DIAGNOSTIC IMPORTANCE OF NIDAN PANCHAK - A REVIEW ARTICLE.

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ABSTRACT

Nidana Panchak is a great tool for diagnosis of diseases. The Ayurvedic diagnostic approach is of two types comprising of 'Rogi Pariksha' and 'Roga Pariksha' separately. Among them Roga Pariksha gives us the complete knowledge about a disease starting from the etiological aspects to the actual manifestation of disease. In Ayurveda there are five means of diagnosis i.e. Nidana Panchak namely - Nidana (cause), Purvaroopa (Symptoms), Roopa (Sign), Upashaya (Therapeutic diagnosis method) and Samprapti (Pathogenesis) which are included under 'Roga Pariksha'. The diagnosis of disease in Ayurveda is done by the Prakriti of the patient. Knowledge of Nidana Panchak is not only for diagnosis of disease it also gives information about prognosis, treatment and differential diagnosis of the disease. Each component of Nidana Panchak helps to physician for better understanding of disease and treatment. A proper diagnosis forms the base for appropriate line of treatment whereas, ignorance of disease or improper diagnosis leads to many complications. In Ayurveda, there are many techniques for the diagnosis of the disease, they are - Trividha Pariksha, Shadvidha Pariksha, Ashtvidha Pariksha, Dashvidha Pariksha, Nadi pariksha, etc. In this article we will discuss about the Nidana panchak in brief. So, diagnosis of the disease comes first and foremost.

Keywords: Ayurveda, Ayurvedic diagnostic tools, Rogi Pariksha, Nidan, Purvaroopa, Roopa, Upshaya, Samprapti.

1. INTRODUCTION

Ayurveda is an ancient science, which tell us how to live for healthy life by following the Dinchharya. The science of Ayurveda originated with the need to understand and cure diseases and to maintain the health of the human being. The diagnosis of disease in Ayurveda depends on the causative factor (Nidana) of disease. These factors can cause disease and which will correlate with the sign, symptoms and investigation of disease. In Ayurveda, Nidana Panchak are mentioned in all ancient Samhitas, but moreover in 'Madhav Nidan'.¹ He explained the all Nidana Panchak of all diseases with their prognosis. Diseases are mainly caused due to imbalance of the "Tri-Dosha" (Vata, Pitta,
Kapha). Acharya Charaka has said that before the planning of treatment, the correct diagnosis of a disease is very much essential. There are five means of diagnosis (Nidana Panchak) namely - Nidana (cause or etiology), Purvaroopa (prodromal symptoms or premonitory symptoms), Roopa (specific sign and symptoms or clinical features), Upashaya (relieving and aggravating factors), Samprapti (pathogenesis). These five elements collectively help in making the accurate diagnosis. Using the concept of Nidana Panchak, the physician can diagnosis the disease at an earlier stage and hence can plan for the treatment, thereby preventing further complications. So, collectively Nidana Panchak is very important for the diagnosis.

2. CONCEPT REVIEW (Nidana Panchak)

2.1. Nidana

Nidana means the causative factor of any disease. It is the first factor which is responsible for progression of disease. It can be explained in two term as causative factor and diagnostic factor.

Synonyms of Nidan: Nidana (initial cause), Karana (Primary cause), Karta (Causative factor), Hetu (Cause), Sammuthan (Place of origin).

Phases of Nidan

Samvayi karana (Aggragation of Doshas), Asmvayi karana (Combination of Dosha - Dushya), Nimitta Karan (Due to change in diet, life style and Microorganisms)

Types of Nidana

A. Sannikrushtha Nidana

The causative factor which shows immediate effect in the disease formation. There is no need of accumulation of Dosha in any Sthana. e.g. 'Ruksha Aahar' will increase the 'Vata Dosha'.

B. Viprakrushta Nidana

The causative factor which shows distant reason in forming disease. Bacterial or paracytic disease are form in this manner. e.g. In Hemant Ritu Kapha get accumulated and in Vasant Ritu it will aggravated.

C. Vyabhichari Nidana

The causative factor which is not capable to produce disease, it is weak to form of a disease. In that the disease will be developed by another causative factor. It will depend on immunity power of body.

D. Pradhanika Nidana

It is most powerful cause of disease which immediately shows disease sign symptoms. e.g. Poisons.

Other classification

'Madhukosha' again classified Nidan as Dosha Hetu (Seasonal aggravation of dosha e.g. Hemant or Shishir Ritu, - Madhur Ras aggravation of Kapha), Vyadhi Hetu (The disease is caused by actual specific factor, e.g. 'Panduroga' – Mrutikabhakshan), Ubbaya Hetu (Both Dosha and Dushya are mainly responsible for the disease occurrence (e.g. 'Vatarakta' - Yan and Vidahi Annapan Sevan), Utpadaka Hetu (It is called predisposing cause. The accumulation of Dosha in the respective season. e.g. 'Hemant Ritu' - Accumulation of Kapha) and Vyanjaka Hetu (It is an exciting cause which increase the disease occurrence e.g. 'Vata Dosha' get accumulated in 'Hemant Ritu' and get aggravated in 'Varsha Ritu'). 'Madhukosh' - again classified Nidan as Bahya Hetu (Due to some external factor, e.g. Diet, lifestyle, some foreign organisms like - Bacteria, parasites) and Abhyantar Hetu (Due to some internal factor of body like - Dosha, Dhatu and Malas.)

According to Charaka

A. Asatmeindriyartha Sanyoga: Improper use of the five sense organs. (Panch Dhyanendriya). It may be - Hinyoga, Atiyoga or Mithyayo- ga of Sense organs.

B. Pradnyaparadha: Disturbance in coordination between mind -body and speech is called as Pradnyaparadha. The man doesn't know what is right or wrong. It may lead to a "Samkramaka Roga".
C. *Parinama*: It means "Kaal". e.g. In 'Shishir Ritu' - Less shitata.

2.2. *Purvaroopa*

*Purvaroopa* (a group of premonitory symptoms or the symptom complex) is that which an impending illness, not assignable to the specific *Dosha* is characterized. It is produced in body before the arrival of disease. They are used to diagnosed the disease. *Purvaroopa* gives the clue to the disease but, at this stage cannot be certain disease.

**Synonyms of Purvaroopa**: Purogami (which first produce and then disease), Agraja (first one), Anyalakshan (Any other symptoms which explained in particular disease.)

**Types of Purvarupa**

*Purvarupa* are of two types
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A. *Samanya Purvarupa* (General)

Those which indicate the disease to some extent without giving any indication of *Dosha* derangement. E.g. In fever- fatigue, weakness faded of skin colour. It generally disappears before the onset of the disease.

B. *Vishishth Purvarupa* (Specific)

Those which give an idea of *Dosha* in addition to some idea about the disease. e.g. Excessive yawning occurs before - 'Vataja fever' Burn-ing sensation in the eye - *Pittaja fever*. These are likely to continue after the disease commences.

2.3. *Roopa*

When the *Purvaroopa* (group of premonitory symptoms) are manifested in the disease, then they are called as 'Roopa'. The symptoms are characteristics manifestation which develope during the course of the disease. *Roopa* are the sign of disease, which important in diagnosis of disease. The *Roopa* of the disease are always seen after the aggravation of *Doshas* and for-mation of the disease. The Knowledge of *Roopa* is essential for the purpose of to break the 'Dosha - Dushya Sammuchhana'.

**Synonyms of Roopa**: Lingh (signs), Sam-

4. *Upashaya* (Therapeutic Test / Examination of Disease)

The use of medicines, foods and rules to conduct, opposite to cause and disease or both, providing the result of that which is opposite (to cause and disease or both) and conductive to wall being should be known as "Upashaya". It is used to rule out of disease. *Upshaya* is tradi-
tionaly called 'Satmya', i.e. adequate (treatment). The opposite of *Upshaya* called 'Anupshaya' (adverse therapeutic diagnosis) is technically called 'Asatmya' i.e. inadequate (treatment) with regards to the disease. *Upshaya* provides diagnostic aid for ailment which are otherwise difficult to diagnosis. Chakrapani has explained 18 types of the *Upshaya*.

2.5. *Samprapti* (Pathogenesis)

*Samprapti* means the description of the patholo-
gy of the *Dosha, Datus, and Malas*. The process by which disease produce is known as 'Samprapti'. The process of manifestation of an ailment by a *Doshas* (morbific entity), in accordance with the (particular manner of its) spreading is called 'Samprapti'. (Pathogenesis). *Samprapti* helps in the comprehension of the specific feature of a disease.

**Synonyms of Samprapti**: Jaati (Birth), Aagati (Evaluation).

**Types of Samprapti**:

A. Samanya Samprapti

a. *Sanchyavastha* - In this stage *Dosha* may get only accumulated.

b. *Prakopavastha* - In this stage *Dosha* get ag-

gravated.

c. *Prasaravastha* - In this state *Doshas* spread to other places of body other than there original place and get aggravated.

d. *Santhansansharaya* - They get accumulated in "Kha-vaigyunya" (Vacant space).
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**e. Vyakti Avastha -** Sign and symptoms are be seen in this stage.

**f. Beda avastha -** Stage of complication.

**B. Vishistha Samprapti:**

This is distinguished into on the basis of specificaiton regarding Sankhya (Number), Vikalpa (Discrimination), Pradhanya (Pre-dominance), Bala (Force), and Kala (Time).

- **a. Sankhya -** This gives counting of disease.
  - e.g. Jwara - 8 types, Gulma - 5 types etc.

- **b. Vikalpa Samprapti -** (Discrimination) Is the settling of each component of the united mor-bific entities, responsible for manifestation of disease. It will signify as “Ansha- Bala- Kal-pa” e.g. A disease is particularly caused by Vatapittaja Dosha or Pittakaphaja Dosha. It is used to signify precise minute pathological changes of each of three Doshas.

- **c. Pradhanya Samprapti -** (Pre-dominance) Disease is indicated by its independence or de-pendence. It signifies “Tar - Tama - Bhava” of the disease. The disease is more complicated.

- **d. Bala Samprapti -** It signifies that, according to strength of dosha to disease is produced. It is the specific force or weakness of a disease known by its severity or mildness depending on presence or absence of all causes, prodromes, and symptoms.

- **e. Kala Samprapti -**

  According to Ritu diet, time which doshas got more aggravated for causing disease. It signifies that a disease is severe, moderate or mild during a particular time factor. i.e. day, night, season, ingested food.

**4. RESULTS & DISCUSSION**

For the diagnosis of any disease, identifying the etiological factors plays an important role. By knowing the cause and signs and symp-toms of the disease one can put differential diagnosis of the disease and can investigate accordingly to get a better idea of diagnosis and treatment. Almost all Acharya’s have stated that diagnosis is very important and essential before proceeding to medicine prescription. One can arrive at the diagnosis by many ways and ideology but Nidan panchak is one of the finest and important method of diagnosing disease, its causes & prognosis. Nidan panchak consist of 5 components viz. Nidan, Purvaroopa, Roopa, Upshaya & Samprapti. Every component of Nidan panchak helps the physician for better understanding of disease process & treating the disease at an earliest possible stage. Nidana Panchak are the main important diagnostic tools in Ayurveda. The planning of treatment, the correct diagnosis of the disease is very much important which help to prescribing medicine. Naming of disease is not important, but the knowing the definite etiological factors, Dosha vitiation, pathogenesis or prognosis of disease and to check out the early stage of disease. To avoid causative factor is an important of treatment of any disease. If Nidanpanchak siddhant is used in proper method, it will be useful in diagnostic, prognosis and treatment of disease. The proper knowledge of Purvaroopa helps to curb a forthcoming disease and its early stages, because minimal treatment is required. Roopa is helpful for the planning of specific line of treatment. Upashaya is important for diagnosis as well as treatment of disease. Samprapti is useful in deciding the treatment protocol based on Samprapti Ghatak involved. Each and every component of Nidana Panchak helps in diagnosis of disease.

Today the advancement in the Medical field, the diagnosis of the disease can be done in the beginning and the progress of the disease can be stopped. According to my opinion sometimes the patient can’t afford the costly imagining techniques like CT scan, MRI, some costly lab investigations etc. Thus, we have to know the diagnosis according to Ayurveda which helps in reducing the burden on the suffering patients. In all the Ayurvedic Samhitas like, Charak Samhita, Sushrut Samhita, Vagbhvat Samhita gives information the Nidan Panchak, but the Madav Nidankar will be very well explained. Each and every concept of to diagnosis the disease. Each component of Nidana Panchaka individually as well as collectively helps
in diagnosis of disease. If one component indicates towards a disease then other aspects of Nidan Panchak confirm the diagnosis.

3.1. Diagnostic importance of Nidana

- Knowledge of Nidan help in identifying the cause of disease. If the Nidana is not be identified we can't treat any 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.
- Knowledge of Nidana helps in making correct diagnosis of disease. To know the Nidana or causative factor will help to clarify the state of disease. It will help the patient to keep away the causative factor and plan for right Treatment protocol.
- Knowledge of Nidana helps in rectifying the causative factors causing the disease.
- The best and more simple form of treatment is to avoid the causative factors, which are responsible for cause of disease and it is primary steps to prevent further pathogenesis and complications. "Sankshepataha Kriya Yogo Nidana Parivarjanam"12
- Knowledge of Nidana helps in planning specific treatment. In each and every case, the line of treatment will be differed and it will depend on the causative factors.
- Knowledge of Nidana helps in differential diagnosis of disease. e.g. 'Udara Roga' and its type.
- Knowledge of Nidana helps in prognostic diagnosis of disease. If the causative factor is less effective, then the disease is "Sadhya" (Curable). If the causative factor is moderately effective then the disease is "Krishhasadhya" (May be Curable). If the causative factor is more effective, then the disease is "Asadhya" (Not Curable).

3.2. Diagnostic importance of Purvaroopa

- For Diagnosis of Disease: If two disease are having same Nidana then Purvaroopa help in making correct diagnosis. E.g. Nidana of Hikka and Swasa are same. But disease can be diagnosed in its Purvaroopa Awastha.
- For Differential Diagnosis of Disease: e.g. Prameha and Raktapitta. (In both disease the 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. It helps to prevent the further manifestation of disease. e.g. In Jwara, Langhana Chikitsa is indicated in Purvaroopa.
- For Prognosis of Disease: If number of prodromal symptoms are few, then the disease is easily curable. If the Purvaroopa manifests with moderate intensity the disease is 'Krishhasadhya' (difficult to cure). If all the prodromal features are present in a patient then the disease is going to be incurable.

3.3. Diagnostic importance of Roopa

- For diagnosis of disease: Some diseases don't have prodromal symptoms. E.g. 'Yata Vyadhi' and their diagnosis is made only by observing their clinical features.
- 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 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 Detection of Cause: The symptoms help in detection of cause. E.g. 'Kushta' - symptoms like pain, dryness, black discolouration.

3.4. 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 Anupsha-
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yu' 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 Upshaya and Anupshaya 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.

3.5. Diagnostic importance of Samprapti
- 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'.

4. CONCLUSION
Nidan is to be avoid for treatment, Purvaroopa helps in to diagnose at a very early phase. Roopa is an important tool indicating the stage, severity, type of disease. Upashaya plays an important role for treatment as well as differential diagnosis. Samprapti includes all the above phases and the knowledge help to break the pathogenesis. Hence, we can state that knowledge of Nidan panchak is a milestone in diagnosing a disease & treating the patient in proper way.

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