

## A REVIEW IMPORTANCE OF NIDAN PANCHAK IN AYURVEDA

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**ABSTRACT:** *In Ayurveda there. Are five means of diagnosis(Nidana panchaa) namely Nidana (cause or etiology), Purvarupa (prodromal. Symptoms or premonitory symptoms), Rupa (specific. Sign and symptoms or clinical features). There are many ways of diagnosis in Ayurveda but one of them is Nidan panchak . Nidan panchak is the one of themost important method to diagnose disease, its causes and prognosis. Nidan panchak is consist of five sub typeswhich 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 dependson the Dosha (Vata, Pitta, Kapha) Diagnosis of disease depends on Tridoshas which are Vata, Pitta, Kapha. By theimbalance of these Tridoshas disease occurs in the body. These imbalances in the body Doshas is due to lifestyle, dietand eating habits of the people. Diagnosis is the important component for the treatment of disease. In Ayurveda thereare 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:** Roga pariksha, Ayurveda, Nidan panchak, Purvroop, Upshaya, Samprapti, Tridoshas

**INTRODUCTION:** The science of Ayurveda originated with the need to understand and cure diseases and to maintain the health of the human being. 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. [4] 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. [2] The disease are formed by imbalance of Dosha, Datu, Mala which are correlated by imbalance of hormones in the body. Nidan panchak which is consist of Nidan (causes), Purvroop (symptoms), Roop (signs), Upshaya (examination methods), Samprapti (pathogenesis) helps in diagnostic disease. The causative factors (Nidan) are compare with a part of Dosh imbalance.

### PANCH NIDAN

**1. 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). 3Nidan 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. 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. Poison. Again in Madhokosh it is described as types of Nidana are

**Dosha hetu** - As normal aggravation of the Dosha in their 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 Madhukosh Utpadaka hetu- As normal accumulation of the Dosha in their 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) Abhyantara 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. 4 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) Pragyapradh- 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) 4

### 2. 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 Purvroop( symptoms in the body). Synonyms of Purvroop 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 ineyes)Kaphaja fever- Nanabhinandanama (there islack of eating food)

### 3.Roop (signs):

These are signs of the disease. Which are veryimportant in the diagnosis for the disease. Thesigns of the disease are always seen after theaggrevation of the Doshas and formation of thedisease.

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

### 4.Upshaya (examination method):

The disease whose manifestation, symptoms,signsdoesn't clear the production of disease andfrom which Doshas and Dushya it has beenproduced in that diseases Upshaya( examinationmethods) are used to rule out the disease.Treatment used drugs, lifestyle, diet is alsoconsidered in Upshaya.

### 5. SAMPRAPTI:

(Pathogenesis) Samprapti is explained in Samhita as DoshaDushya get vitiated and get aggravated andproduce disease and that disease is known bySamprapti. The process by which disease produceis known as Samprapti. This can be taken as stagethrough which disease evolve. In Samprapti theeolution of the disease from the starting point asNidan till the investigations can be considered.Synonyms of Samprapti- Jaati( birth),Aagti(evolution).5

#### Types of Samprapti

- 1) Samanya – i) Sanchyavtha – in which Dosha getAccumulated
- ii) Prakopavastha- in which Dosha getaggravated
- iii)Prasaravastha- in which Dosha goes to otherplaces of the body other than there origin placeand get aggravated
- iv) Sathansansharaya- They get accumulated inKhavyaguna(vacant space) .
- v) Vayakti avastha- Sign and symptoms will beseen in this stage
- vii) Bedha avastha- Stage of complications. 6
- 2) Vishahtha- i) Sankhya – this will give countingof disease like fever is of eight types.
- ii) Pradhayanya- It will signify tara tamabehavior of the disease as which disease is morecomplicated.
- iii) Vidhi- It will signify types of disease. Eg.Sadhyatha, asadyatha.
- iv) Vikalapa- It will signify the ansha balakalpana. Eg- if the disease is particularly caused by vatapittaj dosha or pittakaphaja dosha
- v) Bala – According to strength of the dosha toproduce disease.
- vi) Kala – According to Ritu(season) diet, timewhich dosha is more aggravated for causingdisease.5

### DISCUSSION:

For diagnostic aspect NidanaSome diseases like, Kushatha and Premehahaving same Purvaroop, so one should take thehelp of Nidana for proper diagnosis. Fordifferential diagnosis- Example Udar roga and itstypes Yakrtodar. For treatment - Acharya Susrutahas explained that with the change of diet, lifestylethat is Nidan parivarjana is the best way oftreatment of disease.1

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. hey 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 Dosh 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. 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. 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.

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