WORLD JOURNAL OF ADVANCE HEALTHCARE RESEARCH

A CRITICAL REVIEW ON THE ROLE OF *NIDAN PANCHAK* IN AYURVEDIC DIAGNOSIS

Dr. Mangesh Ganpat Dimble[1*], Dr. Gitanjali Deshmukh[2], Dr. Snehal Birajdar[3] and Dr. Sachin Kulkarni[4]

[1]Associate Professor, Dept. of Samhita Siddhant, Sawkar Ayurvedic Medical College and Hospital, Varye, Satara, Maharashtra, India.
[2]Assistant Professor, Dept. of Samhita Siddhant, Sawkar Ayurvedic Medical College and Hospital, Varye, Satara, Maharashtra, India.
[3]Assistant Professor, Dept. of Samhita Siddhant, Dr. Prafulla Patil Ayurvedic College, Parbhani, Maharashtra, India
[4]Professor, Dept. of Samhita Siddhant, Samata Ayurvedic Medical College, Aland, Karnataka, India.

*Corresponding Author: Dr. Mangesh Ganpat Dimble

Associate Professor, Dept. of Samhita Siddhant, Sawkar Ayurvedic Medical College and Hospital, Varye, Satara, Maharashtra, India.

ABSTRACT

Ayurveda explains a number of disease diagnostic and treatment methods out of which *Nidan Panchak* takes a very important place. It is a graded diagnostic tool having five major parts including *Nidan*, *Purvarupa, Rupa, Upashaya* and *Samprapti*. *Nidan* means causal factors, *Purvarupa* referred to premonitory manifestations, *Rupa* denotes clinical manifestations, *Upashaya* means therapeutic tests or trial treatment and *Samprapti* resembles pathogenesis of the disease. All these parts together help in knowing the cause, quality and outcome of a disease. Ayurveda diagnosis is strongly based on the evaluation of a person's *Prakriti*, which is determined by the dominance of *Tridoshas*. Disease is caused by the derangement of *Doshas*, usually preceded by ill-suited *Ahara-Vihara*. Identification of *Nidan* allows detecting specifically involved *Dosha* so that target treatment can be planned. This article explain role of *Nidan Panchak* in the diagnosis of disease.

KEYWORDS: *Ayurveda, Nidan Panchak, Etiological Factor, Rupa, Samprapti.*

INTRODUCTION

The science of Ayurveda gives importance to both preventive and curative healthcare. Ayurveda also recognizes the concept of *Trisutra* which includes *Hetu, Linga* and *Aushadha* as a model of understanding and controlling diseases. The initial two *Sutras* direct disease diagnosis, whereas the third one addresses treatment, emphasizing the importance of *Roga Pariksha* in therapeutic success. *Acharya Charaka* emphasized that precise diagnosis is to be followed by any treatment schedule; hence, proper assessment has to be done before administering drugs to the patient. Ancient Ayurvedic literature describes diagnostic procedures in accordance with *Pramanas*, such as *Pratyaksha*, *Yukti* and *Aaptopadesha.*[1-3]

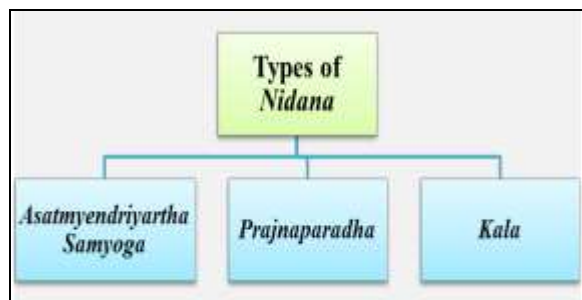## ROLE OF *NIDANA PANCHAK* IN DISEASE DIAGNOSIS

Ayurvedic science suggested many methods of diagnosis amongst them *Nidana Panchak* is very important which includes five factors of disease diagnosis i.e.; causative factors, premonitory manifestations, cardinal features, factors relieving or aggravating the condition and pathological factors.

Nidana

In Ayurveda, *Nidana* is the etiological cause of a disease. It has two meanings: one as the etiological factor and the other as the diagnostic tool to determine the illness. For instance, *Vidahi, Guru* and *Vishtambhi Bhojana* along with dust or smoke exposure can cause *Swasa Roga*. Knowledge of *Nidana* is required to establish the causes of a disease, without knowing these causes; one cannot prevent or cure the disease since diagnosis become difficult. *Nidana* is also useful in verifying a diagnosis when symptoms are ambiguous. In addition, *Nidana* is the foundation of treatment planning, once the particular causative factor is identified, treatment can be designed accordingly. For instance, if *Ushna Guna* is provoking *Pitta*, then cooling treatment is indicated. According to *Charaka Samhita*, there are three principal types of *Nidana* as mentioned in **Figure 1**. *Asatmyendriyartha*

Samyoga referred to misuse, excess or deficiency in the use of the senses. *Prajnaparadha* describe abuses of intellect or dissociation of mind, speech and action. *Kala Nidana* means causes related to time like seasonal changes.[3-5]

Figure 1: Types of *Nidana* according to *Charaka Samhita*.

In a condition of uncertain diagnosis, an examination of the *Nidana* makes the condition of the disease clear. For example, *Vata* may be provoked by such factors as *Sheeta*, *Ruksha*, *Kashaya*, *Katu*, *Ativyayama* and *Avarana*. Determination of the particular cause of vitiation of *Vata* enables the physician to properly diagnose the disease, comprehend its symptoms, advise the patient to avoid offending factors and formulate appropriate treatment.

Purvarupa
Purvarupa are initial, subtle symptoms that occur before the complete expression of a disease. They assist in identifying the *Dosha* involved but not the particular disease; these include general signs of illness without determining *Dosha* & specific signs which are corresponding to *Doshas*. *Purvarupa* assists in early diagnosis, particularly when two or more diseases have identical causes (e.g., *Hikka vs. Swasa*). The assessment of *Purvarupa* facilitates differential diagnosis, for instance *Prameha vs. Raktapitta*. The knowledge about *Purvarupa* facilitates early treatment approach. Prognosis is based on *Purvarupa* severity; mild *Purvarupa* indicates curability; while severe *Purvarupa* might mean incurability.[4-6]

Rupa
Rupa is the overtly visible and definite clinical signs that denote the actual expression of disease. The significances of *Rupa* in disease diagnosis are as follows.
- ✓ It is to diagnose diseases without assessment of *Purvarupa*.
- ✓ Knowledge about *Rupa* aids in distinguishing resembling diseases.
- ✓ *Rupa* suggests directs treatment approaches.
- ✓ Progressive full development of *Rupa* might signify poor prognosis.
- ✓ *Rupa* aids in tracing the cause of the disease according to *Dosha* qualities.

Upasaya
Upasaya includes relieving and aggravating factors, they are helpful in diagnosis of indefinite conditions by therapeutic tests. The concept of *Upasaya* helps in planning treatment by using opposites of the disease or cause (e.g., wakefulness to decrease *Kapha*, turmeric for *Vyadhi-Vipreet* treatment). Appropriate utilization of *Upasaya* reflects proper understanding of pathology.[6-8]

Samprapti
Samprapti is the mechanism through which a disease arises because of *Dosha-dhatu-mala* equilibrium disturbance, resulting in *Dosha-dushya sammurchchhana* at a localized point. *Samanya Samprapti* referred to universal to all diseases and *Vishishta Samprapti* is disease specific pathology which determines factors such as *Vidhi*, *Vikalpa*, *Bala* and *Kala*. The various elements of *Vishishta Samprapti* are depicted in **Table 1**.

Table 1: Various elements of *Vishishta Samprapti*.

S. No.	Concept	Explanation
1	*Sankhya*	Classification based on the number of disease manifestations.
2	*Vidhi*	Classification based on origin (endogenous/exogenous) and disease prognosis.
3	*Vikalpa*	Variation in symptoms due to the dominance of one *Dosha* in a composite condition.
4	*Bala*	Disease classification based on *Dosha* strength and site involvement affecting curability.
5	*Kala*	Variation in disease symptoms according to time factors (daily, seasonal, digestive stage).

Clinical Importance of *Nidana Panchak*
Identification of the precise cause gives an understanding of the source of the disease, thus facilitating correct diagnosis. Knowledge of correct etiological factors enables the physician to make an accurate diagnosis and also predict the course of the disease.

Where two or more diseases present overlapping symptoms, making the diagnosis might be difficult. In such scenarios, the identification of the precise causative factors becomes important. The identification of *Nidana* assists in discriminating between two similar presentation diseases.

Nidana occupies a pivotal position not only in healing but also in disease prevention. As per *Acharya Sushruta*, the most immediate and inherent method of treatment is *Nidanaparivarjana* (elimination of the causative factors). It makes treatment easy and prevents the disease from further developing.[8-10]

CONCLUSION

It is important for a physician to properly assess the patient's condition prior to suggesting any treatment. Good diagnosis is vital to the development of effective treatment. *Nidana Panchaka* is a diagnostic model that aids in the identification of diseases at different stages. Although it is important to diagnose the condition, knowing its individual cause e.g., the vitiated *Doshas*, course of disease and initial signs are more crucial. Unlike contemporary medicine, where treatment is usually started after the disease has fully manifested itself, Ayurveda prioritizes early diagnosis by way of signs and symptoms during the *Purvarupa* stage. Detection of the disease at this initial stage makes it possible to undertake intervention by way of simpler and less invasive forms of treatment. Once the disease is in the *Rupa* stage specific therapies can be designed. The *Upashaya* concept is centrally important to diagnosis and treatment. *Samprapti* gives a comprehensive understanding of how the disease process works out, what *Doshas* are involved, how it develops, which *Dhatus* gets afflicted, and which *Srotas* are afflicted. This helps the clinician choose the best course of therapy. Every element of *Nidana Panchaka* helps in creating a complete image of the disease, thereby suggesting appropriate treatment plan according the disease diagnosis.

REFERENCES

1. Tripathi B. Charak Samhita of Agnivesha. Arthedashmahamuliyo adhyaya. Chaukhamba Surabharti Prakashana: Varanasi, 2014; p.565.
2. Yadavji T. Charak Samhita of Agnivesha. Tisraishaniyo adhyaya. Chaukhamba Surabharti Prakashana: Varanasi; 2013.p.70.
3. Patil V, Sapra U K. Clinical diagnosis in Ayurveda: Concept, current practice and prospects. Journal of Ayurveda and Holistic medicine, 2013; 1(2): 1-7.
4. Shastri S N. Charak Samhita of Agnivesha. Rajyakshama chikitsa adhyaya. Chaukhamba Bharati Academy: Varanasi, 2016; p.285.
5. Vaidya Vasant, Sapra U K. Clinical Diagnosis in Ayurveda, 1sted, vol. I. Atreya Ayurveda Publication: Ilkal, 2011; p.10.
6. Yadavji T. Sushruta Samhita of Sushruta. Ashmarichikitsitam. Chaukhamba Prakashana: Varanasi, 2012; p.435.
7. Ashtanga Hridayam of Srimadvagbhata, edited with Nirmala Hindi Commentary along with special deliberation by Dr. Brahmanand Tripathi, Chaukhambha Sanskrit Prathisthan, nidan Sthana, Chapter no. 1/2, page no. 430, Reprint 2017.
8. Madhava Nidana of Shri Madhavakara with the Sanskrit Commentary Madhokosa by Vijayaraksita & Srikanthadatta edited with Vimala –Madhudhara Hindi Commentary & Notes by Dr. Brahamananda Tripathi, Chaukhambha Surbharati Prakashan, Varanasi, Chapter no. 1/4, page no. 12, 2006.
9. Madhava Nidana of Shri Madhavakara with the Sanskrit Commentary Madhokosa by Vijayaraksita & Srikanthadatta edited with Vimala –Madhudhara Hindi Commentary & Notes by Dr. Brahamananda Tripathi, Chaukhambha Surbharati Prakashan, Varanasi, Chapter no. 1/5-6, page no. 33, 2006.
10. Madhava Nidana of Shri Madhavakara with the Sanskrit Commentary Madhokosa by Vijayaraksita & Srikanthadatta edited with Vimala –Madhudhara Hindi Commentary & Notes by Dr. Brahamananda Tripathi, Chaukhambha Surbharati Prakashan, Varanasi, Chapter no. 1/4, page no. 17, 2006.