

Concept of Nidanpanchak and Its Clinical Importance in Diagnosis of Disease: A Review Study

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ABSTRACT-

In Ayurveda diagnosis of disease depend on etiological factor. In Ayurveda for interpretation of disease Nidanpanchak is important and Nidanparivarjan is to begin with first line of treatment to treat specific disease. Nidanpanchak includes – Nidan, Poorvroop, Roop, Upashay-Anupshay and Samprapti as they all play important role in manifestation of disease. As each component of Nidanpanchak offer physician for way better understanding of disease and to desire limit of treatment. All five factor are important according to prognosis of disease.

Keyword: Nidanpanchak, Ayurveda, Poorvaroop, Roop, Upashaya, Samprapti

I. INTRODUCTION:

Ayurvedais the department of traditional medicinal science which maintain the heath of healthy person and cure the diseased one^[1]. In Ayurveda there are Tridosha, Dhatu and Mala and their imbalance causing disease. Their Nidan are clarified in the text of Ayurveda as Vata is accumulated in Grisham ritu and increased in Varsha ritu, Pitta dosha is accumulated in Varsha ritu and increased in Sharad Ritu and Kapha dosha is accumulated in Hemant ritu and increased in Vasant ritu, So the lifestyle and diet should be taken according to ritu to avoid disease^[2]. AcharyaCharaka has said that the correct diagnosis of a disease important before planning of treatment. In Ayurveda diagnosis of disease can be done by two pariksha which are Roga Pariksha^[3] and Rogi Pariksha separately.

Rogi Pariksha is an examination of the patient who is suffering from disease. Rogi Pariksha include Trividha pariksha, Chaturvidha pariksha, Astastavidha pariksha, Dashavidha pariksha^[4] and Shadvidha parikha, Dwadasvidh pariksha.^[5]

Roga pariksha play role in analysis of disease. It is the study of diseases and its characters. This can be done by Nidanapanchak^[6]. In Ayurveda Nidanapanchak are mentioned in all ancient Samhitas, but moreover in 'Madhav Nidan. Nidanpanchak are - Nidan (Etiological factor), Purvaroop (Prodromal symptoms), Roop (Sign and Symptoms), Upashay-Anupshay (Relieving and aggravating factors), Samprapti (Pathogenesis).^[7]

IMPORTANCE OF NIDANPANCHAK^[8]

The concept of Nidanpanchak help in diagnosis of exact disease and planning of treatment.

The concept of Nidanpanchak can help to determine the chronicity of the disease.

Early diagnosis of disease helps to prevents further complication.

Nidan help in diagnosis of disease and also help to avoid etiological factor.

Knowledge of particular Nidan of different disease, is essential for a physician in determining the manifestation and prognosis of disease.

Nidan, Purvarup, Roop, and Samprapti aid in the effective planning of treatments.

The progressive stage of the disease is known as Samprapti, by knowing this physician should stop the further progression of disease.

AIM AND OBJECTIVES

1. To understand the concept of Nidanpanchak from available ancient Ayurvedic texts.
2. To understand the clinical importance of Nidanpanchak.

MATERIAL AND METHODS

The whole article is based on literary review collected from classical Ayurvedic texts, journals. The text from Brihatrayee i.e. Charaka Samhita, Sushruta Samhita, Ashtanga Hridaya, Madhav Nidan and their respective commentaries

is Sanskrit as well as Hindi have been referred for this literary work.

NIDAN (ETIOLOGICAL FACTOR)

The causative factors of disease are known as Nidan^[9].

It helps to know about root cause of disease.

It can be explained in two terms in Ayurveda as causative factor and diagnostic factor.

Synonyms of Nidan -

Karana, Karata, Hetu, Sammuthan, Pratyaya, Nidan^[10]

Nidan is described in three phases-

1. Samvayikarana (Aggregation of doshas)
2. Asamvayikarana (Combination of dosha-dushaya)
3. Nimitkarana (Cause like diet, lifestyle).

CLASSIFICATION OF NIDAN –

A) According to Charak^[11]

1. Asatmeindriyarthasamyoga	Improper karya of five sense organ which incorporate Atiyog, Hinyog, Mithyayog. It incorporate unsettling of Dhi (Judgment skill), Dhrti (Restriction) and Smrti (Memory)
2. Pragyaparadha	Disturbance in Kay, Mana and Vaka. The unwholesome activities performed by one where Dhi (Judgment skill), Dhrti (Restriction) and Smrti (Memory) are unsettled is known as Pragyaparadha (Intellectual errors).
3. Pariinama	It is regular seasonal variation. The unsettling influence in time or Ritu.

B) According to Madhav Nidan^[12]

1. Sannikrishta Hetu (Precipitating Causes)	The immediate causative component of the disease and being indication immediately.	E.g. - Pitta dosha is disturbed immediately by Ushna and tikshna guna.
2. Viprkrishhta Hetu (Causes of Longer Duration)	The delay factor of diseases after a certain period.	E.g. - In Hemant Ritu Kapha get collected and it is aggravated in Vasant Ritu.
3. Vyabhichari Hetu	This hetu may or may not be capable of producing disease as it is weak cause to develop disease.	E.g. - In Ayurveda Kushtha Nidan, Dosha, Dhushaya is weak then they will not cause a disease.
4. Pradhanika Hetu	It is powerful cause which produce disease instantly.	E.g. Poison

C) Again in Madhav Nidan

1. Dosha Hetu	The component which cause vitiation of particular dosha and then form disease.	E.g. - Specific Rasas are favorable for precipitating a particular Dosha i.e., Madhura, Amla and Lavana Rasas decrease Vata Dosha.
2. Vyadhi Hetu	Specific causative component responsible for particular diseases, irrespective of Dosha.	E.g. - Mrita Bhaksana (Mud eating) is a specific factor favorable for precipitation of Pandu Roga.

3. Ubhaya Hetu	Dosha and Dushya both are responsible for causing diseases.	E.g. - Traveling on the animals like camels or elephants accompanied by starvation or undernourishment during travel leads to precipitation of Vatarakta Roga.
1. Utpadaka Hetu	Predisposing cause/factor. Accumulation of Dosha according to particular season.	E.g. Kapha dosha in Hemant ritu.
2. Vyanjaka Hetu	It is the stimulating or aggravating cause.	E.g. Improper lifestyle cause DM, HTN, and Cardiovascular Disease.
1. Bahya Hetu (External Causes)	External causative factors vitiating the Doshas.	E.g. Insect bite, injury, poisons, etc.
2. Abhyantara Hetu (Internal Causes)	Internal causative factor like Dosha and Dushya exist inside the body.	E.g. Dosha, Dhatu, Mala, immune mechanism
1. Anubandhya Hetu	They are the dominant causes.	E.g. Filariasis by Wuchereria Bancrofti
2. Anubandha Hetu	They are the recessive causes.	E.g. Fungal infection caused due to fungus, unhygienic condition, tight clothes secondary cause.

CLINICAL IMPORTANCE OF NIDAN- [8]

1. Treatment Aspect

Sankshapatana Kriya Yoga Nidan Parivarjan [13]

Knowledge of Nidan helps in finding the causative factors causing the disease. It will not only aid in framing the right treatment protocol, but it will also help in designing a good diet and lifestyle protocol where many disorders can be avoided.

2. for differential diagnosis

For Vyadhi Vinishchaya, Hetu play important role.

Eg- Pica is the main cause of Mrid bhakshan Pandu etc.

3. for Diagnostic Aspect

If two diseases having similar sign and symptoms and features to differentiate between the two Nidan is needful.

Eg – Katishula caused due to injury (Abhigat) is different from Katishula caused due to Degeneration (Kshaya).

4. Help in planning of specific treatment

Treatment will differ and will depend on the cause and particular prakruti of patient.

Eg- – If the disease is due to vitiation of pitta, the medicine should be Pitta Shamak means Shita Virya.

5. To get knowledge of Sadhya Asadhyata

Nidan help to find out prognosis of disease.

Eg – If the patient having liver cirrhosis has a history of consumption of alcohol for a long time, we can speculate that the disease is chronic.

PURVAROOP

Purvaroop is a symptom which are shown in body before the cause of the disease. The symptoms which are produced during the process of Sthana-Sanshrya by vitiating Dosha are called Purvaroop. It gives idea about future disease [14]

Synonyms of Purvaroop-

Prefix “Purv” in front of Roop lakshan consider Purvaroop. [14]

Purogami (which first produce and then disease), Agraja (first one), Anyalakshan (Any other symptoms which explained in particular disease.)

Types of Purvaroop [15]

Purvaroop are of two types-

A. Samanya Purvarup (General)

It indicates the disease to some extent without giving any indication of Dosha derangement.

E.g. In fever- fatigue, weakness faded of skin color.

B. Vishishth Purvarup (Specific)

It gives an idea of Dosha and some idea about the disease.

E.g. Jrimba (yawning) in Vataja Jwar, Nayandaha (burning sensation in eyes) in Pittaja Jwar fever, and Aannabhilasa (anorexia) in Kaphaja Jwar.

CLINICAL IMPORTANCE OF PURVAROOP^[8]

1. Purvaroop helps in diagnosing the disease at an early stage before occurring of disease.
2. Purvaroop also indicates the curability or incurability of disease.
3. If particular symptoms are not understanding, the history of specific Purvaroop is helpful in the differential diagnosis.

E.g.- In Raktapitta Roga and Prameha Roga, red or yellowish color urine is common. If there is a history of Purvaroop of Prameha, the disease can be diagnosed as to be Prameha, otherwise as Raktapitta

ROOP^[16]

According to Madhav Nidan, the Roop is 'disease produced on the completion of Doshas-Dushya-Samurchhana', and the symptoms of manifestation of such diseases are known as Roop'. Dosha-Dushya-Samurchhana occur inside the body and cause symptoms externally.

Roop are sign and symptoms of disease which play role in diagnosis of disease.

Synonyms of Roop^[17] -

Ling (signs), Samsthana (shape), Lakshna (specific sign), Chinha (indication), Akriti (shape or form), Vyanjana (manifestation), Roop (signs).

Classification of Roop

1. Lakshana (symptoms) – In disease person symptoms experienced and perceived by the patient. E.g. - thirst, hunger, sleep, etc.
 2. Chinha (signs) – Sign of the disease observed by a physician, serving as objective evidence of the disease.
- E.g. - The color of the eyes, skin rash, edema, etc.

Roopa indicates the nature of Dosha-Dushya-Samurchhana. It helps to provide information about vitiated Dosha and the qualities of its vitiation. Actual pathophysiology occurred known by Roop^[18]. It helps in the confirmation of disease, differential diagnosis as well as prognosis of the disease. Roopa produced at various stages of the disease allow timely intervention and help in avoiding the future course of the disease.

E.g.- Specific treatment given in Jwara according to its location in various Dhatu and it can be decided by looking at the specific Lakshana.

CLINICAL IMPORTANCE OF ROOP^[8]

Roop help to give information about vitiated Dosha and the qualities of its vitiation.

It specifies the site of actual pathology in the body. Roop helps to confirmation of the disease and its type.

This helps in the confirmation of disease, differential diagnosis as well as prognosis of the disease

Roopa is also helpful in deciding the line of management of the underlying disease

UPSHAY (EXAMINATION METHOD):

Upshay used to rule out the disease. Treatment used drugs, lifestyle, diet is also considered in Upshay. Upshay is known as 'Satmya', i.e. adequate (treatment). The opposite of Upshay called 'Anupshay' is technically called 'Asatmya' i.e. inadequate (treatment) with regarding to the disease.^[19]

Chakrapani has explained 18 types of the Upshay.^[20]

It is of two varieties: -

1. VIPRITA: -That is the opposite of Hetu (cause) and Vyadhi (disease) or both of them.

2. VIPRITARTHKARI: - That is producing the opposite effect through same guna of Hetu, Vyadhi or both of them. This is known as Satmya.

According to Charak, Upshaya is Sukhanubandh Upyog (suitable use) of Ausadha, Aahar (diet), and Vihar (lifestyle) which are compromises to the aetiology factors of Disease^[21].

CLINICAL IMPORTANCE OF UPSHAYA^[8]

The art of identifying particular disease according to sign and symptoms. In cases where symptoms are not prominent or appear weakly, the method of trial-and-error treatment can be useful in arriving at an accurate diagnosis.

ANUPSHAY

Aushadha, Aahara, and Vihar that increase disease symptoms is called Anupashaya. This is opposite to Upashay^[22]

SAMPRAPTI (PATHOGENESIS)

Samprapti is whole prepare of how a disease develop, from exposure to the causative component to the initial disturbance those

component cause in the physical body and intellect to the advancement of premonitory indication and illness side effect that permit the illness to be distinguished, named and analyzed.

All the stages from infection to the development of the disease including all its stages (Avastha) are together called Samprapti of Disease^[23].

As per Acharya Sushruta, Samprapti has the following successive stages – Dosha sanchaya, Prakopa, Prasara, Sthanasamshraya, Vyakti, and Bhedaavastha.

Samprapti is the genesis of the disease that depends upon the actions and movement of vitiated Doshas.

Synonyms of Samprapti – Jati, Agati^[24]

CLASSIFICATION OF SAMPRAPTI –

There are two types of Samprapti–

1. **Samanaya Samprapti**– It includes six stages of pathogenesis or sequence of the disease manifestation process, known as Shatkriyakala.

This is a must for know every physician to do quick and logical action for proper management of the disease.

1. **Sanchyavtha**– in which Dosha get accumulated

2. **Prakopavastha**- in which Dosha get aggravated

3. **Prasaravastha**- in which Dosha goes to other places of the body other than their origin place and get aggravated

4. **Sathansansharaya**- They get accumulated in Kha vyaguna(vacant space)

5. **Vayaktiavastha**- Sign and symptoms will be seen in this stage

6. **Bedhaavastha**- Stage of complications.^[25]

2. **Vishisht Samprapti**–It includes Sankhya, Vikalapa, Pradhanya, Bala, Kala and Vidhi Samprapti.

1. **Sankhya**– this will give counting of particular type of disease like fever is of eight types.

2. **Pradhayanya**- It will signify tara-tama behavior of the disease as which disease is more complicated.

3. **Vidhi**- It will signify types of disease. E.g. Sadyatha, Asadyatha

4. **Vikalapa**- It will signify the anshansh kalpana. E.g.- if the disease is particularly caused by vatapittaja dosha or pittakaphaja dosha

5. **Bala**– According to strength of the dosha to produce disease.

6. **Kala** – According to Ritu (season) diet, time which dosha is more aggravated for causing disease.

CLINICAL IMPORTANCE OF SAMPRAPTI

It is to get the proper knowledge about the pathway of disease manifestation. This provides

complete knowledge of the disease development stages, starting from the causes to the final stage of an investigation, this approach considers the role of Dosha as well as the location where the imbalance prompt (Dushya).

The knowledge of Samprapti is essential because it gives a precise and comprehensive picture of the nature of the disease. Samprapti is a process of understanding the progression of the disease by vitiated Dosha.

Samprapti means knowing the factors which are liable for the genesis of a disease and not only knowing the disease.

II. CONCLUSION:

Nidanpanchak is an important diagnostic tool in Ayurveda. Each element of Nidanpanchak is a tool for diagnosing the disease at various stages. Nidanpanchak comprises definite causative factors, Dosha vitiation, prodromal features, signs and symptoms, differential diagnosis, and pathogenesis of the disease collection of this factor can help to prevent disease progression.

All these facts are helpful in the early diagnosis of disease.

Each component of Nidanpanchak individually as well as collectively helps in the diagnosis of disease.

Nidanpanchak is a milestone in diagnosing a disease & treating the patient in proper way.

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