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## To Study Importance of *Nidanpanchaka* in various Ayurvedic Aspects

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### Abstract:

**Background:** *Ayurveda*, the Indian system of medicine has its own branch of specialty for understanding the disease process and proper diagnosis of disease. *Charaka* has stated that the *Nidan* (diagnosis) is very important and essential before proceeding for treatment. *Ayurveda* explained 2 basic components for diagnosis namely *Rogpariksha* and *Rogipariksha* which refers to Examination of disease and Examinations of patients respectively. Among them *Rogpariksha* gives us the detailed knowledge about a disease starting from etiological aspects to actual manifestation of disease. *Purvrupe* refers to premonitory symptoms and represents the 4<sup>th</sup> stage of disease formation. If physician can recognize them as early as possible and treat accordingly then the further progression of disease is ceased. In the same way, every component of *Nidanpanchaka* helps the physician for better understanding of the disease at an earliest possible stage. So the study of these *Nidanpanchaka* is essential in today's era. The details of *Nidanpanchaka* and its importance in diagnosis and treatment are explained elaborately in full paper. **Aim :** To Study Importance of *Nidanpanchaka* in various Ayurvedic Aspects. **Objective:** 1.To study importance of *Nidanpanchaka*. 2. Application of components of *Nidanpanchaka* in modern science. **Discussion:** *Nidanpanchaka* is part of *Rogipariksha* and it is important to study its component for diagnosing a disease in early stage and for better treatment of disease. **Conclusion:** It is important to study *Nidanpanchaka* in today's era for avoiding the prognosis of disease.

**Keywords:** *Rogpariksha*, *Nidanpanchaka*, *Upashaya*, *Samprati*.

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**Introduction :**

*Ayurveda*, the Indian system of medicine has its own branch of speciality for understanding the disease process and proper diagnosis of disease. The art of understanding a disease and its stages of pathogenesis was probably explained for the first time in *Ayurveda* in a very comprehensive way. It consists of many ways to diagnose a disease. One of them is *Nidanpanchaka*. The diagnosis of disease in *Ayurveda* depends upon the etiological factors of disease. These etiological factors are responsible for further signs and symptoms of the disease. In *Ayurveda*, *Nidanpanchaka* is explained in *Charaksamhita*, *Sushrutsamhita*, *Ashtanghridaya* but it is moreover and widely explained in *Madhavanidan*<sup>[1]</sup>. *Charaka*<sup>[2]</sup> has stated that the *Nidan*(diagnosis) is very important and essential before proceeding for treatment. *Ayurveda* explained 2 basic components for diagnosis namely *Rogpariksha* and *Rogipariksha*<sup>[3]</sup> which refers to Examination of disease and Examinations of patients respectively. Among them *Rogpariksha* gives us the detailed knowledge about a disease starting from etiological aspects to actual manifestation of disease which is not mentioned in conventional modern science. The five basic components of *Rogpariksha* are *Nidan*<sup>[4]</sup> (etiological factors), *Purvarupa*<sup>[5]</sup> (premonitory symptoms), *Rupa*<sup>[6]</sup>(signs and symptoms), *Upashaya*<sup>[7]</sup> (examination methods), *Samprati*<sup>[8]</sup> (pathogenesis) which are collectively known as *Nidanpanchaka*<sup>[9]</sup>. Apart from diagnosing a disease, they also play a key role in planning the treatment of that disease. The *Nidana* (causative factor) are responsible for *Dosha* imbalance. *Nidan* is

the first component of *Nidanpanchaka* which gives the knowledge of etiological factors of a disease also helps in treatment by avoiding them. *Hetu*(etiology), *Linga*(sign and symptoms), *Aushadha*(drug and therapy) are the three *Sutra*<sup>[10]</sup>(principles) of *Ayurveda*. Without the knowledge of *Hetu* and *Linga* the implication of *Aushadha* is not possible. *Purvrupa* refers to premonitory symptoms and represents the 4<sup>th</sup> stage of disease formation which is *Sthansanshraya* part of *Shatkriyakala*<sup>[11]</sup> explained in *Sushrutsamhita*. *Rupa* refers to signs of disease after manifestation of *Purvroopa*. If physician is able to recognize them as early as possible and treat accordingly then the further progression of disease is ceased. When above components are unable to diagnose a disease then *Upashaya* (examination method) is the way to diagnose the disease. Last is the *Samprapti* which is process of manifestation of disease. In this way, every component of *Nidanpanchaka* helps the physician for better understanding of the disease at an earliest possible stage. In the present era, many new diseases are emerging with varied features; all of these were not mentioned in our science but on the basis of *Nidanpanchaka* we can make out the disease as well as management<sup>[12]</sup>. There are various methods of diagnosis of disease or diagnostic tools, investigations i.e. hematological, serological, radiological etc are mentioned in modern science but all these can be used only after manifestation of disease. But *Nidanpanchaka* is such a best diagnostic tool explained in *Ayurveda* which can be used in early stages of disease also prevent by avoiding *Hetus*. So, the study of these *Nidanpanchaka* is essential



in today's era for preventing disease and avoiding further complications.

**Aim :** To Study Importance of *Nidanpanchaka* in various *Ayurvedic Aspects*

**Objective:** 1.To study importance of *Nidanpanchaka*.

2. Application of components of *Nidanpanchaka* in modern science.

**Material and Methods:** It is conceptual study. For this study material related to *Rogpariksha, Nidanpanchaka* i.e. *Hetu*,

Table no .1 Classification <sup>[13]</sup>

sr	Type	Meaning	Example
1.	<i>Sannikrishta</i>	Cause near for <i>Doshaprakopa</i>	<i>Vata dosha</i> aggravated by <i>ruksha aahar</i> (dry food)
2.	<i>Viprakrishta</i>	Distant cause for disease	Rudrakopa in <i>Jwara</i> (fever)
3.	<i>Vyabhichari</i>	Weak cause for disease	In <i>Ayurveda Prameh</i> (diabetes) <i>Nidan, Dosh, Dushya</i> are weak
4.	<i>Pradhanika</i>	Most powerful cause	Poison

Table no .2 Classification 2

sr	Type	Meaning
1.	<i>Asatmendriyarthamyog</i>	Decreased, increased or improper use of senses
2.	<i>Pragyaparadh</i>	Disturbed coordination of mind, body and speech
3.	<i>Kala</i>	Disturbances in time or <i>ritu</i>

Table no .3 Classification 3

sr	Type	Meaning	Example
1.	<i>Dosha hetu</i>	Normal aggravation of <i>Doshas</i> in their season	<i>Vatprakop</i> due to <i>katu rasa</i>
2.	<i>Vyadhi hetu</i>	Specific causative factors	<i>Vatvyadhi</i> due to specific <i>vatprakopak aahar</i> (food)
3.	<i>Ubhay hetu</i>	Both <i>Dosha Dushya</i> causes disease	<i>Vatarakta</i> (Gout)

Classification 4

1. *Bahya hetu* (diet, lifestyle)

2. *Abhyantar hetu* (*dosha*)

**Purvroop** (Premonitory symptoms)- These are the symptoms which are produced in body before

*Purvroopa, Roopa, Upashay, Samprati* is collected from various literature like *Charaksamhita, Sushrutsamhita, Madhavnida* and various modern textbook also from online publications and articles.

**Hetu** (etiological factors)- The word *Hetu* is used in two different context i.e. *Vyadhiutpatti dhapti*(diagnostic factor) and *hetubhuta* (causative factor). There are various types of classification of *hetu* describe in all the ancient literature as follows-

manifestation of disease. This concept is given only in *Ayurvedic* text They are used to diagnose the disease. When there is accumulation of *Dosha* and *Dushya* in body they produce *Purvroopa* (premonitory symptoms in the body). There are 2 types of *Purvroopa* are as follows- 1. *Samanya* (common) For example In *Jwara vyadhi* (fever) fatigue, weakness are *samanya purvroopa*

2. *Vishishta* (according to *doshas*) For example *Vatika jwar-jrimbha* (yawning), *pittaja jwar-Nayandah* (burning sensation of eyes), *Kaphaja jwar-anannabhilasha* are the *vishesh purvroopa*.

**Roopa** (Signs)-These are the signs of disease which are important for diagnosis of disease. The signs of the disease are always seen after the aggravation of the *Doshas* and formation of the disease.

**Upshaya** (examination method)- The disease whose manifestation, symptoms, signs doesn't clear the production of disease and from which *Dosha* and *Dushya* it has been produced in that diseases *Upashaya* (examination methods) are used to rule out the disease. Treatment used drugs, lifestyle, diet is also considered in *Upashaya*. There are 18 types of *Upshaya* are explained in *Ayurveda*. They are classified as 1. *Hetuviparita* 2. *Vyadhiviparit* 3. *Hetu-Vyadhi ubhay viparit* 4. *Hetuviparitarthkari* 5. *Vyadhiviparitarthkari* 6. *Hetu-Vyadhi ubhyaviparitarthkari* according to *Aushadh* (drugs), *Anna* (diet), *Vihara* (lifestyle). For example- In *Sheetkaphaj Jwar* (fever) *Sunthi* (ginger) is given as *Aushadh* is *Hetuviparit*.

**Samprati** (pathogenesis)- *Samprati* is explained in *Samhita* as *Dosha Dushya* get vitiated and get aggravated and produce disease and that disease is known by *Samprati*. The process by which disease produce is known as *Samprati*. This can be taken as stages through which disease

evolve. In *Samprati* the evolution of the disease from the starting point as *Nidan* till the investigations can be considered. It is mainly divided into 2 types:-

1. *Samanya*- a) *Sanchyavastha*- in which *Dosha* get accumulated

b) *Prakopavasha*- in which *Dosha* get aggravated

c) *Prasaravashta*- in which *Dosha* goes to other places of the body other than their

origin place and get aggravated

d) *Sthansanshraya*- They get accumulated in *Khavaigunya* (vacant space)

e) *Vyakti*- Sign and symptoms will be seen in this stage

d) *Bheda avastha*- Stage of complication

According to *Sushruta*, above types are the stages in *Shatkriyakala*. Actual manifestation of disease starts from 4<sup>th</sup> stage that is *Sthansanshraya* which shows *Purvroopa* (premonitory symptoms). 1<sup>st</sup> three stages can be prevented by avoiding *Hetusevana* as mentioned above.

2. *Vishishta*- a) *Sankhya* b) *Pradhanya* c) *Vidhi* d) *Vikalpa* e) *Bala*

### Discussion:

**For diagnostic aspect *Nidana***-From above detailed explanation and classification of *Hetu* shows importance of *Hetu* in *Vyadhi* (disease). Some diseases like, *Kushtha* and *Prameha* having same *Purvroopa* so one should take the help of *Nidana* for proper diagnosis. **For differential diagnosis**- example *Udar roga* and its type *Yakrotodar*. **For treatment**-*Acharya Sushruta* has explained that with the change of diet, lifestyle that is *Nidanparivarjan* is the best way of treatment of disease. **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 *Krichhasadhya* (may be curable) and if the

causative agent is more effective the disease is *Asadhya* (incurable). *Puravroop* is also useful **for diagnostic aspect** –as *Jwar* (fever) and *Gulma* (tumor) has same *nidana*, **for differential diagnosis**– *Kasa* (cough), *Hikka* (hiccup), **for treatment**– in *Jwara* (fever) *Langhana* (fasting) is done seen after *purvroopa*. **For prognosis**– if the symptoms are less or more effective according to them they are curable or incurable.

*Roopa*– It is used to give a differential diagnosis of *Raktapitta* and *Prameha* signs.

*Upashaya*– It will help in the diagnosis and examination of *Vatvyadhi* as *Urustambha*.

*Samprati*– It will help to know the stages of formation of disease in which they can be cure.

They all have therapeutic importance as *Nidan Parivarjan* will stop the formation of disease, if treatment is started in *Purvroopa* it is easily curable, *Roopa* will give the information of disease to treat it, *Upashya* describe the disease which has no specific sign and symptoms and after knowledge of *Samprati Dosh*a and *Dushya* can be dissociated and they will not produce a disease.

### Conclusion :

These are the main important diagnostic tools in *Ayurveda*. This study shows that if they are used in a proper method they will be useful in diagnostic, prognosis of disease. After the proper use of these *Nidanpanchaka* the disease manifestation can be stopped and can be cure easily. *Nidanpanchaka* is very useful way of diagnosis given in *Madhavanidana*. By *Nidanpanchaka* the disease stages will be well known and by knowing the stages of disease the disease formation can be stopped in any stage. If *Nidanpanchaka* is used in a well manner *Upadrava* (complications) can be avoided. So proper knowledge of *Nidanpanchaka* that is *Rognidan* approach is essential for diagnosis of disease.

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