

INTRODUCTION OF NIDANA PANCHAKA – A REVIEW ARTICLE

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ABSTRACT

Ayurveda, the ancient science of life, emphasizes a holistic approach to health and disease. Diagnosis in Ayurveda is not limited to identifying clinical symptoms but also includes tracing the root cause and progression of disease. Nidana Panchaka, described in classical Ayurvedic texts, is the fivefold diagnostic tool used for disease identification, prognosis, and therapeutic planning. It consists of Nidana (etiological factors), Purvarupa (prodromal features), Rupa (clinical features), Upashaya (therapeutic tests), and Samprapti (pathogenesis). This review highlights the role of Nidana Panchaka in disease diagnosis, its practical application in Ayurvedic practice, and its relevance in the context of modern medical diagnostics.

KEYWORDS: Ayurveda, Nidan panchak, Purvroop, Upshaya, Samprapti, Tridoshas.

INTRODUCTION

The foundation of effective treatment lies in accurate diagnosis. In Ayurveda, the diagnostic approach goes beyond symptomatic evaluation to explore causative, preventive, and prognostic dimensions of disease. Acharya Charaka states that “Nidana Parivarjana” (removal of causative factors) itself is the foremost line of treatment¹. For this reason, the ancient seers of Ayurveda established the principle of Nidana Panchaka, which enables physicians to recognize disease in its early stage, confirm it through clinical and therapeutic parameters, and understand its progression at a deeper level. 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 compared with a part of Dosha imbalance.

Unlike modern medicine, which often emphasizes pathology and laboratory investigations, Ayurveda adopts a multidimensional view through Nidana Panchaka. This not only assists in diagnosing the condition but also guides preventive strategies and individualized therapeutic measures.^[2]

Components of Nidana Panchaka

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).^[3] Nidan 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 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 aggravated immediately by Ruksha aahar.
2. Viprikrishhta Nidan – It is the cause of disease which cause disease by distant reasons. Eg- can be taken as Rudrakop is the Viprikrishhta cause of Jawara or in Hemant Ritu Kapha get accumulated and it is aggravated in Basant Ritu.
3. Vyabichhari 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 MadhukoshaUtpadaka 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) Abhyantra 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) Praghyapradh- 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]

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- 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 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).^[5]

Types of Samprapti

1) Samanya –

- 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 Khavyaguna(vacant space).
- v) Vayakti avastha- Sign and symptoms will be seen in this stage
- vi) Bedha avastha- Stage of complications.^[6]

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.^[5]

DISCUSSION

The concept of Nidana Panchaka not only helps in diagnosis but also guides preventive and curative healthcare.

Preventive Aspect: By identifying Nidana, individuals can avoid causative factors, thereby preventing disease.

Prognostic Aspect: Purvarupa and Samprapti provide insight into the severity and progression of disease.

Curative Aspect: Rupa and Upashaya assist in choosing the right treatment approach.

Correlation with Modern Medicine:

- Nidana ↔ Etiology
- Purvarupa ↔ Prodromal stage
- Rupa ↔ Clinical features
- Upashaya ↔ Therapeutic diagnosis
- Samprapti ↔ Pathophysiology

Thus, Nidana Panchaka provides a holistic diagnostic framework that complements modern diagnostic science.

CONCLUSION

Nidana Panchaka is a fundamental diagnostic principle in Ayurveda that emphasizes both causative and clinical dimensions of disease. It provides a systematic approach encompassing etiology, early signs, symptoms, therapeutic response, and pathogenesis. Its application not only assists in accurate diagnosis but also ensures preventive care and holistic management of disease. In the modern era, when lifestyle-related disorders are on the rise, Nidana Panchaka remains highly relevant as a timeless diagnostic and preventive tool.

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