



## A review article on importance of nidan panchak in ayurveda

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### ABSTRACT

There are many ways of diagnosis in *Ayurveda* but one of them is *Nidan panchak*. *Nidan panchak* is the one of the most important method to diagnose disease, its causes and prognosis. *Nidan panchak* is consist of five sub types which are *Nidan* (causes), *Purvroop* (symptoms), *Roop*(signs), *Upshaya* (examination methods) and *Samprati* (pathogenesis). The diagnosis of disease in *Ayurveda* is done by *Prakriti* of the patient. *Prakriti* of the patient depends on the *Dosha* (*Vata*, *Pitta*, *Kapha*) Diagnosis of disease depends on *Tridoshas* which are *Vata*, *Pitta*, *Kapha*. By the imbalance of these *Tridoshas* disease occurs in the body. These imbalances in the body *Doshas* is due to lifestyle, diet and eating habits of the people. Diagnosis is the important component for the treatment of disease. In *Ayurveda* there are many techniques other than *Nidan panchak* which are used for the diagnosis of the disease they are *Naadi pareeksha*, *Dashvidh pareeksha*, *Asthvidh pareeksha* but in this article importance of *Nidan panchak* is explained.

**Keywords:** *Ayurveda*, *Nidan panchak*, *Purvroop*, *Upshaya*, *Samprati*, *Tridoshas*

### INTRODUCTION

*Ayurveda* is a traditional medicine science. It consist of many ways to diagnose disease. One of them is *Nidan panchak*. The diagnosis of disease in *Ayurveda* depends on the etiological factors of the disease. These etiological factors are the causes of the disease which are correlate with the investigations, signs and symptoms. In *Ayurveda* *Nidan panchak* is explained in many *Samhitas* as it is moreover and widely explained in *Madav Nidan*.<sup>4</sup> As in *Ayurveda* there are the *Tridoshas* which are responsible for the causing disease.

There *Nidan* are explained in the text of *Ayurveda*. As *Vata* is accumulated in *Grisham ritu* (Summer season) and increased in *Varsha ritu*( Rainy season) , *Pitta dosha* is accumulated in *Varsha ritu*(rainy season) and increased in *Sharad ritu*(autumn season )and *Kapha dosha* is accumulated in *Hemant ritu*( winter season) and increased in *Basant ritu*(spring season) so if the lifestyle and diet is taken according to these seasons there will be no causative factor for the disease associated with these *Doshas*.<sup>2</sup> The disease are formed by imbalance of *Dosha*, *Datu*, *Mala* which are correlated by imbalance of hormones in the body.

*Nidan panchak* which consists of *Nidan* (causes), *Purvroop*(symptoms), *Roop* (signs), *Upshaya* (examination methods), *Samprapti*(pathogenesis) helps in diagnostic disease. The causative factors (*Nidan*) are compared with a part of *Dosha* imbalance.

## PANCH NIDAN

### NIDANA (causes)

*Nidana* is the causative factors of disease. It is defined as factor which causes diseases. It can be explained in two terms in Ayurveda as causative factor and diagnostic factor. Synonyms of *Nidan* are *Karana*( primary cause), *Karata*(factor), *Hetu*(cause), *Sammuthan*( place of origin), *Pratyaya*(sense of faith), *Nidan* (initial cause). <sup>3</sup>*Nidan* is described in three phases as *Samvayikarana* (aggravation of doshas), *Asamvayikarana* (combination of dosha dushaya), *Nimitkarana* (cause like diet, lifestyle and bacteria).

### Types of *Nidan*- Acc. to *Madhokosh*

1. *Sanikrishta Nidan*- These are the factors which cause the disease immediately, there will be no accumulation of *Doshas*. Eg. As *Vata dosha* is aggravated immediately by *Ruksha aahar*.
2. *Viprikrishta Nidan* – It is the cause of disease which cause disease by distant reasons. Eg- can be taken as *Rudrakop* is the *Viprikrishta* cause of *Jawara* or in *Hemant Ritu Kapha* get accumulated and it is aggravated in *Basant Ritu*.
3. *Vyabichari Hetu*- This is the cause which is not capable of producing disease it is weak cause to develop a disease. Eg. In *Ayurveda Prameh Nidan*, *Dosha*, *Dhushaya* is weak then they will not cause a disease.
4. *Pradhanika Hetu*- It is the most powerful cause which immediately cause disease. Eg. Poison.

### Again in *Madhokosh* it is described as types of *Nidana* are

*Dosha hetu* - As normal aggravation of the *Dosha* in there season due to *Madhur*, *Amal*, *Katu rasa* etc.

*Vayadi hetu*- In which disease is caused by specific causative factors. As *Vatayvayadiya* are caused by specific *Vatika Ahara* .

*Ubhaya hetu*- in which *Dosha* and *Dushya* both are responsible for causing disease.eg *Vatarakata* .

Again in *Madhukosha*

*Utpadaka hetu*- As normal accumulation of the *Dosha* in there respective seasons of accumulation. Eg. In *Varsha Ritu* accumulation of *Vata*.

*Vyanjhak hetu*- these are the causes which increase the production of disease. Eg. *Vata dosha* get accumulated in *Hemant Ritu* and get aggravated in *Varsha Ritu*.

### There are many other classifications in *Madhukosh* as such

- 1) *Bahya hetu*( diet, lifestyle)
- 2) *Abhyantra hetu*( doshas)  
Again as *Madhukosh*-  
  - 1) *Prakriti hetu*- aggravate *Dosha* naturally
  - 2) *Vaiykriti hetu*- *Dosha* increases without seasonal effect

### Again as in *Madhukosh*

*Anubandhya hetu*- They are the dominant causes.

*Anubandha hetu*- They are the recessive causes.<sup>4</sup>

According to *Charak samhita* there are three main types of *Nidan* which are-

- 1) *Asatmyndriyarth*- it means decreased, increased or improper use of senses.
- 2) *Praghyapradh*- it means there will be disturbed coordination between mind, body and speech.
- 3) *Kala*- *Kala* is also known as *Parinama* i.e. the disturbances in time or *Ritu*( season)<sup>4</sup>

*Purvroop*(*symptoms*)- These are the symptoms which are produced in body before the arrival of the disease. They are used to diagnose the disease. When there is accumulation of *Dosha* and *Dushya* in the body they produce *Puravroop*( symptoms in the body). Synonyms of *Puravroop* are- *Agraja*( first one), *Purogami*(which produce first then any disease), *Anyalakshan* ( any other symptom which describe disease)

Types of *Purvroop*-

- 1) *Samanya* – as in fever fatigue, weakness, faded colour of the skin.
- 2) *Vishishth* – as in *Vatika fever*- *jrimba*(yawning)  
*Pitika fever*- *Nayandaha*( burning sensation in eyes)  
*Kaphaja fever*- *Nanabhinandanama* (there is lack of eating food)

### Roop (signs)

These are signs of the disease. Which are very important in the diagnosis for the disease. The signs of the disease are always seen after the

aggregation of the *Doshas* and formation of the disease.

Synonyms- *Lingh*( intimation by patient), *Aakriti*(shape), *Lakshana*( specific signs), *Chinh*(indication), *Sansthana*(mark or place of doshas),*Roop*(sign).

### Upshaya (examination method)

The disease whose manifestation, symptoms, signs doesn't clear the production of disease and from which *Doshas* and *Dushya* it has been produced in that diseases *Upshaya*( examination methods) are used to rule out the disease. Treatment used drugs, lifestyle, diet is also considered in *Upshaya*.

### Chakarpani has explained 18 types of Upshaya

Table no. 1

Upyoga(uses)	Aushada(drugs)	Aana(diet)	Vihara(lifestyle)
<i>Hetuviprita</i>	In <i>Sheetkaphaj</i> <i>Jawara</i> (fever) <i>Sunthi</i> (ginger)is given	In <i>Vatajanya</i> <i>Jawara</i> (fever) <i>Masarasa</i> is given	In <i>Divasavapan</i> (sleep in day time) which is formed due to accumulation of <i>Kapaha</i> <i>Ratrijagrana</i> ( night awaking) is done
<i>Vayadiviprita</i>	In <i>Premeha</i> (diabities) disease <i>Hridra</i> (turmeric) is given	In <i>Atisara</i> (loose motion) <i>Sathmbana</i> (stoppage diet) <i>Masoor</i> is given	In <i>Udhavarata Pravahana</i> (try to produce vomiting) is done
<i>Ubhayaviprita</i>	In <i>Vatika shotha</i> (inflammation) <i>Dhasmula</i> <i>kwatha</i>	In <i>Vatakaphaja Grahani</i> (IBS) <i>Takar</i> ( buttermilk)is given	<i>Tandra</i> (nap) which is due to <i>Divasavapan</i> (sleeping at day time) <i>Rukhsa</i> (dry) <i>Ratrijagrana</i> (waking at night) is done
<i>Hetuvipritarthkari</i>	In <i>Pattika phode</i> (blisters) <i>ushana upnaha</i> (hot fermentation)is used	In <i>Pattika Phode</i> (blisters) <i>Vidhai</i> diet is given	In <i>Vatajanya Unmada</i> (psychosis) <i>Bhayadharshan</i> (fearness)
<i>Vayadivipritarthkari</i>	In <i>Charadi</i> ( vomiting) <i>Madanphala</i> drug is used	In <i>Attisara</i> (diarrhea) <i>Virechnaratha sheer</i> (laxative)is used	In <i>Chradhi</i> (vomiting) for <i>Vaman</i> <i>Pravahana</i> is done
<i>Ubhayavipritarthkari</i>	In <i>Vishjanya</i> (toxicity) <i>Visha</i> (anti venom ) is used	In alcholisim alchol is used	The disease which is due to excessive exercise( <i>Urusathamba</i> ) is cured by more exercise like swimming

### SAMPRAPTI (Pathogenesis)

*Samprapti* is explained in *Samhita* as *Dosha Dushya* get vitiated and get aggravated and produce disease and that disease is known by *Samprapti*. The process by which disease produce is known as *Samprapti*. This can be taken as stages through which disease evolve. In *Samprapti* the evolution of the disease from the starting point as *Nidan* till the investigations can be considered. Synonyms of *Samprapti*- *Jaati*( birth), *Aagti*(evolution).<sup>5</sup>

### Types of Samprapti

1) *Samanya* – i) *Sanchyavtha* – in which *Dosha* get accumulated

ii) *Prakopavastha*- in which *Dosha* get aggravated

iii) *Prasaravastha*- in which *Dosha* goes to other places of the body other than there origin place and get aggravated

iv) *Sathansansharaya*- They get accumulated in *Khavyaguna*(vacant space) .

v) *Vayakti avastha*- Sign and symptoms will be seen in this stage

vii) *Bedha avastha*- Stage of complications.<sup>6</sup>

2) *Vishahtha*- i) *Sankhya* – this will give counting of disease like fever is of eight types.

ii) *Pradhayanya*- It will signify tara tama behavior of the disease as which disease is more complicated.

- iii) Vidhi- It will signify types of disease. Eg. Sadhyatha, asadyatha.
- iv) Vikalapa- It will signify the ansha bala kalpana. Eg- if the disease is particularly caused by vatapittaj dosha or pittakaphaja dosha
- v) Bala – According to strength of the dosha to produce disease.
- vi) Kala – According to Ritu(season) diet, time which dosha is more aggravated for causing disease.<sup>5</sup>

## DISCUSSION

### For diagnostic aspect *Nidana*

Some diseases like, *Kushatha* and *Premeha* having same *Puravroopa*, so one should take the help of *Nidana* for proper diagnosis. For differential diagnosis- Example *Udar roga* and its types *Yakrtodar*. For treatment - *Acharya Susruta* has explained that with the change of diet, lifestyle that is *Nidan parivarjana* is the best way of treatment of disease.<sup>1</sup> For prognosis – If the causative agent is less effective then the disease is *Sadhya*(curable) , if the causative agent is moderately effective then the disease is *Krichasadhya*(may be curable) and if the causative agent is more effective then the disease is *Asadhya* ( incurable).

*Puravroop*- It is also useful for diagnostic aspect- as *Jawara*(fever) and *Gulama* has same *Nidana*, for differential diagnosis- *Kasa*(cough), *Hikka*(hi cough), For treatment- In *Jawara*( fever) *Lagana*(fasting) is done seen after *Puravroop*. For prognosis- if the symptoms are less or more

effective according to them they are curable or incurable.

*Roop*- It is used give a differential diagnosis of *Rakatpitta* and *Premeha* signs.

*Upshaya*- It will help in the diagnosis and examination of *Vatavyadi* as *Urusathambh*.

*Samprapti*- It will help to known the stages of formation of disease in which they can be cure.

They all have therapeutic Importance as *Nidana Parivarjhana* will stop the formation of disease, If treatment is started in *Puravroop* it is easily curable, *Roop* will give the information of disease to treat it, *Upshaya* describe the disease which has no specific sign and symptoms and after the knowledge of *Samprapti Dosha* and *Dushya* can be dissociated and they will not produce disease.

## CONCLUSION

These are the main important diagnostic tools in *Ayurveda*. Articles show that if they are used in a proper method they will be useful in diagnostic, prognosis of the disease. After the proper use of these *Nidan panchak* the disease manifestation can be stopped and can be cure easily. *Nidan panchak* is a very useful way of diagnosis given in *Rog Nidan*. By *Nidan panchak* the disease stages is well known and by that knowing of stages of disease the disease formation can be stopped in any stage. If *Nidan panchak* is used in a well manner complications can be avoided. So proper knowledge of *Nidan panchak* i.e. *Rog Nidan* approach is essential for diagnosis of disease.

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