

**IMPORTANCE OF NIDANA PANCHAKA ACCORDING TO  
AYURVEDA – A REVIEW ARTICLE****Dr. Gurpreet Singh\*<sup>1</sup> and Dr. Amandeep Bharti<sup>2</sup>**

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**ABSTRACT**

There are many ways of diagnosis in Ayurveda but one of them is Nidan panchak. Nidan panchak is the one of the most important method to diagnose disease, its causes and prognosis. Nidan panchak is consist of five sub types which 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 depends on the Dosha (Vata, Pitta, Kapha) Diagnosis of disease depends on Tridoshas which are Vata, Pitta, Kapha. By the imbalance of these Tridoshas disease occurs in the body. These imbalances in the body Doshas is due to lifestyle, diet and eating habits of the people. Diagnosis is the

important component for the treatment of disease. In Ayurveda there are 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:** Ayurveda, Nidan panchak, Purvroop, Upshaya, Samprapti, Tridoshas.

**INTRODUCTION**

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.<sup>[1]</sup> 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.<sup>[2]</sup> 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 Dosha imbalance.

## PANCH NIDAN

**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 (intial cause).<sup>[3]</sup> Nidan is described in three phases as Samvayikarana (aggrevation of doshas), Asamvayikarana (combination of dosha dushaya), Nimitkarana (cause like diet, lifestyle and bacteria).

### Types of Nidan- Acc. to Madhukosh

1. Sanikrishta Nidan- These are the factors which cause the disease immediately, there will be no accumulation of Doshas. Eg. As Vata dosha is aggrevated 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 aggrevated 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. Poision. 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 Madhukosha Utpadaka hetu- As normal accumulation of the Dosha in their respective seasons of accumulation. Eg. In Varsha Ritu accumulation of Vata. Vyanjha 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.<sup>[4]</sup> 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).<sup>[4]</sup>

**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 Puravroop (symptoms in the body). Synonyms of Puravroop are- Agra (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 in eyes)

Kaphaja fever- Nanabhinandanama (there is lack of eating food)

**Roop (signs):** 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 aggravation of the Doshas and formation of the disease.

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

### **Upshaya (examination method)**

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 Upshaya(examination methods) are used to rule out the disease. Treatment used drugs, lifestyle, diet is also considered in Upshaya.

**SAMPRAPTI (Pathogenesis):** Samprapti is explained in Samhita as Dosha Dushya get vitiated and get aggravated 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 Nidan till the investigations can be considered. Synonyms of Samprapti- Jaati( birth), Aagti(evolution).<sup>[5]</sup>

### **Types of Samprapti**

#### **1) Samanya**

- i) Sanchyavtha – in which Dosha get accumulated
- ii) Prakopavastha- in which Dosha get aggravated
- iii) Prasravastha- in which Dosha goes to other places of the body other than their origin place and get aggravated
- iv) Sathansansharaya- They get accumulated in Khavyaguna(vacant space) .
- v) Vayakti avastha- Sign and symptoms will be seen in this stage
- vi) Bedha avastha- Stage of complications.<sup>[6]</sup>

#### **2) Vishahtha**

- i) Sankhya – this will give counting of disease like fever is of eight types.
- ii) Pradhayanya- It will signify tara tama behavior of the disease as which disease is more complicated.

- iii) Vidhi- It will signify types of disease. Eg. Sadhyatha, asadyatha.
- iv) Vikalapa- It will signify the ansha bala kalpana. Eg- if the disease is particularly caused by vatapittaj 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.<sup>[5]</sup>

## DISCUSSION AND CONCLUSION

For diagnostic aspect Nidana Some diseases like, Kushatha and Premeha having same Purvaroop, so one should take the help of Nidana for proper diagnosis. For differential diagnosis- Example Udar roga and its types Yakrtodar. For treatment - Acharya Susruta has explained that with the change of diet, lifestyle that is Nidan parivarjana is the best way of treatment of disease.<sup>[1]</sup> For prognosis – If the causative agent is less effective than 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 Jwara(fever) and Gulama has same Nidana, for differential diagnosis- Kasa(cough), Hikka(hi cough), For treatment- In Jwara( fever) Langhana(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. They 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 Dosha and Dushya can be dissociated and they will not produce disease. 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. 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. 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.

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