


ROLE OF NIDANA PANCHAKA IN VARIOUS AYURVEDIC ASPECTS
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ABSTRACT

Ayurveda, the Indian system of medicine, has its own branch of specialty for understanding the disease process and proper diagnosis of a disease. *Caraka* has stated that the diagnosis is very important and essential before proceeding to medicine prescription. *Ayurvedic* way of diagnosis has 2 basic components namely '*Rogapariksha*' and '*Rogipariksha*', which refers to Examination of disease and Examination of patient respectively. Among them *Rogapariksha* gives us the detailed knowledge about a disease starting from the etiological aspects to the actual manifestation of disease. The five basic components of *Rogapariksha* are *Nidana*, *Purvarupa*, *Rupa*, *Upasaya* and *Samprapti*, which are collectively known as '*Nidana Panchaka*'. Apart from diagnosing a disease, they also play a key role in planning the treatment of that disease. *Nidana*, the foremost component of *Nidana Panchaka*, not only gives the knowledge of causative factors of a disease but also helps in treatment by avoiding them. *Purvarupa* refers to Premonitory signs & symptoms and represents the 4th stage of disease formation. If physician is able recognize them as early as possible and treat accordingly, then the further progression of disease is ceased. In the same way, every component of *Nidana Panchaka* helps the physician for the better understanding of disease process and treating the disease at an earliest possible stage. The details of *Nidana Panchaka* and its role in diagnosis & treatment are explained elaborately in full paper.

KEYWORDS: *Roga pariksha, Ayurvedic methodology, Samprapti.*
INTRODUCTION

When the *Ayurvedic* texts were written in ancient times the only available means of diagnosis were the sense organs i.e., *Pratyaksha pramanas*, and use of logic i.e. *Yukti* and *Anumana pramana*, *Aptopdesha pramana*^[3]. But in the present age of advanced technology several investigatory procedures are available for diagnosis and these come to help of the *Pratyaksha* and other *pramanas*. *Ayurveda*, the science of life explains *Ayurveda* in *Trisutra* form i.e., *Hetu*, *Linga*, *Aushadha* for both *Swastha* as well *Aatura*.^[4]

Roga parijnana is the essential part of *Ayurveda shastra*, as Acharya *Caraka* has stated that the diagnosis is very important and essential before proceeding to medicine prescription.^[5] This indicates the prime importance given to *Vyadhi pareeksha* & then to *Chikitsa*. There are various concepts in *Ayurveda* which help in understanding the state of person whether healthy or diseased. *Nidana panchaka* is one of them which helps to diagnose the diseased state of person. The physician who is well versed in diagnosing diseases, who is proficient in the administration of medicines and who knows about the dosage of the therapy that varies from place to place and season to season, ensure to accomplish the desired object^[6]. Among these importance is given to diagnosing the disease accurately and is told that a physician who initiates treatment without proper diagnosis of disease can accomplish the desired object only by chance (that is to say he cannot be sure of his success), the fact that he is well-acquainted with the knowledge of application of medicine does not necessarily guarantee his success.^[7]

For the proper diagnosis of disease, history of patient, complaints and detailed examination of patient (*Trividha*^[8], *Shadvidha*^[9], *Astavidha pareeksha*^[10] etc., are milestones. Various tests are to be done for proper understanding of causal factors and these helps and serves as *Nidana panchaka*. *Nidana panchaka* include five things i.e., *Nidana* (etiology), *Poorvaroopo* (prodromnal signs and symptoms), *Rupa* (actual signs and symptoms of disease or the *Doshas*), *Upashaya* (trial and error method of treatment) and *Samprapti* (actual disease process or pathology occurring in the body) which are subjective as well as objective tools applied to understand the disease^[11]. With the help of these five planning of treatment is done at each and every step of disease they have their own importance. A similar concept has explained by Acharya *Sushruta* i.e., *Shatkriya kala*^[12] (six phases of treatment). If *Vyadhi* is treated in earlier stage it will not proceed to the next. So wise physician should start the treatment at early stage if possible to prevent further manifestation.

***Nidana*:** The term '*Nidana*' has been used in *Ayurvedic* texts in two different meanings:

Diagnosis of diseases

Nidana means to point out a disease such as *Jvara*, *Kasa* and *svasa*.^[13] *Nidana* means arriving at a definite diagnosis of a disease.^[14] *Nidana* means arriving at a conclusive diagnosis of a disease after considering and correlating several factors like etiology, symptomatology, pathology and investigations.^[15]

Etiology of disease

Nidana means the factors responsible for producing disease i.e., etiological factors^[16]. According to the above definition any factor which has a tendency or capacity to produce disease can be considered as *Nidana*. But in reality a particular factor does not always produce the same disease in all persons. For e.g. the intake of curds may produce *Pratishaya* in one person while it does not produce any harmful effect in another. Hence curd cannot be taken as *Nidana*.

To overcome this drawback in definition better definition has been given. It is as follows-A particular factor can be called as *Nidana* only when it will develop a complete disease process (*Itikartavyata*) in the body either immediately or after a certain period.^[17]

Importance of *Nidana*

Diagnostic aspect

For diagnosis of disease one should know the exact reason for the manifestation of disease. For e.g. The *Nidana* of *Prameha* are idle sitting, oversleep, excessive use of curd, meat soup of the domestic, aquatic and marshy animals and milk, new cereals and drinks, products of jaggery and all other *Kapha*-promoting regimens^[18]. In *Kusta* alternatively taking *Sheeta-ushna*, *snigdha-ruksha ahara*, *Viruddhaahara sevana* (*Chilchima* fish with milk) etc. are the *nidana* of disease^[19]. Some disease like *Krimijanya shiroroga*^[20], *Kustha*^[21], *Switra*^[22], *Udara roga*^[23] the cause is *Papajanya*. Some of the diseases like *Vatarakta*^[24] and *Kustha*^[25] are having a few same *Poorvaroopta* like *Swedasya ati pravatti* or *Abhava*, *Vaivarnya* and *Supti* etc. so here one should take the help of *Nidana* for proper diagnosis. By avoiding such factors one can prevent the disease.

For differential diagnosis

When the signs and symptoms of two or more diseases are very extremely identical a precise diagnosis becomes very difficult. In such conditions if we are able to trace out the exact etiological factors, then a definite diagnosis becomes possible. It is because the etiological factors are different for various diseases which have similar symptomatology. For example, there are eight types of *Udaravyadhies* in which ascitis develops in the advanced stage^[26]. When the patient reaches this stage, a diagnosis of the specific type of disease becomes difficult as an examination of the abdomen is found to be impossible owing to the presence of ascitic fluid. But if the patient reveals his addiction to drinking alcohol and traces its history, the disease can be definitely diagnosed as *Yakrtodara*. Similarly, many skin diseases show some similar characters. If a patient is having rashes, pustules etc. reveals the history of abnormal sexual contacts or exposure, then a diagnosis of syphilis can be arrived at. Diagnosis of syphilitic arthritis also can be arrived at on the basis of facts which differentiate it from rheumatic and other types of arthritis.

Limitations

Though a knowledge of etiology becomes helpful in differential diagnosis, there are certain limitations of its own. *Caraka* has expressed his opinion on this matter. Certain diseases have a single specific etiological factor; but that is not always the case. Certain factors are such

that any one of them is capable of producing more than one disease; for e.g. over eating of may produce diarrhoea, loss of appetite or pain in the abdomen. On the other hand, certain diseases are caused by the combination of various causes; eg. general weakness, under nutrition, unhygienic surroundings etc. accompanied by the infection of *M. Tuberculosis* will cause *Rajyakshma*. Hence in such condition, where the etiological factor is not definite and specific, such factors are not much help in differential diagnosis^[27]. Sometimes a recent etiological factor remains dormant and the disease develops owing to a factor with which the patient came into contact long ago. In such a condition, if we consider the recent factor as being responsible for the disease we shall be misguided. Hence *Vapyachandra* a commentator, has warned us not to rely solely upon etiological factors for a confirmed diagnosis and suggested that the physician should take into account all the factors which come under *Nidana panchaka*, like the prodromal symptoms, signs and symptoms.

Treatment aspect

Knowledge of *Nidana* is of prime importance in the prevention as well as the cure of diseases. As *Acharya Sushruta* told i.e., In short, Avoiding the *Nidana* is the simple form of *Chikitsa*^[28]. E.g. for treatment of *Hikka & Swasa* it is told as if patient of *Hikka & Swasa* desiring freedom from disease should avoid the etiological factors (*Nidana*) said for these disorders^[29]. *Acharya Caraka* told in *Prameha*, the respective etiological factors should not be used. The treatment of disease starts with abstinence from etiological factors. *Apathya* are the things which should be avoided after manifestation of disease^[30]. It is nothing but aggravating factor for disease or in Nut shell, the cause of disease (*Nidana* of disease). For e.g., in *Vatika Jwara* the factors wasting, *Vata*, fear, anger, passion, anxiety, and exertion will vitiate the *Vata* further & will aggravate the disease^[31]. *Upashaya* is nothing but *Satmya*^[32] i.e. Opposite to *Nidana*. *Upashayatmaka chikitsa* is of eighteen types, according to *Chakrapani*. Among that *Hetu viparita & Hetu viparitartha* both depends upon the knowledge of *Nidana*. For e.g. In *Vata roga*, *Rasona* is *Ushna*, *Teekna* (*Hetu viparita*), *Ushna upanaha* in *Pittaja vidhridhi* (*Hetu viparitartha*)^[33] and *Shadadharana churna* without *Sneha* in *Urusthamba*^[34].

Prognostic aspect

In *Caraka Nidana*, *Acharya Caraka* told disease manifestation or severity depends on the extent of *Nidana* taken i.e. disease may not manifest, may be late manifest, may be manifest with less symptoms and may be with full presentation of symptoms^[35]. *Acharya* also told about prognosis of disease is *Sadhya* if *Nidana* is having *Alpa bala & Krichasadhya* if with moderate *Bala* and *Yapya* if *Nimitta* is of *Poorna bala*^[36]. Conclusively, while treating diseases the highest importance should be attached to avoidance of causes responsible for the vitiation of *Dosas* because it will be helpful in breaking the *Samprapti* of the diseases. All these things will become possible only if there is a perfect knowledge about the etiological factors Even with all its limitations, *Nidana* i.e., knowledge of etiological factors, is extremely helpful to the physician as well as to the patient. It also help people in general in preventing diseases.

Purvarupa

The symptoms which are produced during the process of *Sthanasamsraya* by vitiated *Doshas* (i.e. when *Samprapti* has not been completed and disease has not been manifested) are called *Purvarupas*^[37]. The peculiarity in this definition is that Madhava has differentiated specifically the symptoms which appear during the process of *Dosha-dushya sammurchana* or *Sthanasamsraya* as *Purvarupa* from the symptoms which appear after the completion of *Sammurchana* as *Rupas* or actual symptoms of the disease. An important fact that differentiates *Purvarupa* from *Rupa* is that the former indicates only a forthcoming disease while the latter indicates only an existing disease. *Purvarooopa* is the part & parcel of *Utpadhyaman vyadhi*. Knowledge of *Purvarupa* help to treat the disease in its infancy with specific treatment.

Importance of Purvarupa

Diagnostic aspect

The efforts of the physician as well as of a patient should be to detect the pathology as early as possible and try to control and cure it. *Purvarupas* are the best clues regarding the developing pathology or *Dosha-dushya sammurchana*. Hence the forthcoming disease, its nature, severity etc. can be diagnosed at an early stage before the actual onset of disease with the help of the *Purvarupa*. Acharya Caraka told one *Nidana* may be cause for many disease^[38] for e.g. *Raktapitta*^[39], *Kustha*^[40], *Prameha*^[41]. One *Nidana* may be cause for one disease for eg. *Mrittikabhakshana Pandu* and multiple causes may produce many diseases. e.g. *Vata prakopaka ruksha*, *Sheeta*, *Alpa*, *Laghu anna*, *Vyavaya*, *Atijagarana* etc. may occurs many *Vyadhies*, it may be *Katigraha*, *Sandhivata*, *Pakshaghata*, *Aakshepaka* etc. & may produce one disease for e.g. *Shita usna vyatyasa*, *Santarpana*, *Aptarpana*, *Abhyavahara*, *Chilchim* with *Payasa*, all these *Hetu* produce *Kusta*^[42].

If two disease are having same *Nidana*, than *Purvarupa* help in diagnosing correctly. or e.g. Acharya Sushruta told in Uttar tantra chapter 50th, *Nidana* of *Hikka*, *Swasa* and *Kasa* are same^[43]. Here disease will diagnosed in its *Purvarupavastha* with the help of specific *Purvarupa* such as heaviness in throat and chest, astringency in mouth and gurgling sound in abdomen are the *Purvarupa* of *Hikka* while hardness in bowel, pain in sides, compression in cardiac region, miss passage of vital breath are *Purvarupa* of *Swasa*^[44] and in *Kasa* patient may feels like throat and mouth are covered with awns, itching in throat and difficulty in intake of food^[45].

Treatment aspect

With the help of *Purvarupa*, before the actual onset of disease, appropriate treatment can be started, immediately and succeed in preventing the disease or atleast in minimizing its severity. Hence *Purvarupa* of each disease have been described in the texts. As so many place, specific treatment is advised in *Purvarupa* of disease. For eg. In *Jwara Langhana* is indicated in *Purvarupa*^[46]. In *Purvarupavastha* of *Ashmari*, the therapy like *Snehadi karma* is advised to get rid of the disease from root^[47].

Prognostic aspect

If the disease is manifested with *Purvarupa* having *Alpa bala* i.e. some are manifested & some may not, than

disease is easily curable (*Sukhasadhya*) and if *Purvarupa* manifest with *Madhyam bala* than disease is *Krichasadhya*^[48]. In the stage of *Purvarupavastha*, all the symptoms of disease are completely manifested than there are the *Aristha lakshana* & patient will surely die.

Rupavastha

All Acharyas opine that the complete manifestation of disease with prominent clinical feature is called '*Rupa*'. At this stage *Dosha-dushya sammurchana* would have been completed and onset of disease would have commenced. *Rupa* is the prominent diagnostic key of a disease and hence thorough knowledge of the various *Rupas* of each disease is essential for a physician. when symptoms in the stage of *Purvarupa* become fully or clearly manifested they are called *Rupas*. *Samsthana*, *Vyanjana*, *Linga*, *Lakshana*, *Chinha*, and *Akriti* are the synonyms of *Rupa*^[50]. This gives the clear information about the involvement of the *Doshas* & the *Avastha* of the disease i.e. '*Ama*' and '*Pakvavastha*'. *Madhukosh*^[51] gives an ideal definition as it explains all the facts relevant to the formation of *Rupa*. It states that vitiated *Doshas* are the factors of prime importance. They come in to contact with deformed *Dusyas* and produce *Dosha-dushya Sammurchana*, which causes *Vyadhi*. *Rupa* is the effect of a cause, i.e. '*Sammurchana*', which helps diagnosis. *Dosha* remain responsible for every symptom or *Rupa* of a disease as they are the causative factors. Hence *Rupa* indicates the nature of *Doshadushya sammurchana*.

Importance of Roopa

Diagnostic aspect

When two disease have same *Poorvarooopa* than differential diagnosis on the basis of *Roopavastha* e.g. *Vata vyadhi*^[52] & *Ksatakseena*^[53], *Poorvaroopavastha* is *Avyakta* and their diagnosis can be in the *Roopavastha* only. In some disease some symptoms may be similar than diagnosis will be done according to collection of symptoms. E.g. In *Vatikagulma*^[54] pain will increase after digestion of food and In *Parinama shoola*^[55] also pain will increase after digestion, In both condition, diagnosis of disease has been confirmed by seeing the collection of symptoms. In differential diagnosis of diseases, *Lakshans* are very helpful. For eg. *Raktatisara*, *Adhoga raktapitta*, *Amatisara* & *Pravahika*.

Treatment aspect

Knowledge of *Roopa* is essential for specific treatment. For e.g. In *Kustha chikitsa*^[56] If *Dosha* are *Alpa*, & *Anavagada*; then *Raktamokshana* should be done with *Shringa* and *Alabu*. In *Adhika dosha- Raktamokshana* should be done with *Siravedha*.

Specific treatment is given in *Jwara* according to its location in various *Dhatu* and it can be decided by looking the specific *Lakshana* told in that *Dhatugata Jwara*. In various stage of *Shopha* i.e., *Amavastha*, *Panchyamanavastha* & *Pakvavastha*; specific treatment is given. For e.g. In *Amavastha* incision should not be given^[57] while in *Pakvavastha* it is indicated to drain the pus^[58]. These stages can be diagnosed with *Lakshanas* only.

In *Jwara*; the specific treatments are given in different stages. For eg In *Ama jwaralaghana* is indicated while in *Panchyamana jwara*, *Deepana*, *Pachana* drugs are

to administered and in *Nirama jwara*, *Virechana* is indicated^[59].

Symptomatic treatment is given according to *Lakshana* only i.e. In *Jwara trishna*; *Shadangapaaniya*^[60], In *Urdvaga Raktapitta*; *Tarpana* after *Langhana* & in *Adhogaraktapitta peya* is indicated^[61]. and if *Vibhanda* is associated with *Raktapitta*; *Vastuka shaka* is indicated^[62].

Upashaya

A judicious application of *Aushada anna and Vihara*, prescribed jointly or severally either antagonistic to the cause of disease, to the disease itself or to both, the cause and the disease, or similar to the cause of disease, to the disease or to both, the cause and the disease, constitute *Upashaya* when it produces relief in the symptoms and *Anupshaya* when it aggravates the symptoms. It is a trial and error treatment.^[63]

Upashaya means which gives pleasure to the person by using of *Aushada, Ahara and Vihara*^[64]. Their action may directly against the *Hetu* or to the *Vyadhi* itself or to the both i.e. to *Hetu & Vyadhi*. *Upashaya* means which brings about feeling of happiness or factors which create happiness and it gives knowledge about *Gudalinga vyadhi*.

Importance of Upashaya

Diagnostic aspect

It is helpful in diagnosis of disease where difficulty arise due to similarities in *Lakshana*, in such circumstances *Upashaya* helps to diagnose the cause accurately. for eg. *Vata* which alleviates by *Shadadharana churna* without *Sneha dravya* indicates that person is suffering from *Urusthamba*. A case in which symptoms like malaise, low grade fever, anorexia and *Jirna jvara* appear. At the same time symptoms like enlargement of the spleen and previous occurrence of acute fever which are specific for *Jirna jvara* as well as symptoms like *Pratishaya* and *Karsya* which are specific for *Rajyakshama* are absent; hence a differential diagnosis becomes impossible. In this circumstances if a treatment with *Siddhaghrita* of *Guduchi, Kiratatikta* etc. gives relief, the disease can be diagnosed as *Jirnajvara* and if it fails, the disease naturally *Rajyakshma*. Patient is relief from salicylate indicate having suffering from *Amavata* & if not got relief indicate *Sandhivata*.

Treatment aspect

18typesof *Upashaya* used as a therapy told by Acharya Chakrapani^[65]. For e.g. *Rasona* in *Vatika roga* comes under *Hetu vipareeta chikitsa*, *Pippali* in *Pliha roga* is *Vyadhi vipareetachikitsa* and *Ruksha udwartana* in *Sthoulya* or *Mudaga yusha/Tikta shaka/Purana shali* in *Kaphaja prameha* is *Ubhaya vipareeta chikitsa*. Treatment in *Ama dosha* basically start with *Apatarpana* i.e. *Hetu vipareeta*. Acharya Caraka clearly told, if this *Hetu Vipareeta* treatment is not work than we should go for *Vyadhi vipareeta* treatment.^[66]

Difference between Upshaya and Chikitsa

When a treatment applying drugs, diet and practices is used for the purpose of diagnosis it is called *Upashaya*.; and when it is continued after the confirmation of the diagnosis, it becomes important aspect of *Chikitsa*.

Samprapti

Entire process of manifestation of disease is called *Samprapti*. It can be better understand by two ways i.e.

Samanya samprapti (includes *Shatkriyakala*) and *Vishista samprapti*- includes (*Samkhya, Pradhanya, Vidhi, Vikalpa, Bala, Kala*).

Samanya samprapti

It is general pathogenesis of all diseases, these six stages are the clear cut indications for the physician to do quick and logical action for the proper management of disease. *Kriya* means the *Chikitsa* and *Kala* means time. Acharya vagbhatta defines three stages (*Samchaya, Prakopa* and *Sama*) of *Vatadi doshas*. *Samchaya* and *Prakopa* for *Rogavastha* while *Sama* for health state.

Commentator Hemadri includes four stages of *Kriyakala* i.e. *Prasara, Sthanasamsraya, Vyakti, Bheda* in *Prakopavastha*^[67]. As the main treatment principle *Samprapti vighatan eva hi chikitsa* i.e., breaking of pathogenesis is treatment. Treating the disease as early as possible is by breaking the pathogenesis at starting stage hence *Samprapti* knowledge is essential.

Vishista samprapti

Vishista samprapti includes *Samkhya, Pradhanya, Vidhi, Vikalpa, Bala & Kala. Mudaga yusha/Tikta shaka/Purana shali* in *Kaphaja prameha*.^[68]

Samkhya samprapti

it indicates number of types of diseases. For eg. *Astha jwara, Pancha gulma* etc.

Pradhanya samprapti

Indicates dominancy of disease i.e. if the disease is *Swatantra* or *Paratantra*. For e.g. *Jwara, Pandu, Kamala* etc. may be *Swatantra* or it may originate as a complication of other disease. *Nidanarthakara rogas* are also included in this, as *Jwara* is the cause of *Raktapitta* and vice versa. *Kasa* due to *Pratishaya*; *Kshaya* (wasting of tissues elements) due to *Kasa* and vice versa^[69]. Treatment of such disease is to be done according to *Pradhana* disease^[70]. It indicates stage of *Doshas* also, it helps for the identification of dominance of *Doshas* in case of involvement of two or more than two *Doshas*. It is relative condition of *Doshas* sequentially *Tara, Tama* indicates dominancy of *Doshas*. Treatment in such condition is done according to most dominant *Dosha* i.e., *Tama*. For eg. In *Carakasamhita*^[71], it is given that when *Pitta* is in '*Sama*' condition, *Kapha Ksheena, & Vatavridha*, than vitiated *Vata* extract *Pitta* from its normal place to the different places & symptoms like *bheda, cheda* produce temporally. In this condition treatment is given according to *Vridha dosha* first i.e. of *Vata*.

Vidhi samprapti

Vidhi means the types. Two types of disease i.e. *Nija & Aaguntaja*, For e.g. *Shohta, Jwara*. Treatment in *Nija* condition is done according to *Doshas* and treatment in *Aaguntaja* condition is treated by *Lakshanika chikitsa*, Three types of diseases i.e. *Vataja, Pittaja & Kaphaja*. For any disease treatment is given according to *Doshas* only. For eg. in *Vataja kusta ghritapana* is indicated, in *Pittaja kusta, Raktamokshana & Virechana* while in *Kaphaja kust, Vamana* is indicated. In *Gulma* treatment is given according to *Doshas*^[72]. Four types of disease are *Sadhya, Asadhya, Mridu & Daruna*^[73]. These helps in prognosis of disease. If disease is *Asadhya*, it should be avoid to treat otherwise lead to loss of money, knowledge, *Yasha* etc^[74].

Vikalpa samprapti

It indicates the proportional analysis (*Amshansha kalpana*) of the qualities of the *Doshas* involved. As Acharya Sushruta told in Sutra sthana^[75]. The humours, deranged either singly, or in couples, or in a triple combination as regards one or two of their virtues, push on, follow & blend with humours similarly deranged as regards their qualities and combinative numbers. Acharya Dalhana commented that *Bhavas* as *Ruksha*, *Sheeta*, *Laghu* are *Vataja* while *Ushana*, *Teekshna* are *Pittaja* and *Snigdha* etc are *Kaphaja bhavas*. For examples *Kalaya* causes vitiation of *Vata* because of all its qualities i.e., *Ruksha*, *Laghu* and *Shita*, while a type of sugarcane called as *Kandekshu* vitiates *Vata* because of its *Ruksha* and *Shita* qualities only. Wine prepared from sugarcane juice vitiates the *Ruksha* qualities of *Vata*. *Madhura rasa* and buffalo's milk vitiates *Kapha* because of all its qualities. The qualities of etiological factors like diet, behaviour and climate vitiates the identical qualities of *Dosha*. Therefore this minute knowledge of *Samprapti* guides us in regard to the qualities which should be used in treatment^[76].

Bala samprapti

Understanding the strength of disease based on symptoms of *Nidana*, *Poorvaroopo*, *Roopa* etc, area of involvement, organ involved and age etc. help to assess the strength of disease. For e.g. In *Samasannipataja jwara & Madatyaya*; *Kaphasthananupoorvi chikitsa* is done because *Jwara* is *Ammashaya samuttha vyadhi* which is seat of *Kapha* & predominant *Dosha* in *Jwarotpatti* is also *Kapha*, hence it should be treated first. Similarly in *Samasannipataja atisara* first *Vata*, than *Pitta* and lastly *Kapha* should be treated.^[77]

According to organ involved i.e. *Marmasandhiaashrita*, *Gambheera dhatu avasthita diseases* are palatable disease & difficult to treat^[78]. According to age i.e. in *Vridhdhavastha* the disease are difficult to treat because *Dhatu*s are already in *Ksheena avastha*. For e.g. *Bhagna* of childhood are easily & fastly recovered in comparison to old age.

Kala samprapti

It indicates the time of aggravation of *Doshas* in relation to *Ritu*, various timings of day, night & intake of food. For e.g. In *Vishama jwara* the fever occurs according to definite interval^[79].

| Vishama jwara | Timings |
|--------------------------|----------------------|
| <i>Santata jwara</i> | Continuous fever |
| <i>Satata jwara</i> | Two times in 24 hour |
| <i>Anyedhushka jwara</i> | One time in 24 hour |
| <i>Triteeyaka jwara</i> | Every third day |
| <i>Chaturthaka jwara</i> | Every fourth day |

On basis of season (*Ritu*) disease are *Sadhya* or *Asadhya*^[80] as *Kaphaja jwara* in *Vasanta ritu* and *Pittajajwara* in *Sharada ritu* is *Sukhsadhya* while *Vataja jwara* in *Varsha ritu* is *Kastasadhya*. Some diseases according to Kala are *Sadhya* or *Asadhya* for e.g. *Ardita* of three years is *Asadhya*^[81], *Vatarakta* of one year is *yapya*^[82]. Some diseases shows symptoms on the basis of *Ahara* as in *Parinamashoola*, pain increases after digestion of food^[83] and in *Annadravashoola*, continuous pain will be

there (before food, during digestion of food and after digestion).^[84]

CONCLUSION

In our treatise it is said that success of physician depends on the skill of diagnosing a disease correctly and treatment should be given according to that. *Nidana panchaka* is a process or sequential way of diagnosing a disease at various stages. Naming of disease is not given that much importance, but knowing the exact pathogenesis or progress of disease and to stop it early is given prime importance^[85]. The equilibrium state of *Dhatu*s is not disturbed nor the imbalanced state is brought to normalcy without some causative factors, that cause (either balanced or imbalanced) determine the equilibrium or imbalanced state of *Dhatu*. Cause (*Nidana*) is the foremost step of *Nidana panchaka*. This can be understood in a clear way by knowing the *Nidana panchaka*. In short, *Nidana* (cause of disease) is to be avoid for treatment. *Poorvaroopo* (presymptomatic phase) helps in to diagnose at a very early phase. *Roopa* (manifestation of disease in a clear & expressive way) is an important tool indicating the stage, severity, type of disease. *Upashaya* (the favorable *Ahara & Vihara* for disease) plays an important role for treatment as well as differential Diagnosis. *Samprapti* (detailed description about disease manifestation) in short includes all the above phases and the knowledge of *Samprapti* help to break the pathogenesis, accurately according to *Dosha-dushya samurchana* and to stop the progress of disease or to reverse the condition by applying fundamental principles of treatment in given in *Ayurveda*.

Hence we can say that knowledge of *Nidana panchaka* is a milestone in diagnosing a disease and treating the patient precisely.

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