positive interaction during Ayurvedic *rogi pariksha*.

2. A proper diagnosis can be made through proper case management without the need for specific investigation. Though many costly tests are accessible to help with the clinical findings of illness, Ayurvedic *rogi pariksha* plays a significant role in the diagnosis of diseases.

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