



Nidan Panchak As a Pillar of Ayurvedic Diagnosis: A Review Study

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ABSTRACT

The five-fold diagnosis of a condition is referred to as *Nidan Panchak* in ancient *Ayurvedic* medicine. It is a thorough diagnostic process that takes into account not just the physical symptoms but also comprises the environmental, social, and psychological elements that lead to the illness. In the medical field, *Nidan Panchak* is an essential diagnostic instrument. *Nidan*, *Purvarupa*, *Rupa*, *Upashaya*, and *Samprapti* are its five constituents. Each of them is crucial as a diagnostic tool for evaluating signs (*Rupa*), prodromal symptoms (*Purvarupa*), aetiology (*Nidan*), and therapeutic approaches (*Upashaya*) and disease pathogenesis (*Samprapti*). Every facet of *Nidan Panchak* is essential for improving a doctor's understanding of the disease process and choosing the best course of treatment. The idea of *Nidan Panchak* has become more significant in the modern period as more people choose holistic methods. This method makes it possible to diagnose and cure illnesses by taking into account a number of variables that affect a person's general health.

Keywords: *Purvarupa*, *Rupa*, *Upashaya*, *Samprapti*, *Nidan Panchak*, and *Nidan*.

INTRODUCTION

The goal of *Ayurveda*, sometimes known as "the science of life," is to comprehend and treat illnesses while also advancing general health and wellbeing. The *Nidan Panchak* is now regarded as one of the most useful diagnostic instruments in *Ayurvedic* medicine. In this contemporary era *Nidan Panchak* is a very effective diagnostic and prognostic tool for the modern day. Five methods of diagnosis (*Nidan Panchaka*) are used in *Ayurveda*: *Nidan* (cause or etiology), *Purvarupa* (prodromal symptoms or premonitory symptoms), *Rupa* (particular signs and symptoms or clinical features), *Upasaya* (relieving and aggravating variables), *Samprapti* (pathogenesis). A correct diagnosis is essential for the treatment of any illness. The two sorts of *Ayurvedic* diagnostic bases are *Roga Pareeksha* and *Rogi Preeksha*. *Roga pareeksha* is an analysis of illness. It entails examining the characteristics and cause of the illness. The science of *Ayurveda* originated with the goal of maintaining human health and understanding and treating diseases. This essential *Ayurvedic* principle is best explained by the Sanskrit phrase "*Swasthasya swasthya rakshanama aturasya vikara prashamanam cha*"¹. To complete this principle, *Ayurveda* also refers to *Hetu* (cause), *Linga* (symptoms), and *Aushadha* (treatment), or the idea of *Trisutra*.² The third *sutra* is meant to be used for therapy, whereas the other three are meant to be used for illness diagnosis. This suggests that *Roga Pariksha* is not only important but also necessary for future success in *Ayurveda*. A correct diagnosis is essential to the treatment of a disease. *Acharya Charaka* asserts that before treatment planning can start, a correct diagnosis of a condition is essential. This indicates that a doctor should perform a thorough assessment of the condition before providing a prescription. *Pramanas*, such as *Yukti Praman*, *Pratyaksha Pramana*

(which encompasses the five sense organs of the eyes, ears, nose, and tongue), and *Aaptopadesha Pramana*, were the sole diagnostic techniques described in classical *Ayurvedic* writings.³ These methods were used to understand *Sammurchhna*, the *Dosha*, *Doosha*, and *Dosha-Doosha* site.⁴ Diseases can now be identified early and their progression stopped because to advancements in the medical industry. Nevertheless, there are times when a patient cannot afford the costly imaging techniques, such as MRIs and CT scans. Because *Ayurvedic* diagnosis reduces the burden on affected patients, we must be aware of it.^[5] The five ways of diagnosis in *Ayurveda* are *Nidana* (cause or etiology), *Purvarupa* (prodromal symptoms or premonitory symptoms), *Rupa* (particular sign and symptoms or clinical features), *Upasaya* (relieving and aggravating factors), and *Samprapti* (pathogenesis).⁶ Even a highly qualified doctor will still be successful if they misdiagnose the condition and start treating it by accident. A person will undoubtedly succeed if they comprehend the nature of the condition, are informed about all accessible remedies, and are cognizant of contextual factors like timing and place.⁷ These five elements, either collectively or individually, provide a correct diagnosis. By understanding the *Nidana Panchaka* principle, a doctor can diagnose a condition earlier and plan therapy more successfully, averting subsequent difficulties.

PANCHA NIDANA

1) NIDANA:

In *Ayurveda*, the term "*Nidana*" can refer to a number of ideas, such as *Viprakrutha Nidana*, *Sannikrishta Nidana*, and *Trividha Nidana*. While primary factors are the direct cause of a disease, contributory or precipitating causes are the elements that initiate the illness process. The degree of



Dosha Aggravation is determined by the degree of *Apathya Sevana*, which can be either immediate or precipitate.⁸

The degree of *Dosha* Aggravation and the chronic nature of the illness are hinted to by *Nidana*. A complete history of the sickness, including its forms, duration of intake, and severity, can improve the prognosis⁹. If the features of the causative factors are comparable to those of *Dosha*, *Dhatu*, and *Mala*, the prognosis will be *Kricchrsadhya* and the illness will be hard to cure. In summary, *Ayurveda* is a highly systematized medicinal approach that emphasizes restoring the regularity of impacted *Dosha*, *Dhatu*, and *Mala* as well as the physiology of the body's systems. The proper recognition and appreciation of *Ayurveda* must be properly examined for validation and relevant use in contemporary science.

One of the negative effects that medications and meals can have on the body is vitiating *doshas*. Timely unhealthy meals, such as hot and smelly foods in the summer and dry and cold foods in the winter, can cause serious diseases or even death. Foods like *Aprapta Kaalashana*, *Ateeta Kaalashana*, and *Adhyashana* that are eaten too fast might make you feel heavy, make it hard to walk, and cause your stomach to swell. Among the *Vyadhis* that may arise from eating too soon are *Ajeerna*, *Annavaha Srotodushti*, *Agni dushti*, and *Vishamashana Rajyakshma*.

The term "*nidana*" refers to the causes of diseases, which are identified by combining etiological factors and diagnosis. *Vidahi*, *guru*, *vishtambhi Bhojana*, *raja*, and *dhuma* are some of these environmental components¹⁰. Understanding *Nidana* is essential for making an accurate diagnosis, assessing the chronicity of an illness, and identifying its origin.

It helps physicians make prognoses, connect symptoms to causes, and create focused treatment strategies. The best method to cure the illness and the first step in halting more pathogenesis is to prevent its causes¹¹. Understanding *Nidana* also facilitates the development of a balanced diet and lifestyle, which aids in illness prevention and maintains optimum health. When all is said and done, *Nidana* is a helpful diagnostic and therapeutic tool.

2) PURVARUPA:

Purva Rupa is one example of a premonitory symptom that indicates the beginning of an illness before more specific symptoms manifest. They can be divided into two groups: *Vishishta*, which forecasts *Dosha* predominance and more severe symptoms, and *Samanya*, which forecasts future illness without mentioning *Dosha* preponderance.¹² These prodromes could indicate a bad prognosis or death. The *Charaka Samhita* emphasizes the importance of analyzing *Purvarupa* from a predictive perspective, while *Vishishta Purvarupa* identifies the prevalence of *Dosha* in the impending illness. Early intervention can halt the disease's progression.¹³ An oncoming illness is indicated by *purvarupa*, which are symptoms that appear before the illness emerges and are not well characterized. There are two varieties:

***Vishishta*:** A specific *dosha* is aware of this.

***Samanya*:** *Purvarupa*, which discloses the illness without addressing the role of the *Dosha*.

Purvarupa is crucial for disease diagnosis because it aids in identifying the disease's stage and differentiating between the two. It also aids in treatment planning since it helps identify the illness early and prevent further symptoms.

The prognosis is based on the number of prodromal symptoms; less symptoms indicate an easy cure, moderate severity indicates a difficult cure, and all prodromal features indicate an incurable illness.¹⁴

3) RUPA (PARTICULAR SIGNS AND SYMPTOMS)

Lingam highlights specific characteristics, such as *Dosha* dominance and illness stages, when describing the fully developed symptoms of a disease. These symptoms could be *Samanya*, which is connected to *Dosh* in nature due to the vitiation of specific *Doshas*, or *Pratyatma*, which is a representation of persistent symptoms. Accurate diagnosis of all possible illness forms is aided by knowledge of common symptoms. Differential diagnosis is the process of determining the probability of one disease and another with similar symptoms. *Ayurvedic* basic principles emphasize thorough observation of indications and symptoms in order to identify the principal *Dosha* involved in the etiology of the ailment. The reasonable approach of therapeutic methods, such as *Samshodhana* or *Sanshamna*, may be suggested based on the evaluation of numerous subjective assessments of *Dosha* predominance¹⁵. A thorough grasp of the symptoms and indications of the related disorders, together with meticulous monitoring of them, are necessary for making an accurate and differential diagnosis.

The actual start of the manifestation phase of a disease is indicated by its *rupa*. As *rupa* appears, the disease's symptoms become more apparent and distinct. The pathophysiology is responsible for many illness symptoms.¹⁶ Throughout the illness, these *doshas* and symptoms are inextricably linked to one another. As a result, the disease's symptoms are an outward sign of the internal pathophysiology (*Dosha dushya sammurchchhana*). It recognizes the specific sickness by displaying specific disease indicators. For example, *Rajyakshma* (TB) is marked by burning in the hands, feet, shoulders, and sides of the chest, whereas *Prameha* (diabetes) is defined by frequent, unclear urination.

Clinical Significance of RUPA:

Rupa is crucial for diagnosing diseases based on their clinical features, such as the cardinal signs and symptoms, which include edema, gurgling sound, emaciation, distention of the abdomen, decreasing *Agni* power, smoothness of the chin, and edema.¹⁷ Similar symptoms and the patient's medical history must be noted in order to make a differential diagnosis. Understanding *Rupa* is necessary for planning certain therapies, such as *Mansa gatavata* and *Mansa aavrta vata*, which incorporate non-unctuous enema and pacificatory procedures.¹⁸ The prognosis is



difficult if all symptoms appear, and symptoms help determine the underlying reason, such as the *vata dosha*'s role in leprosy.

4) UPASHAYA (RELIEVING AND AGGREGATING FACTORS):

While *Upashaya* refers to symptom relief via diet, everyday activities, and medication, *Anupshaya* refers to the aggravating causes. One example of a relieving element that temporarily lessens symptoms but may later exacerbate them is cold water. *Acharya Chakrapani* identifies eighteen distinct types of *Upashaya*. *Upashaya* is a rigorous diagnostic procedure used to identify the presence of a disease entity when there are multiple probable outcomes. It uses algorithms to differentiate between diseases that are likely to have similar origins and symptoms in order to plan exact corrective activities. By looking at a disease's concealed symptoms, *Upashaya* and *Anupshaya* are utilized to aid in differential diagnosis. They are also used to plan and implement good food and lifestyle practices to combat an illness. The non-relieving aspects of a sickness are referred to as *Anupshaya*, whereas the opposite traits are referred to as *Upashaya*.

By determining the most effective treatment and course of action for a particular illness, the *Upashaya* concept helps in differential diagnosis. However, administering *Upashaya* and *Anupshaya* may have different possible effects, such as lessening or worsening symptoms or causing the condition to reoccur.¹⁹

The clinical significance of *Upashaya*:

Upashaya plays a crucial role in diagnosis by identifying the factors that both alleviate and exacerbate an illness. For instance, *trikatu* powder can reduce obstructive jaundice, albeit it may make symptoms worse. *Upashaya* also aids in the treatment of ailments by identifying the underlying causes and creating focused cures. If *Hetu vipreeta* treatments are ineffective, *Vyadhi vipreeta* or *Hetu Vyadhi vipreeta* therapies may be used.

5) SAMPRAPTI:

Vyadhi Samprapti Bodhak Nidana guides the treatment of a variety of ailments by providing a comprehensive understanding of the etiopathogenesis of illnesses. From exposure to risk factors until the onset of disease symptoms, it covers every stage of the process. The basis of *Ayurvedic* treatment is *Doshic Siddhanta*, which comprises understanding the particular pathogenic activities and the impact caused by *Dosha* involved in a disease process^[20]. Individual aspects such as *Nidana*, *Purvarupa*, and *Rupa* reflect the diagnosis, prognosis, and severity of the illness. However, a complete understanding of the subsequent steps involved throughout the process of etiopathogenesis will make it easier to adopt a rational approach to therapeutic treatments meant to eradicate all etiopathogenic materials.

The five types of *Samprapti* are *Sankhya*, *Pradhanya*, *Vidhi*, *Vikalpa*, *Bala*, and *Kala*²¹. The therapy principles are

determined by the preponderance of *Doshic* factors, *Roga Marga*, and involved *Srotas*. Understanding how *Chikitsa Vyapad* progresses and manifests in the corresponding *Rogamarga* is essential for reasonable treatment and prevention²². Through the restoration of the balance of *Dhatu* involved in the disease's evolution, *Ayurvedic* holistic treatment aims to prevent and remove disease as well as its recurrence, secondary manifestations, and consequences.

The body is kept in balance by three *Doshas* (functional entities), seven *Dhatus* (structural entities), and three *Mala* (excretory products). When etiological factors disturb this balance, disease develops. Vitiating *doshas* cause *Samprapti* (Pathogenesis), which leads to a number of illnesses, when they settle at defective organs or sites. The two types of *Samprapti* are *Vishishta samprapti* (*Sankhya*, *Pradhanya*, *Vidhi*, *Vikalpa*, *Bala*, *Kala*) and *Samanya samprapti* (*Shatkriyakala* six stages). The *Sankhya Samprapti* classification system, which is based on specific aetiology, includes diseases including leprosy, *pidaka*, and diarrhea. *Pradhanya Samprapti* helps determine *dosha* dominance, with *Tama* signifying the most prevalent *dosha* and *Tara* the dominating *dosha*. The dominant *dosha* should be addressed first, followed by the subordinate *dosha*.

Depending on the prognosis, *Vidhi Samprapti* can be classified as either moderate, acute, incurable, or curable. It helps determine how serious the condition is and protects against *Yasha*, money, and knowledge losses²³.

The severity of the *dosha* provocation grows with the presence of all causative factors, making the condition more severe and challenging to treat. The etiology and symptoms of disease are influenced by day, night, digestion time, and season²⁴. While *Vatika Gulma* intensifies after meal digestion, *Pittaj Gulma* intensifies throughout digestion. A condition's curability or incurability depends on the time of year.

A system called *Samprapti* is used to categorize illnesses based on specific factors, such as when they first manifest or deteriorate. When *Nidana*, *Dosha*, and *Dhatus* are out of equilibrium, diseases manifest immediately²⁵.

Endogenous diseases begin with both pain and *dosha* disruption, whereas exogenous diseases begin with pain and then produce *dosha* disruption. Sinful behavior, past life maturity, childbirth, traveling to cities and towns, and nocturnal road crossings can all lead to exogenous insanity. The timing of the exogenous insanity assault is another important consideration. Temporal disorders, also known as *Kaalaja Vyadhi*, are caused by the wrong, excessive, or insufficient emergence of symptoms during particular seasons, food digestion, and different times of day and night²⁶.

Trutiyaka, *chaturthaka*, *anyedyushka*, *satata*, and persistent fever type are examples of temporal diseases. Temporal factors lead to age and death, which in turn lead to natural temporal disorders. Even during fertilization, conception does not occur if the soul has not entered²⁷.



The stages of snake poisoning start when poison enters seven *Kalas*. *Vegantara* is the time when poison travels from one *Kala* to another. *Kriya Kaala*, or the six stages of a disease's etiology, are the justifications for seeking medical attention. *Samchaya* is the first step after ingesting the causative materials, while *Pitta* and *Kapha* are the phases for the pathogenesis of any disease.

DISCUSSION

Regarding the diagnostic aspect of *Nidana*:

For an accurate diagnosis, one needs seek *Nidana*'s assistance because some disorders, such as *Kushatha* and *Premeha*, share the same *Purvaroop*. For differential diagnosis, consider *Udar roga* and *Yakrtodar*. According to *Acharya Susruta*, the most effective way to treat illness is by dietary and lifestyle changes, or *Nidan parivarjana*.²⁸

In terms of prognosis, the condition is classified as *Sadhya* (curable) if the causative agent is less effective, *Krichasadhya* (maybe curable) if the causative agent is moderately effective, and *Asadhya* (incurable) if the causative agent is more effective.

Puravroop: Since *Jawara* (fever) and *Gulma* share the same *Nidana*, it is also helpful for differential diagnosis. *Kasa* (cough), *Hikka* (hi cough), In *Jawara* (fever) for treatment Following *Puravroop*, *lagana* (fasting) is observed. According to the prognosis, the condition is either treatable or incurable depending on how effective the symptoms are.

Roop: It is utilized to differentiate between *Premeha* and *Rakatpitta* symptoms.

Upshaya: It will aid in *Vatavyadi*'s diagnosis and examination as *Urusathambh*.

Samprapti: It will be beneficial to understand the stages at which diseases can be cured.

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.

CONCLUSION

These are the primary diagnostic instruments used in *Ayurveda*. According to articles, they can help with disease diagnosis and prognosis if utilized correctly. When these *Nidan panchak* are used correctly, the disease's symptoms can be prevented and readily cured. In *Rog Nidan*, *Nidan panchak* is a highly helpful diagnostic method. *Nidan Panchak* has a thorough understanding of the stages of the disease, which allows for the prevention of disease development at any stage. Complications can be prevented if *Nidan panchak* is used properly. Therefore, accurate understanding of *Nidan panchak*, or the *Rog Nidan* method, is crucial for disease diagnosis.

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