



AN AYURVEDIC REVIEW OF NIDAN PANCHAK AND ITS CLINICAL IMPORTANCE

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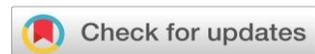
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ABSTRACT

Ayurveda the Indian system of medicine owns a special ideology for understanding the disease process and proper diagnosis of disease. Almost all *Acharyas* have stated that diagnosis is very important and essential before proceeding to medical prescription. To protect health and cure the disease, is the utmost aim of *Ayurveda*¹. Three *sutra*² are mentioned as *Hetu Gyan*, *Linga Gyan*, and *Aushadha Gyan*. Knowledge of *Linga Gyan* is most important in the above three sutras because only after the knowledge of the disease, *Hetu* (cause), and *Aushadha* is reviewed and administered and then the medicine is also successful. *Nidan Panchaka* plays vital role to identify types of disease. It consists of five subtypes which are *Nidan*(causes), *Purvarupa* (Prodromal Features), *Rupa* (Symptoms and Signs), *Upashaya* (Therapeutic methods), and *Samprapti* (Pathogenesis)³. It is widely explained in *Madhava Nidan*. Every component helps the physician for a better understanding of the disease process and treat the disease at an earlier possible stage⁴.

Keywords: *Nidan Panchaka*, *Ayurveda*, *Purvarupa*, *Rupa*, *Upashaya*, *Samprapti*,

INTRODUCTION

Ayurveda is the most ancient system of traditional medicine in the world. *Ayurveda* presents a unique holistic approach to diagnosing disease. There are sets of parameters that have been described in *Ayurvedic* text, in different contexts, and under a different perspectives. The *Ayurvedic* diagnostic approach is of two types comprising *Roga Pariksha* and *Rogi pariksha* separately. *Roga pareeksha*⁵ is the analysis of disease. It is the study of *vyadhi* and its characters. What is the cause of the disease, how does the causative factor enter the body, what do its consequences, and what are the features, all these come under *Roga pareeksha*? This can be achieved through ***Nidan panchaka*** and *shata Kriyakala*.

Rogi pareeksha is an examination of the patient who is suffering from disease or *vyadhi*. Observing the clinical features, investigating body, part of the body, fluids, or elements of the body comes under *Rogi pareeksha*. *Trividha*, *chaturvidha*, *Astavidha*, *Dashavidha pareeksha*⁶, and *Shadvidha pareeksha*⁷ are used for *Rogi pareeksha*. After having complete knowledge of *Roga*, the physician should carry on *Rogi pareeksha*.

But today modern medical science has fully developed, so the diagnosis of the disease can be done in the beginning and the treatment can be given. But all these modern diagnostic techniques are very costly.

So, the diagnostic approach of *Ayurveda* i.e., *Nidan Panchaka* is helpful economically as well as in the diagnosis and treatment of disease. The *Ayurvedic* concept of *Nidan Panchaka* utilizes causative factors as a prime approach to diagnosing disease.

These five elements collectively or selectively help in making an accurate diagnosis. By knowing the concept of *Nidan Panchaka*, the physician can diagnose the disease at an earlier stage and henceforth can plan the treatment well thereby preventing further complications.

AIM AND OBJECTIVES

1. To understand the concept of *Nidan Panchak* from available ancient *Ayurvedic* texts.
2. To understand the clinical importance of *Nidan Panchak*.

DEFINITION OF NIDAN PANCHAK

As per *Ashtang Hridaya*, the five methods of diagnosis of the disease known as *Pancha Nidan* or *Nidan Panchak* includes *Nidan*, *Puravrupa*, *Rupa*, *Upshyaya*, and *Samprapti*⁸.

CLINICAL IMPORTANCE OF NIDAN PANCHAK

- Identification of *Nidan Panchak* helps to plan treatment appropriately.
- Knowledge of *Nidan Panchak* suggests chronicity of the disease.
- The concept of *Nidan Panchak* indicates about manifestation and progression of ongoing disease.
- The early diagnosis prevents further complications of the disease.
- *Nidan* not only gives an idea about the disease but also suggests factors that are to be avoided.

TYPES OF NIDAN PANCHAK

NIDAN (Etiological factors)

The causative factor of the disease is called *Nidan*⁹.

It means one which provokes the *Dravya*, *Guna*, *karma*, *dosha*, and causes disease.

Nidan is capable of manifesting the development of disease quickly or after a certain period¹⁰.

Nidan provides complete information about disease i.e. etiology, symptomatology, and pathogenesis.¹¹

The word *Nidan* is used in two different contexts i.e., etiological factors and second is a diagnosis of disease¹²: -

1. ETIOLOGY OF DISEASE

Nidan indicates causative factors which responsible for the manifestation of disease. But in reality, it is not definite or absolute for producing the same disease in all people. The same causative factor may vary from person to person. For example – The intake of excess *Amla* and *Katu Rasa* may cause *Amlapitta*.

2. DIAGNOSIS OF DISEASE

Nidan is the pathway of making a diagnosis of diseases after considering and correlating several factors like etiology, symptomatology, pathology, and investigations.

SYNONYMS

Hetu, Nimitta, Ayatana, Karaka, Karta, Karana, Pratyaya, Samutthanam.

Hetu - the reason behind the disease.

Nimitta - predisposing factor or the exogenous causes.

Ayatana - The place of origin of the disease.

Karaka - Disease-producing agent.

Karta- Main culprit to bring in the equilibrium state of Doshas, Dushyas, etc for the production of disease.

Pratyaya - Denotes the nature of the lesion. The intake of unwholesome food unknowingly is called *pratyaya*.

Uthana - The aggravating factors or beginning movement.

Karana - the precipitating causes or causative factors.

CLASSIFICATION OF NIDAN –

I According to *Charak*¹⁴

1. *Asatmendriyārtha Samyoga*: Derangement of *Dhi* (Intellect), *Dhrti* (Restraint), and *Smrti* (Memory); the advent of time and action and contact with unsuitable sense objects is known as *Asatmendriyārtha Samyoga*¹⁵ (The Causes of Misery)

2. *Pragyaparadha*: The unwholesome actions performed by one where *Dhi* (Intellect), *Dhrti* (Restraint), and *Smrti* (Memory) are deranged is known as *Pragyaparadha* (Intellectual errors)¹⁶.

3. *Pariṇama*: Consequence or seasonal perversions.

II According to *Madhav Nidan*¹⁷

1. *Sannikrishta Hetu* (Precipitating Causes): The immediate causative factors of the disease. For example, Excessive stress/*Shoka* (Grief) precipitates the Heart Attack (*Hridya Shula*) or Myocardial Infarction.

2. *Vipkrishta Hetu* (Causes of Longer Duration): Cumulative or delayed efforts produce diseases after a certain period. For example - *Kapha* accumulated in *Hemanta Ritu* produces diseases in *Vasanta Ritu*.

3. *Vyabhichari Hetu*: These *Hetu* are so feeble that they fail to produce a disease.

4. *Pradhanika Hetu*: These are fulminating or very strong *Hetu* like different poisons, toxic substances, etc.

III Again in *Madhukosh Tika*,

1. *Dosha Hetu*: The factors responsible for the increase in the quantum of Doshas. For example, Particular *Rasas* are favorable for precipitating a particular *Dosha* i.e., *Madhura, Amla* and *Lavana Rasas* increases *Kapha Dosha*.

2. *Vyadhi Hetu*: Specific etiological factors responsible for precipitating particular diseases, irrespective of Doshs. For example, *Mrita Bhaksana* (Mud eating) is a specific factor favorable for precipitation of *Pandu Roga* (Anaemia).

3. *Ubhaya Hetu*: *Dosha* and *Dushya* both are responsible for causing diseases. For example, Traveling on the animals like camels or elephants accompanied by starvation or undernourishment during travel leads to precipitation of *Vatarakta Roga*.

IV Again in *Madhukosh Tika*, *Nidan* is also classified into two types:

1. *Utpadaka Hetu*: Predisposing cause. For example, The sweet taste acts as *Utpadaka hetu* of the *Kapha*-related diseases during the *Hemanta Ritu*.

2. *Vyanjaka Hetu*: It is the stimulating or aggravating cause. For example, Excessive exposure to the heat of the sun is the causative factor for the diseases due to *Kapha Dosa* in *Vasanta Ritu*.

V Again in *Madhukosh Tika*, *Nidan* can also be categorized into two groups:

1. *Bahya Hetu* (External Causes): External factors aggravating the *Doshas* like an Insect bite, injury, poisons, etc.

2. *Abhyantara Hetu* (Internal Causes): Internal elements like *Dosha* and *Dushya* exist inside the body.

CLINICAL IMPORTANCE OF NIDAN–

Knowledge of *Nidan* suggests a therapeutically prospective for disease and we can say *Nidan* means ‘JUST BEFORE FINISHING’

1. For differential diagnosis –

For *Vyadhi Vinishchaya*, knowing *Hetu* is important. For example - *Pica* is the main cause of *Mridbhakshan Pandu* etc.

2. For Diagnostic Aspect –

In the case of two diseases having similar presentation and features to differentiate between the two *Ni-*

dan is needful. For example – *Katishula* caused due to injury (*Abhighat*) is different from *Katishula* caused due to Degeneration (*Kshaya*).

3. Help in planning of specific treatment –

In each case, the treatment will differ and will depend on the cause. For example – If the disease is due to vitiation of *pitta*, the medicine should be *Pitta Shamak* means *Shitta Virya*.

4. To get knowledge of *Sadhya Asadhyata* –

Nidan gives information about prognosis i.e., whether the disease is curable or not. For example – If the patient having liver cirrhosis has a history of consumption of alcohol for a long time, we can speculate that the disease is chronic.

5. Treatment Aspect–

*Sankshapatana Kriya Yoga Nidan Parivarjan*¹⁸

Knowledge of *Nidan* helps in rectifying the causative factors causing the disease. It will not only aid in framing the right treatment protocol, but it will also help in designing a good diet and lifestyle protocol where many disorders can be avoided.

LIMITATION OF NIDAN

One cause may be the reason for numerous diseases so only by knowing *Nidan*, one cannot get complete knowledge about all diseases.

It is not always a rule that *Nidan* conveys the name of Disease just as in *Mridabhakshana janya Pandu*. If the only cause is seen and treated, then treatment becomes very superficial.

PURVARUPA (PRODROMAL FEATURES)

The symptoms which are produced before the actual manifestation of the disease are called *Purvarupa*.

The symptoms which are produced during the process of *Sthana Samshrya* by vitiated *Doshas* are called *Purvarupa*¹⁹.

In the process of pathogenesis, aggravated *Doshas* move to the vulnerable part of the body and show some signs and symptoms which are to be known as *Purvarupa*.

Purva rupa will not help in knowing the actual disease become *Purvarupa* existed before the actual disease is manifested.

Hence *Purvarupa* is indeed indicative of the prospective disease as the heavy clouds indicate the prospective rain.

CLASSIFICATION OF PURVARUPA –

1. *Samanaya Purvarupa*

2. *Vishishta Purvarupa*

1. SAMANAYA PURVARUPA

General symptoms of the disease manifest before the manifestation of the disease but do not specify the involvement of *Dosha*. Excessive perspiration, Foul odor of body, sweet taste of mouth, polydipsia, Lassitude, etc. general premonitory symptoms of *Prameha*²⁰.

2. VISHISHTA PURVARUPA

Vishishta Purvarupa implies the identity of the cause of the disease (involved specific *Doshas*) and the reason behind it. For example – Yawning, burning sensation of the eye, and anorexia are *Vishishta Purvarupa* of *Vata*, *Pitta*, and *Kapha* respectively²¹.

CLINICAL IMPORTANCE OF PURVARUPA

1. *Purvarupa* are the best clues regarding the developing pathology (*Dosha Dushya Sammurcchana*). So *purvarupa* helps in diagnosing the disease at an early stage before the actual onset of disease.

2. *Purvarupa* also indicates the curability or incurability of disease.

3. When the symptoms of the actual disease are misleading, the history of specific *Purvarupa* is helpful in the differential diagnosis. Example: In *Rakta-Pitta Roga* and *Prameha Roga*, red or yellowish color urine is common. If there is a history of *Purvarupa* of *Prameha*, the disease can be diagnosed as to be *Prameha*, otherwise as *Rakta-Pitta*²².

4. *Purvarupa* also indicates the strength (severity) of the disease. More the appearance of a number of the *Purvarupa* of the forthcoming disease, it is likely to be more powerful.

5. *Purvarupa* is also helpful in treating the forthcoming disease. Example: *Laghu Ahara* (Light diet) and *Apatarpana*.

RUPA (SIGNS AND SYMPTOMS)

When the *purvarupa* is fully-fledged, it is defined as the *Rupa*.

The same characteristics and features manifesting clearly after *Purvarupa* is known as *Rupa*²³.

At this stage, *Dosa- Dushya -Samurchhana* would have been completed and the onset of the disease would have commenced.

As per *Madhav Nidan*, the ideal definition of *Rupa* is 'A disease is produced on the completion of *Dosha-Dushya-Samurchhana* and the symptoms of manifestation of such diseases are called as *Rupa*²⁴.

SALIENT FEATURES OF RUPA

1. *Rupa* is the outcome of one or more features of *Purvarupa*.
2. Unmanifested form of the disease is called *Purvarupa* while the manifested form is called *Rupa*.
3. Significant difference between the *Purvarupa* and *Rupa* is the time gap between the two.

SYNONYMS OF RUPA²⁵

Samsthana, Vyanjana, Linga, Lakshana, Cinha, and Akrti.

CLASSIFICATION OF RUPA –

1. **Lakshana (Symptoms)** – A symptom is a manifestation of a disease that appears to the patient himself. It is subjective evidence of disease. For ex.- Thirst, Hunger, Sleep, etc.
2. **Chinha (Signs)**- A sign is a manifestation of the disease that the physician perceives. It is the objective symptom of the disease. For ex.- the color of eyes, skin, skin rash, edema, etc.

CLINICAL IMPORTANCE OF RUPA –

Dosha remains prime possible for every symptom or *Rupa* of a disease. So, *Rupa* indicates the nature of *Dosha Dushya Sammurchana*²⁶.

1. *Rupa* provides information about vitiated *Dosha* and the qualities of its vitiation.
2. *Rupa* indicates the site of actual pathology in the body.
3. Confirmation of the disease and its type is also done with the help of associated *Rupas*.
4. *Rupa* is also helpful in the differential diagnosis as well as in the prognosis of a Disease.
5. *Rupa* is also helpful in deciding the line of management of the underlying disease

UPASHAYA AND ANUPSHAYA

The trial with medicines, diet, and daily regimen producing specific beneficial effects by acting directly or indirectly against causative factors, the process of a disease or the disease itself, is known as *Upshaya*²⁷.

According to *Charak*, *Upshaya* is *Sukhanubandh Upyog* (suitable use) of *Ausadha, Aahar*(diet), and *Vihar* (lifestyle) which are contrary to the etiology factors of disease²⁸.

In another word, it is said that the diet, daily regimen, and medicine by which the patient is relieved of symptoms and feels comfortable is called *Upshaya*.

It is of two varieties: -

VIPRITA: -That is the opposite of *Hetu* (cause) and *Vyadhi* (disease) or both of them.

VIPRITARTHKARI: - That is producing the opposite effect through not opposite to either the *Hetu, Vyadhi* or both of them. This is known as *Satmya* (compatibility)

S.No.	TYPES ²⁹	Ausadha (Drugs)	Anna (Diet)	Vihara (Lifestyle)
1.	Hetu Viparita	Sunthi in Sita Jvara	Mamsarasa and Bhata in Jvara due to Vata Dosa.	Ratrijagarana increased Kapha due to Divaswapna.
2.	Vyadhi Viparita	Antidiarrhoeal drugs likekutaja/patha etc. in Atisara.	Masura in Atisara for Stambhana	Pravahana (making downward peristalsis) in Udavarta
3.	Hetu-Vyadhi Viparita	Dasmula Kvatha in Vatika Sotha	Takra in Vata-Kaphaja Grahani, Milk in pittaja Grahani, yvagu and hot substances in shittotha jvara	Ruksha Ratrijagrana in Tandra due to Divasvapana along with Snigdha Dravyas

4.	Hetu Vipratarthkari	Ushna Upanaha in Pacyamana Shotha	Vidahi anna in Pacyamana sotha	Bhaya Darshan in Unmada
5.	Vyadhi Vipratarthkari	Madanphala in Chardi	Kshira in Atisara for Virechana	Pravahan in Chardi for Vaman
6.	Hetu-vyadhi Vipratarthkari	Aguru Dravya lepa in case of Agniplusta Dagdha (burn due to fire)	Madyapana in Madatayaya	Swimming exercises in Urusthambha.

CLINICAL IMPORTANCE OF UPSHAYA

To arrive at a precise diagnosis of any disease a specific group of symptoms is essential. But when such a group of symptoms is not marked or the symptoms appear in a feeble strength or do not appear at all; the method of trial-and-error treatment becomes helpful to arrive at a correct diagnosis.

ANUPSHAYA

Aushadha, Aahara, and Vihar that increase pain, misery, and disease is called Anupashaya. This is opposite to Upashaya³⁰.

Anupasaya and Nidan both provocation the Doshas and increase the disease. Nidan and Anupshaya both are the same³¹.

SAMPRAPTI (PATHOGENESIS)

The process of appearance of disease by the provoked Doshas which are circulating all over the body is called Samprapti.

All the stages from infection to the development of the disease including all its stages (Avastha) are together called Samprapti of Disease³².

Samprapti is a successive exploration of vitiation Doshas to infection of Dhātu and manifestation of disease. As per Acharya Sushruta, Samprapti has the following successive stages – Dosha sanchaya, Prakopa, Prasara, Sthanasamshreya, Vyakti, and Bheda awastha³³.

Samprapti is the genesis of the disease that depends upon the actions and movement of vitiated (provocations) Doshas.

SYNONYMS – Jati, Agati³⁴.

CLASSIFICATION OF SAMPRAPTI –

There are two types of Samprapti –

1. **Samanaya Samprapti** – It includes six stages of pathogenesis or sequence of the disease manifestation process, known as Shatkriyakala.

This is a must for know every physician to do quick and logical action for proper management of the disease.

2. **Vishisht Samprapti**–It includes Sankhaya, Vikalapa, Pradhanya, Bala, Kala and Vidhi Samprapti.

DISCUSSION

Nidan Panchak gives definite and accurate information about the disease and its method of line treatment from start to end (pathogenesis) of the disease.

Nidan Panchak is used as a different aspect in the diagnosis and management of the disease. These are the followings-

1) For the diagnosis aspect Nidan, some diseases like Kushtha and Prameh have the same prodromal features (purvarupa). So, one can make a proper diagnosis with the help of Nidan.

2) Differential diagnosis can be made with the help of Nidan panchak. i.e., Udar Rog & its types Yakritodar.

3) The extract of the concept of Nidan panchak is as per Acharya Sushruta, one can prevent himself always by following the proper diet & lifestyle. It means Nidan Parivarjan is the utmost initiative to start the line of treatment of any disease.

4) For the Prognosis aspect disease is curable or incurable is known.

5) Benefits of knowledge of Purvarupa are one can make an early diagnosis.

6) Rupa distinguishes between diseases on the basis of signs and symptoms. It gives clear and cut features of diseases.

7) Samprapti will help to know the stages of formation of disease in which they can be the cure.

8) Drug, Diet, lifestyle, and method of examination of diseases are considered under *Upashya*. *Upashya* is used to rule out diseases.

CONCLUSION

Before starting the line of treatment of any disease, it is must properly understand the disease (means an examination of the disease and diseased). It means correct diagnosis of the disease is very much essential before planning treatment.

Nidan Panchak is the main important diagnostic tool in *Ayurveda*. *Nidan Panchak* includes definite etiological factors, Doshavitiation, prodromal features, signs and symptoms, differential diagnosis, and pathogenesis of the disease. All these facts are helpful in the early diagnosis of disease.

Each component of *Nidan Panchak* individually as well as collectively helps in the diagnosis of disease. If one component indicates a disease, then other aspects of *Nidan Panchak* confirm the diagnosis.

In this way, we can say that knowledge of *Nidan Panchak* is a must for every physician before treating the patient

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