

**NIDANA PANCHAKA: A DIAGNOSIS TECHNIQUE IN AYURVEDA****Dr. Vishal Kumar Sharma\***

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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, Samprapti, Tridoshas*

**INTRODUCTION**

*Ayurveda* is an ancient science, which tell us how to live for healthy life by following the *Dinchharya*. The science of *Ayurveda* origi-nated 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 dis-ease. These factors can cause disease and which will correlate with the sign, symptoms and in-vestigation of disease. In *Ayurveda*, *Nidana Panchak* are mentioned in all ancient *Samhitas*, but moreover in '*Madhav Nidan*'.<sup>[1]</sup> 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.<sup>[2]</sup> There are five means of diagnosis (*Nidana Panchak*) namely - *Nidana* (cause or etiology), *Purva-roopa* (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.

## MATERIAL AND METHODS

The whole article is based on literary review collected from classical *Ayurvedic* texts, modern books and journals. The text from *Brihatrayee* i.e. *Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya* and their respective commentaries in Sanskrit as well as Hindi have been referred for this literary work.

## CONCEPT REVIEW

### 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. Viprikrishhta Nidan** – It is the cause of disease which cause disease by distant reasons. Eg- can be taken as *Rudrakop* is the *Viprikrishhta* cause of *Jawara* or in *Hemant Ritu Kapha* get accumulated and it is aggravated in *Basant Ritu*.
- 3. Vyabhichari 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. Poision.

#### 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) **Asatmyindriyarth-** 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.

#### PURVAROOPA

*Purvaroopa* (a group of premonitory symptoms or the symptom complex) is that which an im-pending 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,<sup>[5]</sup>

##### A. *Samanya Purvarupa* (General)

Those which indicate the disease to some ex-tent 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 com-mences.

#### 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 develop

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 formation of the disease. The Knowledge of *Roopa* is essential for the purpose of to break the '*Dosha - Dushya Sammurchhana*'.

**Synonyms of Roopa:** *Lingh* (signs), *Sam-sthana* (shape), *Lakshna* (specific sign), *Chinha* (indication), *Akriti* (shape or form), *Vyanjana* (manifestation), *Roopa* (signs).<sup>[6]</sup>

### 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 conducive to well being should be known as "*Upashaya*". It is used to rule out of disease. *Upshaya* is traditionally 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*.<sup>[7]</sup>

### 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>[8]</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>[9]</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.

## DISCUSSION

### For diagnostic aspect *Nidana*

Some diseases like, *Kushatha* and *Premeha* having same *Purvaroop*, 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) *Langhana* (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 know 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

*Nidan* is to be avoid for treatment, *Purvaroop*a 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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