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Nidana Panchaka - A tool of diagnosis in Ayurveda

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A B S T R A C T

Nidana Panchaka is one of the many methods of diagnosis in Ayurveda. It is the most important method to diagnose disease, know its causes and predict its prognosis. *Nidana Panchaka* consists of five things which are *Nidana* (etiological factors), *Purvaroopa* (primordial symptoms), *Roopa* (signs and symptoms), *Upashaya* (like and dislike) and *Samprati* (etiopathogensis). Diagnosis of disease depends on *Tridoshas* which are *Vata, Pitta, Kapha* which are responsible for every disease that occurs in the body. These imbalances in the body *Doshas* are due to etiological factors such as lifestyle and eating habits of a person. Prior diagnosis is essential before one goes for the treatment of disease. There are many other techniques which are used for the diagnosis of the disease like *Ashtavidha Pareeksha*, *Dashavidha Pareeksha*, *Chaturvidha Pareeksha,* but this article is only concerned with importance of *Nidana Panchaka*.

Key words: *Nidana Panchaka, Nidana, Purvaroopa, Roopa, Upashaya, Samprapti, Pareeksha.*

INTRODUCTION

Nidana Panchaka's are one of the many methods of diagnosis in Ayurveda. It is the most important method to diagnose disease, know its causes and predict its prognosis. *Nidana Panchaka* consists of five things which are *Nidana* (etiological factors), *Purvaroopa* (primordial symptoms), *Roopa* (signs and symptoms), *Upashaya* (like and dislike) and *Samprati* (etiopathogensis). Diagnosis of disease depends on *Tridoshas* which are *Vata, Pitta, Kapha* which are responsible for every disease that occurs in the body. These imbalances in the body *Doshas* are due to etiological factors such as lifestyle and eating habits of

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a person. Prior diagnosis is essential before one goes for the treatment of disease. There are many other techniques which are used for the diagnosis of the disease like *Ashtavidha Pareeksha*, *Dashavidha Pareeksha*, *Chaturvidha Pareeksha,* but this article is only concerned with importance of *Nidana Panchaka.*

PANCHA NIDANA

Nidana (etiological factors)

The word *Nidana* has been used in different contexts in classical texts. The word itself indicates causative factors for disease manifestation. Also, the word is used widely to indicate *Nidana Panchaka* also.

1. As per *Shabdakalpadruma*, *Nidana* is derived from '*da'* with prefix '*ni'* which means 'to give/produce with certainty'. It indicates premordial cause (*Adikarana*) or simply cause (*Karana*). More specifically, it indicates cause of the disease (*Roga Hetu*).

2. As per *Vachaspatyam*, *Nidana* is derived from '*deng'* with prefix '*ni'* meaning cause or premordial cause.

3. As per Monier-Williams, *Nidana* means first or original cause, remote or primary cause. More specifically it indicates the cause of the disease.

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4. As per V. S. Apte, *Nidana* means a cause in general or diagnosis of a disease.

5. Yetes, Goldstucker, Wilson and Benfley's dictionaries give same meaning of the word.

6. In *Madhukosha* commentary on *Madhavanidana*, *Acharya Shrikanthadatta* has given definitions of the word *Nidana* as per the opinion of many scholars. These are as follows;

a) *Gadadhara*: The prefix '*Ni'* denotes certainty. *Nidana* is by which the disease is decsribed, specified giving perticular details with certainty.

b) *Jejjata* and *Bhattara Harichandra*: *Nidana* is by which the disease is manifested, explained or rendered clear.

c) *Madhukosha*: *Nidana* is by which one can determine the disease with certainty.

Thus from above definitions, it appears that the word *Nidana* is used as causative factors and also in the context of *Nidanadi* five factors that are essential in the determination of the disease. *Acharya Sushruta* has stated that all *Hetu* etc. five factors are denoted as *Nidana* which is also supported by *Madhukosha*. In the context of chapter dedicated to *Prameha Nidana*, *Gangadhara* has explained *Nidana* solely as causative factors.

Types of *Nidana*: (Acc. to *Madhukosha*)

1. ***Sannikrishta Hetu* -** These are the etiological factors which cause the *Dosha Prakopa* immediately, there will be no accumulation of *Doshas* such as *Vata Dosha* is aggrevated immediately by *Ruksha Aahara Vihara.*

2. ***Viprakrishta Hetu* -** These are the etiological factors of disease which cause *Dosha Prakopa* by distant reasons such as *Rudrakopa* is the *Viprakrishta* cause of *Jwara o*r in *Hemant Ritu Kapha* get accumulated and it is aggravated in *Vasanta Ritu* to cause *Kaphaja Vikara.*

3. ***Vyabhichari Hetu* -** These are the etiological factors which may or may not be capable of producing disease as it is a weak cause to develop a disease such as in *Prameha Nidana*, if *Nidana,*

Dosha, *Dushaya* of *Prameha* are weak then they will not cause *Prameha*.

4. ***Pradhanika Hetu* -** It is the most powerful etiological factor which immediately and definitely causes disease such as a poison. *Madhukosha* has also described types of *Nidana* like;

a) ***Dosha Hetu* -** This is an etiological factor which aggravates *Vatadi Doshas* generally without causing a specific disease.

b) ***Vyadhi Hetu* -** This is an etiological factor which causes specific disease by specific causative factors. As *Vatavyadhi* are caused by specific *Vatika Ahara .*

c) ***Ubhaya Hetu* -** This is an etiological factor which vitiates *Dosha* and *Dushya* both and is responsible for causing disease such as *Vatarakta.*

Madhukosha also states that there are also,

***Utpadaka Hetu* -** This is aggravation of the *Vatadi Doshas* in three seasons viz. *Varsha, Sharada* and *Vasanta* due to dominance of *Katu, Amla* and *Madhura Rasa* etc.

***Vyanjaka Hetu* -** These are the causes which increase the rate of manifestation of disease such as *Vata Dosha* get accumulated in *Grishma Ritu* and get aggravated in *Varsha Ritu*.

There are many other classifications in *Madhukosha* commentary such as;

1. *Bahya Hetu* such as diet and lifestyle

2. *Abhyantra Hetu* such as *Doshas*

Madhukosha also states that there is another classification of *Hetus* like;

1. *Prakrita Hetu* - aggravate *Doshas* naturally

2. *Vaikrita Hetu* - *Dosha* increases without seasonal effect

Madhukosha also states that there is another classification of *Hetus* like;

1. *Anubandhya Hetu* - These are the dominant causes.

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2. *Anubandha Hetu* - These are the recessive causes.

 According to *Charaka Samhita* there are three main types of *Nidana* which are;

1. *Asatmyindriyartha* - it means decreased, increased or improper use of senses.

2. *Pragyaparadha* - it means there will be improper, decreased or increased use of mind, body and speech.

3. *Kala* - *Kala* is also known as *Parinama* i.e. the disturbances in time or *Ritu* (season).

Purvaroopa (primordial 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 *Puravroopa* (primordial symptoms in the body). Synonyms of *Puravroopa* are, *Agraja* (first one), *Purogami* (which produce first then any disease), *Anyalakshana* (any other symptom which describe disease)

Types of *Purvaroopa*

1. **Samanya -** as in fever fatigue, weakness, faded color of the skin.

2. **Vishishth -** as in *Vatika* fever - *Jrimba* (yawning), *Pittaja* fever - *Nayandaha* (burning sensation in eyes), *Kaphaja* fever - *Nanabhinandanama* (there is lack of eating food).

Roop (signs and symptoms)

These are signs of the disease which are very important in the diagnosis for the disease. The signs of the disease are always seen after the aggrevation of the *Doshas* and formation of the disease. Synonyms - *Linga (*intimation by patient), *Aakriti* (shape), *Lakshana* (specific signs), *Chinha* (indication), *Sansthana* (mark or place of *Doshas*), *Roopa* (sign).

Upashaya (like and dislike)

The disease whose manifestation, symptoms, signs doesn't clear the production of disease and from which *Doshas* and *Dushya* it has been produced in that diseases *Upashaya* (like and dislike) are used to rule out the disease. Treatment used drugs, lifestyle, diet is also considered in *Upashaya.*

Acharya Chakrapani has explained 18 types of *Upashaya; Upayoga* (uses), *Aushadha* (drugs), *Anna* (diet), *Vihara* (lifestyle).

Hetuviparita - In *Sheetkaphaj Jwara* (fever) *Sunthi* (ginger) is given, In *Vatajanya Jwara* (fever) *Mansarasa* is given, In *Divasvapna* (sleep in day time) which is formed due to accumulation of *Kapha Ratrijagarana* (night awaking) is done.

Vyadhiviparita - In *Premeha* (diabetes) disease *Haridra* (turmeric) is given, In *Atisara* (loose motion) *Sthambhana* (stoppage diet) *Masoora* is given, In *Udavarta, Pravahana* (try to produce vomiting) is done.

Ubhayaviparita - In *Vatika Shotha* (inflammation), *Dashamula kwatha.* In *Vatakaphaja Grahani, Takra* (buttermilk) is given. *Tandra* (nap) which is due to *Divasvapna* (sleeping at day time), *Rukhsa* (dry) *Ratrijagarana* (waking at night) is done.

Hetuvipritarthkari - In *Paittika Visphota* (blisters) *Ushna Upanaha* (hot fomentation) is used. In *Paittika Visphota* (blisters) *Vidahi* diet is given.

Vayadivpritarthkari - In *Vatajanya Unmada* (psychosis) *Bhayadharshana* (fearness) is *Vayadivpritarthkari.* In *Chhardi* (vomiting) *Madanphala* drug is used In *Attisara* (diarrhea) *Virechanartha Ksheer* (laxative) is used. In *Chhardi* (vomiting) for *Vamana. Pravahana* is done.

Ubhayaviparitarthkari - In *Vishajanya Mada* (toxicity), *Visha* (anti venom) is used. In alcoholism, alcohol is used. The disease like *Urusthamba* is cured by more exercise like swimming.

Samprapti (Etiopathogenesis)

Samprapti is explained in *Samhita* as *Dosha Dushya* get vitiated and get aggrevated 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 *Nidana* till the investigations can be

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considered. Synonyms of *Samprapti*, *Jaati* (birth), *Aagati (*evolution).

Types of Samprapti

1. ***Samanya Samprapti -*** 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 their origin place and get aggravated iv) *Sathansansharaya* - They get accumulated in *Khavaigunya* (vacant space). v) *Vyaktavastha* - Sign and symptoms will be seen in this stage vii) *Bhedavastha* - Stage of complications.

2. ***Vishishta Samprapti -*** i) *Sankhya* - this will give counting of disease like fever is of eight types. ii) *Pradhanya* - It will signify *Tara Tama* behavior of the disease as which disease is more complicated. iii) *Vidhi* - It will signify types of disease, E.g. *Sadhyata*, *Asadhyata*. iv) *Vikalpa* - It will signify the *Ansha Bala Kalpana*, E.g. - if the disease is particularly caused by *Vatapittaja 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

Nidana **- For diagnostic aspect :** Some diseases like, *Kushta* and *Premeha* are having same *Purvaroopa*, so one should take the help of *Nidana* for proper diagnosis. For differential diagnosis like *Udar Roga* and its types *Yakrutodar*. For treatment - *Acharya Susruta* has explained that with the change of diet, lifestyle that is *Nidana Parivarjana* is the best way of treatment of disease.

For prognosis aspect: If the causative agent is less effective then the disease is *Sadhya* (curable) , if the causative agent is moderately effective then the disease is *Krucchasadhya* (may be curable) and if the causative agent is more effective then the disease is *Asadhya* (incurable).

Puravroopa - It is also useful for diagnostic aspect - as *Jawara* (fever) and *Gulma* has same *Nidana,* for differential diagnosis - *Kasa* (cough), *Hikka* (hiccough),

For treatment - In *Jwara* (fever), *Langhana* (fasting) is done seen after *Puravroopa*. 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 *Premeha* signs.

Upashaya - It will help in the diagnosis and examination of *Vatavyadhi* as *Urusthambha.*

Samprapti - It will help to known 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 *Purvavroopa* it is easily curable, *Roopa* will give the information of disease to treat it, *Upashaya* 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

Nidana Panchaka are the important diagnostic tools in Ayurveda. Numerous references show that if they are used in a proper way, they can be useful in diagnosis as well as prognosis of the disease. After the proper use of *Nidana Panchaka* the disease manifestation can be stopped and can be cure easily. *Nidana Panchaka* is a very useful way of diagnosis given in *Roga Nidana*. Through *Nidana Panchaka* the disease stages are well known. Knowing the stage of disease, the disease formation can be stopped as early as possible. If *Nidana Panchaka* is understood thoroughly, complications can be avoided. Thus proper knowledge of *Nidana Panchaka* is essential for diagnosis of disease.

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