

AN ARTICLE ON THE IMPORTANCE OF *NIDANA PANCHAK* AND REVIEW OF ITS LITERATURERupali^{1*}, Rajesh Kumar Manglesh², Akhilesh Kumar Srivastava³, Swapnil Saini⁴ and Pooja Sharma⁵¹M.D. 2nd Year, Deptt. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Distt. Kangra, H.P., India.²Prof. and H.O.D., Deptt. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Distt. Kangra, H.P., India.³Prof., Deptt. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Distt. Kangra, H.P., India.⁴Sr. Lecturer, Deptt. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Distt. Kangra, H.P., India.⁵Lecturer, Deptt. of Rog Nidan Evam Vikriti Vigyan, R.G.G.P.G. Ayurvedic College & Hospital, Paprola, Distt. Kangra, H.P., India.

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ABSTRACT

Ayurveda has expounded on a number of concepts pertaining to the diagnosis and treatment of diseases. Among its many approaches to disease diagnosis and cure is the concept of *Nidan panchak*. *Nidan panchak* is a significant technique for diagnosing diseases, in which the prognosis and contributing factors are critical in determining the specific types of diseases. *Nidan*, *Purvarupa*, *Rupa*, *Upshaya*, and *Samprati* are subtypes that make up *Nidana panchak*. The causes of the disease are *Nidana* initially, then early symptoms (*Purvarupa*) and signs (*Rupa*); examination techniques (*Upshaya*) aid in accurate diagnosis; and lastly, the pathogenesis of the disease (*Samprati*) appears as a progressive stage. The primary basis for diagnosing a disease is the patient's *Prakriti*, which is determined by the predominance of *Doshas*. Certain *Doshas* are influenced by specific etiological factors; therefore, the related *Dosha* vitiation can be determined by being aware of potential causative factors. The primary cause of *Dosha* imbalances is poor diet and daily routine; therefore, pathological events are only the result of the terrible behavior of the *Ahara-Vihara*.

KEYWORDS: *Nidana Panchak*, *Ayurveda*, Diagnostic, *Dosha*.

INTRODUCTION

The aim to preserve human health and to comprehend and treat illnesses gave rise to the science of *Ayurveda*. In Sanskrit, the verse "*Swasthasya swasthya rakshanama aturasya vikara prashamanam cha*"^[1] best explains this fundamental principle of *Ayurveda*. *Ayurveda* also mentions *Hetu* (cause), *Linga* (symptoms), and *Aushadha* (medicine), or the concept of *Trisutra*, to complete this tenet.^[2] Three sutras are intended for use in disease diagnosis, and the third is intended for use in treatment. This indicates that in *Ayurveda*, *Roga Pariksha* is not only significant but also essential to future success. For a disease to be cured, a proper diagnosis is necessary. According to *Acharya Charaka*, a proper diagnosis of a disease is crucial before treatment planning can begin. This means that before writing a prescription, a doctor should do a comprehensive examination of the illness. The only

methods of diagnosis found in classical *Ayurvedic* texts were *Pramanas*, such as *Yukti Praman*, *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*, *Dooshya*, and *Dosha-Dooshya* 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] *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*.^[6]

Even a highly skilled physician who fails to diagnose the illness correctly and begins treating it by chance will still succeed. The person who understands the nature of the illness, is knowledgeable about all available treatments, and is aware of contextual elements like location and timing, will definitely succeed.^[7] Together or separately, these five components aid in the accurate diagnosis. A physician can diagnose a disease earlier and thus plan treatment more effectively, preventing further complications, by being aware of the *Nidana Panchaka* concept.

AIMS AND OBJECTIVES

1. To comprehend the *Nidana Panchaka* concept through reading through old *Ayurvedic* texts and internet resources.
2. To comprehend *Nidana Pathanchaka's* clinical significance.

NIDANA (ETIOLOGICAL FACTORS)

The disease-causing factor is *Nidana*. The term "*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.

Nidana's Clinical Importance

Understanding *Nidana* Aids in Determining the Disease's Causes

We are unable to isolate the *Nidana* if they are not identified. Longer contact between the causative factors and the body results in a disease that worsens over time and eventually becomes incurable.

Nidana provides an indication about how chronic the illness is. For Example: - If the patient with liver cirrhosis has a long history of alcohol consumption, we can hypothesize that the disease is chronic and has become stubborn (depending on the frequency of alcohol consumption).

Nidana Provides Hints About the Chronic Nature of the Illness

For example:- In cases where a patient with liver cirrhosis has a prolonged history of alcohol consumption, we can hypothesize that the illness is chronic and has become stubborn (based on the frequency of alcohol consumption).

Understanding *Nidana* Aids in Correct Diagnosis

When a disorder's diagnosis is unclear, *Nidana* analysis or etiological factor analysis can shed light on the disease's current state. For example: - *Vata* can be vitiated by one or more of the following: *Sheeta Guna* (cold quality), *Ruksha Guna* (dry quality), *Kashaya Rasa*

(astringent taste), *Katu Rasa* (pungent taste), *Ativyayama* (excessive exercise), and *Avarana* (obstruction of activities). Knowing which of these etiological factors aggravate *Vata* will aid the doctor in making an accurate diagnosis, determining the cause of the illness and its symptoms, assisting the patient in avoiding the causative factors and helping them plan an appropriate course of treatment.

Understanding *Nidana* will Aid in the Planning of Particular Treatment

Depending on the cause, each case will have a different course of treatment. For example, if *Ushna Guna* (hot quality) vitiates *Pitta*, then the treatment and medications should be antagonistic to *Ushna*, meaning that *Chikitsa* and *Sheeta Upashaya*—comforts and treatments that are predominant in cold potency—should be chosen.

Understanding *Nidana* aids in addressing the contributing factors that lead to the illness

'*Sankshepataha Kriya Yogo Nidana Parivarjanam*' The most effective and straightforward method of treatment is to stay away from the factors that cause the disease, as this is the first step in stopping additional pathogenesis. An understanding of *Nidana* enables a medical professional to advise a patient to avoid substances, meals, and activities that conflict with their health. It will not only help formulate an appropriate treatment plan, but it will also assist in creating a healthy diet and lifestyle plan that allows for the avoidance of many disorders while adhering to the positive and healthful aspects of life.

PURVARUPA (PRODROMAL FEATURES)

Prodromal symptoms are those that indicate the possibility of a future illness. These are the less obvious symptoms that first appeared before the illness showed signs of severity. These prodromal characteristics aid in identifying the *Dosha* causing that specific disease, but they do not reveal the nature of the upcoming illness. In general, there are two kinds of *Purvarupa*: *Samanya Purvarupa*, or general prodromal symptoms, which signal the impending disease but do not specify which *Dosha* is involved. *Vishishta* (specific) *Purvarupa* is the second type of *Purvarupa*, where the onset of prodromal symptoms is caused by a particular *Dosha*.

Clinical Significance of *Purvarupa* in Disease Diagnosis

When two diseases have the same *Nidana*, *Purvarupa* aids in the accurate diagnosis. For example, according to *Acharya Charak*, *Nidana* of *Hikka* (Hiccup) and *Swasa* (Dyspnea) are the same in *Chikitsa Shana* Chapter 17. The disease will be diagnosed in its *Purvarupa Avastha* (Stage) using particular prodromal symptoms. For example, *Hikka* prodromal symptoms include heaviness in the chest and throat, an astringent taste in the mouth, and a gurgling sound in the abdomen, while *Swasa* prodromal symptoms include hardness in the bowel, pain

in the sides, compression in the cardiac region, and difficulty passing vital breath.^[8]

To Make a Differential Diagnose

For example, a patient should not be diagnosed with *Prameha Rogi* (diabetes) if their urine is yellow or contains mixed blood that has been eliminated through their urine and they do not exhibit prodromal symptoms. Instead, they should be diagnosed with *Rakatapitta* (bleeding disorder).

For Illness Treatment

Knowing the *Purvarupa* of a disease helps us identify it earlier, that is, before it manifests itself physically, and we can then begin a treatment plan to stop the disease from getting worse. For example.

To treat the illness from the ground up, *Langhana Chikitsa* is recommended in *Purvarupa* in *Jwara* and *Snehadi Karma* in *Purvarupa Avastha* in *Ashmari*.

For the Prognosis of Illness

If there aren't many prodromal symptoms, the illness is easily treated. In the event that *Purvarupa* manifests at a moderate level, the illness is known as *Krichhasadhya*, which is incurable. In the event that a patient exhibits every prodromal feature, the illness will be terminal.

RUPA (SPECIFIC SIGN AND SYMPTOMS)

A disease's *Rupa* signal 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 sammurechhana*) that takes place within the body is expressed externally as the disease's symptoms.^[9] That is, the disease's specific symptoms serve as an indicator of the disease in question. For example, excessive, unclean urination in *Prameha* (diabetes) and burning sensation in the shoulder, sides of the chest, hands, feet, and fever are the hallmark symptoms of *Rajyakshma* (tuberculosis).

Rupa's Clinical Significance in Disease Diagnosis

Certain diseases, like *Vata vyadhi* and *Ksataksheena*, have no prodromal symptoms at all, and their diagnosis can only be made by looking at their clinical features (e.g., in *Rupa-avastha*). We can identify a disease by looking for its hallmark signs and symptoms. The primary indicators and symptoms of *Udara Roga* (Ascites) include abdominal distention, a gurgling sound in the abdomen, edema in the hands and legs, a decrease in *Agni* power, a smooth chin, and emaciation.

For Differential Disease Diagnosis

We can diagnose a disease with similar signs and symptoms by looking at the patient's signs and symptoms as well as their comprehensive medical history. For example, only a few symptoms are common for cough

and tuberculosis, *Anadravasoola* (pain worsens after food intake), and *Parinamadrasasoola* (pain relieves after food intake).

For Illness Treatment

Understanding *Rupa* is crucial to organizing a disease's specific course of treatment. *Mansa Gatavata* and *Mansa Aavrita Vata*, for instance. Only once we are certain of the precise signs and symptoms of these diseases can we begin a particular course of treatment. Non-unctuous enemas and pacificatory measures are used for *Mansa Gatavata* purgation, while fermentation, massages, meat soup, milk, and unctuous substances are used for *Mansa Aavritavata*. In the districts of *Jwara*, *Aamjwara* (Langhan), *Pachyamanjwara* (Deepan, drugs), and *Niramjwara* (Virechana, purgation).

For the Prognosis of Illness

If every symptom of the illness manifests, it will be challenging to treat.

To Determine the Cause

The symptoms aid in identifying the root cause. For instance, the symptoms of leprosy (*Kushtha*), such as pain, dryness, and black discoloration, point to the involvement of the *Vata Dosha*. This suggests that the patient must have previously consumed a diet that provokes *Vata*.

UPASAYA (RELIEVING AND AGGRAVATING FACTORS)

Upasaya refers to the symptom-relieving factors such as diet, daily routine, and medication that make a patient feel better and relieved of their symptoms. The alleviation shouldn't last a short while. The symptoms ought to be permanently lessened.

For example, drinking cold water temporarily relieves the burning sensation and thirst in *Nava Jwara* patients, but it eventually makes the condition worse. This is not covered by *Upasaya*. Conversely, the aggravating factors are referred to as *Anupasaya*. These elements support accurate diagnosis-making. The factors that relieve symptoms have characteristics that contrast with either the disease's cause, the disease itself, or both. *Acharya Chakrapani* has described eighteen different kinds of *Upasaya*.^[10]

Clinical Significance of Upasaya in Disease Diagnosis

When a disease's manifestation is cryptic or unclear, relieving factors aid in the accurate diagnosis of the condition. The disease can then be identified by using aggravating or relieving factors. For instance, "*Trikatu* powder" is a medication that can relieve obstructive jaundice. However, if the jaundice is not obstructive, the medicine's hot and sharp properties will make the symptoms worse.

For Illness Treatment

These *Anupasaya* and *Upasaya* aid in the treatment of illnesses as well. With *Hetu Vipreeta Upasaya's* assistance, we can simply plan a specific course of treatment if we are aware of the disease's causal factor. For example:- Stay awake at night to lessen the *Kapha* that is elevated during the day. According to *Acharya Charaka*, we can plan for *Vyadhi Vipreet* or *Hetu Vyadhi Vipreeta* treatment if *Hetu Vipreeta* treatments are ineffective. For example:- Turmeric is used in the treatment of *Vyadhi Vipreeta* in diabetes. *Hetu Vyadhi Vipreeta* treatment involves using a *Vata*-reducing medication (*Dashmoola Kwath*) to reduce swelling caused by *Vata*.^[11]

SAMPRAPTI (PATHOGENESIS)

There cannot be any disease as long as the three *Doshas* (Functional entities), seven *Dhatus* (Structural entities), and three *Mala* (Excretory products) are in a normal (Balanced) state. Disease will appear when etiological factors upset this state of equilibrium. *Samprapti* (Pathogenesis) is the collective term for the physiological alterations that occur in the body from the start of the etiological factors to the manifestation of symptoms. The body's vitiated *Dosha* is traveling in different directions as a result of different factors. There is a settlement (*Dosha-dushya sammurchchhana*) at the defective site (*Kha-vaigunya*) or organs and produce variety of disease depending on the cause or type of vitiation and direction or route followed by the vitiated *Doshas*.

For example, provoked *Doshas* can result in tumors, ascites, diarrhea, flatulence, and other conditions when they settle in the abdomen.^[12]

There are essentially two types of *Samprapti*: *Vishita Samprapti* (which includes *Samkhya*, *Pradhanya*, *Vidhi*, *Vikalpa*, *Bala*, and *Kala*) and *Sammanya Samprapti* (which includes *Shatkriyakala* 6 stages for a better understanding of pathogenesis and appropriate time for treatment, and it is common for all disease). *Samkhya*, *Pradhanya*, *Vidhi*, *Vikalpa*, *Bala*, and *Kala Samprapti* are examples of *Vishistasamprapti*.^[13, 14, 15]

1. *Samkhya Samprapti*, or the Disease Enumeration-

Following a diagnosis, the disease is further classified into types based on its unique pathogenesis. We refer to this total number of types as *Samkhya Samprapti*. For example, there are six varieties of *Atisara* (diarrhea), seven types of *Pidaka* (carbuncles), and seven types of *Kushta* (leprosy). *Doshic* vitiation degree or *Pradoshanya Samprapti*: When two or more *Doshas* are present, this sampler aids in determining which *Dosha* is dominant. The comparative term *Tara* is used to indicate which of the two *Doshas* is predominant if any two are vitiated. The superlative term "*Tama*" designates the most predominant *Dosha* in the event that all three become vitiated. Prioritizing treatment for the

dominant *Dosha* was necessary. It is possible to treat the subordinate *Dosha* afterwards.

2. ***Vidhi Samprapti* or The Variety of Diseases** - It is a disease subtype that resembles the endogenous (*Nija*) and exogenous (*Aagntuja*) varieties. Based on prognosis, there are four types of diseases: mild, acute, incurable, and curable. For example, Traumatic hemorrhagic illness (*Raktapitta*): There are three types based on the direction of the bleeding: oblique, downward, and upward. The prognosis states that the illness is difficult to treat, incurable, and curable. Thus, this sample aids in the prognosis of illness. A doctor should not treat a disease if it is *Asadhya* (incurable), as doing so could result in loss of money, knowledge, and other resources.
3. ***Vikalpa Samprapti*, or Proportional Analysis of *Dosha***- It is the term used to describe the symptoms that arise when two or more vitiated *Doshas* are involved in the pathogenesis. The symptoms exhibit varying characteristics based on the degree of vitiated *Doshas*. A higher degree of vitiation in the *Doshas* results in more symptoms. Another name for this is "*Anshansh Kalpna*." One or more of their characters have the ability to vitiate the *Doshas*. For example, when *Vata* is stimulated by its dry and cold qualities, pain is produced. All of these characteristics apply to peas and sugarcane, which means that consuming them; will provoke *Vata*, increasing pain intensity.
4. ***Bala Samprapti* (Illness Intensity)** - When the *Dosha's* provocation is more severe, the disease is stronger. These illnesses are either incurable or extremely challenging to treat. The disease is more severe when all of the contributing factors, premonitory symptoms, and main symptoms are present and manifested clearly. Vital organs and significant body components (like *Marma*) are more severely affected by the disease.
5. ***Kala Samprapti* or Time Factors** - The pathophysiology and symptoms of disease vary depending on how the *Dosha* is affected by day, night, digestion time, and season. The symptom's severity varies with the passing of time. For example, in *Vatika Gulma*, the level of pain increases following food digestion (that is, on an empty stomach) and then subsides. In *Pittaj Gulam*, pain gets worse when food is being digested. The time of year or season also affects whether a disease is curable or incurable. For example, in *Vasanta Ritu*, *Kaphaj Jwara* is curable.

CONCLUSION

According to *Ayurveda*, a doctor must conduct a comprehensive examination of the patient's illness before prescribing any medication. This is because a proper diagnosis of the condition is crucial to the planning of treatment. A tool for diagnosing a disease at different stages is *Nidana Panchaka*. While diagnosing a disease is not as important as knowing its specific etiology,

Dosha vitiation, pathogenesis, or progression, and being able to detect it early on are paramount. To put it briefly, preventing the underlying cause is crucial to the management of any illness. According to contemporary medical theory, treatment for a disease begins after it manifests itself. However, in *Ayurveda*, a thorough understanding of *Purvarupa* may assist a doctor in preventing an impending illness in its early stages, as treatment at this point would only involve minimal or easier modalities. The *Rupa* stage is useful for organizing particular treatments. Both the diagnosis and treatment of disease depend heavily on *Upashaya*. The *Samprapti* provides information on inducing *Doshas*, the pathogenesis of the illness, implicated *Dhatus*, and the *Srotas* (affected system or organ). This helps in choosing the precise course of treatment. Each element of *Nidana Panchaka* aids in the diagnosis of disease both separately and collectively. Other aspects of *Nidana Panchaka* validate the diagnosis if one component points toward a disease.

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