

A LITERATURE REVIEW ON THE SIGNIFICANCE OF NIDAN PANCHAK AYURVEDA

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ABSTRACT

Ayurveda is a system of medicine that aims to understand and treat diseases and maintain a healthy lifestyle. It is based on the Sanskrit stanza "Swasthasya Swaasthya Rakshanama Aturasya Vikara Prashmanam Cha" and includes three sutras: Hetu (cause), Linga (side effects), and Aushadha (medication). The right diagnosis is crucial for resolving a disease, and Acharya Charaka emphasizes this. In ancient texts, the main methods for diagnosis were Pramana, which helped understand the Dosha, Dushya, and site of Dosha-Dushya Sammurchana. In Ayurveda, there are five methods for analysis: Nidana (cause or etiology), Purvarupa (prodromal side effects), Rupa (explicit sign and side effects), Upashaya (Easing and Disturbing variables), and Samprapti (Pathogenesis). Nidana helps identify the causes of a disease and helps make informed decisions about treatment, diet, and lifestyle changes. Purvarupa helps identify the disease at an earlier stage and plan for treatment to prevent further symptoms. Rupa is essential for determining specific treatments and recognizing similar infections with similar symptoms. Samprapti categorizes illnesses based on their pathogenesis, including seven types of diseases, kustha, Pidaka, and Atisara.

KEYWORDS: Ayurvedic, Nidan Panchak, diagnostic, Swastha.

INTRODUCTION

The study of Ayurveda started with the need to comprehend and fix sicknesses and to keep up with the individual. This fundamental Ayurveda fundamental is best made sense of in the Sanskrit stanza.

"Swasthasya Swaasthya Rakshanama Aturasya Vikara Prashmanam Cha"

For the finish of this principle, Hetu (cause), Linga (side effects) and Aushadha (medication) for example idea of Trisutria is additionally referenced in Ayurveda. Out of these three sutras two are intended for conclusion of illness also, the third one is intended for treatment reason. That implies in Ayurveda, Roga Pariksha isn't just significant maybe it is the principal part for additional achievement results.^[1] The right finding of an illness is fundamental in restoring the sickness. Acharya Charaka has expressed that before the preparation of treatment, the right conclusion is of a sickness is very much fundamental. That implies a doctor ought to look at the illness completely prior to endorsing medication In Ayurvedic old style texts, the main accessible method for determination were Pramana for example Aaptopadesha Pramana, Pratyaksha Pramana (incorporates five receptors for example Eyes, Ears, Nose, Skin Tongue), Anupana Pramana and Yukti Pramana.^[2] These techniques utilized for the comprehension the Dosha, Dushya and site of Dosha-Dushya Sammurchana. Today with the progression in the Clinical field, the finding of the illness should be possible in the start and the advancement of the sickness can be halted.^[3] However, some of the time the patient can't bear the expensive envisioning methods like CT check, X-ray and so forth. In this way we have to realize the conclusion as indicated by Ayurveda which makes a difference in decreasing the weight on the enduring patients. In Ayurveda there are five methods for analysis (Nidana Panchak) namely Nidana (cause or etiology), Purvarupa (Prodromal side effects or Sinister side effects), Rupa (Explicit sign and side effects or clinical elements), Upashaya (Easing and Disturbing variables), Samprapti (Pathogenesis).^[4] The doctor who without appropriately diagnosing the sickness begins its therapy prevails by chance regardless of whether he is knowledgeable in administration with drugs. The one, who knows the personality of the illness, is knowledgeable in all the helpful measures and is familiar with the variables for example, place, time and so on succeeds undoubtedly.^[5] These five components altogether or specifically help in making the exact analysis. By knowing the idea of Nidana Panchak doctor can analyze the illness at a prior stage and subsequently forward can make arrangements for the treatment well there by forestalling further confusions.

AIM AND OBJECTIVES

1. To comprehend the idea of Nidana Panchak from the accessible antiquated Ayurvedic texts and on the web data accessible on web.
2. To figure out the clinical significance of Nidana Panchak

Nidana (Etiological Elements)

Nidana is the causative elements of infection. The word 'Nidana' is utilized in two unique settings for example etiological factors and second is determination of infections. For instance the etiological variables depict for the Swasa roga are Vidahi, master, vishtambhi Bhojana along with raja, dhuma as an ecological variables.^[6] So these are the vyadhijanak nidana (etiological factors) for the illness and the conclusion is Swasa roga (vyadhi bodhak nidana).

Clinical Significance of Nidana

Information on Nidana Helps in Distinguishing the Reasons for the Sickness On the off chance that the Nidana isn't recognized we can't disengage them. If the causative elements are in touch with the body for a more extended time frame, the sickness brought about by them keeps deteriorating with time and become serious. Nidana Provides Some Insight towards the Chronicity of the Issue.^[7] For example In the event that the patient having liver cirrhosis has a history of utilization of liquor for long time, we can estimate that the infection is an ongoing one and has obstinate (contingent upon the periodicity of drinking liquor).

Information on Nidana Helps in Making a Right Conclusion

In the event of vulnerability about the conclusion of any jumble, examination of Nidana or etiological elements will help to explain the condition of the sickness. For example if there should be an occurrence of Vata, it can be vitiated by at least one variable like sheeta guna (cold quality), ruksha guna (dry quality), kashaya rasa (astringent taste), katu rasa (sharp taste), ativyayama (inordinate activity), Avarana (obstruction of exercises of vata by different components of the body) and so forth.^[8] The information on every one of these etiological elements which exasperate Vata will assist the doctor with making great visualization, make the specific conclusion of the illness, relate the causes with the impact (infection and its side effects), assist the patient with keeping away the causative factors and plan for right treatment convention.

Information on Nidana will help in Arranging Explicit Treatment

For each situation, the treatment will contrast and will rely upon the reason. For example In the event that Pitta is vitiated by ushna guna (hot quality), the treatment and prescriptions ought to be adversarial to ushna for example sheeta Upashaya and chikitsa (solaces and medicines overwhelming in chilly power) ought to be liked.

Information on Nidana helps in correcting the causative factors causing the illness**'Sankshapatana Kriya Yugo Nidana Parivarjanam'**

The best and easiest type of the treatment is keeping away from the causative variables, which are answerable for causation of sickness and it is the essential move toward forestall further pathogenesis.^[9] The comprehension of Nidana helps a doctor to guide the patient to ward off the variables, food sources and exercises which are problematic to them. It won't just guide in outlining aright treatment convention, it will likewise help in designing great eating regimen and way of life convention where in numerous dis-orders can kept away from while follow the healthy and great pieces of life.

Purvarupa (Prodromal Elements)

The side effects which give sign of a future infection are known as prodromal side effects. These are the side effects which are not communicated plainly and showed up prior to the indication of an infection. These prodromal highlights assists with knowing the dosha liable for that specific infection however not the idea of impending sickness.^[10] Fundamentally there are two sorts of Purvarupa, one which show the approaching sickness however doesn't indicate the contribution of dosha is known as samanya Purvarupa (general prodromal side effects). Second assortment of Purvarupa is known as Vishishta (explicit) Purvarupa, in which appearance of prodromal side effects noticed explicitly by unambiguous dosha.

Clinical Significance of Purvarupa for Determination of Sickness

On the off chance that two illnesses are having indistinguishable Nidana, Purvarupa assist in making with revising determination. For example Acharya Charak told in chikitsa sthana part seventeenth, Nidana of Hikka (Hiccup) and Swasa (Dyspnea) are indistinguishable. Here illness will be analyzed in its Purvarupa avastha (Stage) with the assistance of explicit prodromal side effects.^[11] For example, weight in throat and chest, astringent desire for mouth also, it are the prodromal to murmur sound in midsection side effects of Hikka while hardness in gut, torment in sides, pressure in cardiovascular district, miss section of essential breath are prodromal side effects of Swasa.

For Differential Diagnosis

For example In the event that the shade of the pee is either yellow or blended in with blood wiped out through the pee without the indication of prodromal side effects and indication of Prameha (Diabetes), such understanding ought not be analyzed as Prameha Rogi (Diabetes), on other hand it analyzed as Raktapitta (Draining turmoil).^[12]

For Treatment of Sickness

With the assistance of knowing Purvarupa of infection we can distinguish the sickness at a prior (for example before the real appearance of sickness) stage and plan for therapy can be begun to forestall further appearance of sickness. For example In Jwara, Langhana chikitsa is demonstrated in Purvarupa and in Ashmari; Snehadhi karma is demonstrated in Purvarupa avastha to fix the sickness from root.

For Prognosis of the Disease

On the off chance that several prodromal side effects are not many, the illness is effectively treatable. On the off chance that Purvarupa manifest with moderate force then illness is krichha sadhya (challenging to fix). On the off chance that every one of the prodromal elements is available in a patient then the sickness will be serious.

Rupa (Explicit Sign and Side effects)

Rupa of an infection show the genuine beginning of the appearance process. When the rupa shows up, the sickness turn out to be more articulated self-evident and clearly defined side effects. The pathogenesis brings about different side effects of the infection. These side effects and doshas are indivisibly related with one another all through the sickness. Thus the pathogenesis (Dosha dushya Sammurchana) it is communicated to happen inside the body remotely as the side effects of that disease. For example it shows the particular sickness by showing explicit side effects of that infection. For example Consuming sensation in shoulder, sides of the chest, hands, feet and fever is the cardinal side effects of Rajyakshma (Tuberculosis), exorbitant messy pee in Prameha (Diabetes).

Clinical Significance of Rupa for Finding of Sickness

Hardly any infections have no prodromal side effects like Vata vyadhi, Kshataksheena and their analysis is made simply by noticing its clinical element (for example In Rupa-avastha). By seen the cardinal sign and side effects of sickness we can analyze the infection. For example Enlargement of mid-region, murmuring sound in midsection, edema in legs and hands, decrease force of Agni, perfection of jaw, skinniness are the cardinal signs and side effects of Udara roga (Ascites).

For Differential Conclusion of Sickness

By noticing the signs - side effects and nitty gritty history of patient we can analyze the infection which has comparable sign and side effects. For example Hack and Tuberculosis, Anna dravasoola (Agony is exasperate after admission of food) also, Parinama dravasoola (Torment is alleviation after admission of food) just couple of side effects are normal.

For Treatment of Infection

Information on Rupa is especially significant for arranging explicit treatment of infection. For example Mansa gatavata also, Mansa aavrita vata. Assuming we know the specific sign and side effects of these sickness than no one but we can begin the explicit treatment. For Mansa gatavata Purgation, non-unctuous bowel purge and pacificatory measures are

applied and for Mansa aavritavata-fomentation, knead; meat soup, milk and unctuous substance are applied. In Jwara, Aam jwara (Langhan), Pachyamanjwara (Deepan, pachan drugs), Niram jwara (Virechana - purgation).

For Visualization of Sickness

On the off chance that every one of the side effects of sickness is delivered, that infection is challenging to fix. For Recognition of Cause the side effects help in discovery of cause. For example in uncleanliness (Kushtha) the side effects like agony, dryness, dark staining and so on show association of vata dosha. This additionally shows that the patient unquestionable requirement taken vata provocation diet in past.

Upashaya (Easing and Irritating Variables)

At the point when a patient is feeling better of side effects and feel agreeable by the eating routine, day to day routine and medication, then these alleviating factors are called as Upashaya. The help ought not to be brief. The side effects ought to be decreased forever.

For example Cold water gives alleviation to thirst and consuming sensation if there should arise an occurrence of Nava jwara for brief period yet later exasperate the condition. This doesn't go under Upashaya. Also, inverse to this, the aggravating factors are called as Anupshaya. These elements assist in making with rectifying determination. The alleviating factors are having properties inverse to that of reason for illness or infection itself or both. Acharya Chakrapani has told around 18 sorts of Upashaya.

Clinical Significance of Upashaya for Conclusion Disease

Easing factors assists in making with rectifying conclusion, when it is challenging to analyze a sickness due to dark or baffling sign. Then, at that point, by the utilization of irritating or easing factors we can analyze the sickness. For example in obstructive jaundice the medication "Trikatu powder" will give alleviation. Be that as it may, in the event that it's anything but an obstructive jaundice then the side effects will exasperate due to hot and sharp property of the medication.

For Treatment of Sickness

This Upashaya and Anupshaya additionally help in treatment of infection. Assuming we know the causative component of any infection essentially we can make arrangements for explicit treatment with the assistance of Hetu vipreeta Upashaya. For example stay conscious at night to lessen kapha expanded by day rest. Acharya Charaka has said that in the event that Hetu vipreeta medicines not powerful then we can anticipate Vyadhi vipreeta or Hetu Vyadhi vipreeta treatment. For example Use of turmeric in diabetes is Vyadhi vipreeta treatment. Use of enlarging also, vata diminishing medication (Dashmoola kwath) in edema due to vata is Hetu Vyadhi vipreeta treatment.

Samprapti (Pathogenesis)

Up to three Doshas (Utilitarian substances), seven Dhatus (Underlying substances) and three Mala (Excretory items) are in typical (Adjusted) state there is no sickness happen. At the point when etiological variables upset this adjusted state then sickness will be manifest. The progressions which happen in the body from commencement of the etiological variables to the indication of symptoms are by and large known as Samprapti (Pathogenesis).^[13] The Dosha vitiated because of different causes are moving in different headings in the body. Contingent on the reason or type of vitiation and heading or course followed by the vitiated doshas, there is a settlement (Dosha-dushya sammurchchhana) at the

damaged site (Kha-vaigunya) or organs and produce assortment of sickness. For example when provoked doshas get settled in Mid-region they bring about loose bowels, flatulence, ascites, abscesses, growths etc. Fundamentally there are two kinds of samprapti for example Samanya samprapti (It incorporates Shat kriya kala 6 phases for the better comprehension of pathogenesis and suitable time for treatment, and it is normal for all illness) and Vishishta samprapti (It incorporates Sankhya, Pradhanya, Vidhi, Vikalpa, Bala, and Kala). Vishistasamprapti i.e Sankhya, Pradhanya, Vidhi, Vikalpa, Bala, Kala samprapti.

Sankhya Samprapti (Identification of Illness)

After the finding of illness it is arranged as indicated by unambiguous pathogenesis into additional kinds. This all out number of the kinds is known as Sankhya samprapti. For example seven kinds of kustha (Sickness), seven sorts of Pidaka (Carbuncles), six kinds of Atisara (The runs).

Pradhanya samprapti (Level of doshic vitiation)

This samprapti helps in distinguishing proof of strength of dosha in instance of at least two dosha are involved. If two doshas are vitiated, the relative term for example Tara, is utilized to demonstrate the dominating one. If all the three doshas get vitiated then, at that point, standout term "Tama" is utilized to demonstrate the most transcendent one.^[14] It required predominant dosha ought to be treated first. The subordinate dosha might be dealt with thereafter.

Vidhi Samprapti (Assortment of Illness)

It is a subtype of illness like two assortments Endogenous (Nija) and Exogenous (Agantuja). Four assortments of illness in light of forecast for example reparable, serious, gentle, intense. For example Hemorrhagic turmoil (Rakta pitta).

Three sorts as indicated by course of the draining for example upwards, downwards, angled. As indicated by anticipation, the illness is reparable, serious and challenging to fix. So this samprapti helps in forecast of illness. On the off chance that illness is Asadhya (serious), and then doctor shouldn't treat the sickness in any case lead to deficiency of cash, information, Yasha and so forth.

Vikalpa Samprapti (Relative Examination of Dosha)

At the point when at least two vitiated doshas are associated with pathogenesis their side effects created. The unique character is reflected in the side effects as per level of vitiated doshas. The doshas having more noteworthy level of vitiation produce more side effects. This is otherwise called "Anshansh kalpna".^[15] The doshas may get vitiated by all the character of them or by only one person. For example Torment is produce by vata, when provoked by its dry and cold characteristics. The Pea and Sugarcane have every one of these characteristics, so eating of peas and sugarcane causes incitement of vata (for example intensity of agony will be increment).

Bala Samprapti (Strength of Illness)

The strength of illness is more when the seriousness of incitement of dosha is more. Such infections are in-reparable or extremely challenging to treat. At the point when all the causative factors are there, every one of the portentous side effects and primary The fact that disease is more makes aftereffects communicated obviously then serious.^[16] The illness including significant body components (Like Marma) and imperative organs are more serious.

Kala Samprapti (Time Elements)

The impact of day, night, time of absorption, season on the dosha achieves varieties in the pathogenesis and side effects of sickness. The side effects are expanded or diminished by the time.^[17] For example In Vatika Gulma power of agony increment after absorption of food (for example in void stomach) and become gentle in the wake of taking food. In Pittaj Gulma, power of agony increment during absorption of food. Whether the sickness is treatable or hopeless is additionally rely upon time or season. For example Kaphaj jwara in Vasanta Ritu is reparable.

CONCLUSION

Ayurveda is a Sanskrit system of medicine aimed at understanding and treating diseases and maintaining a healthy lifestyle. It includes three sutras: Hetu (cause), Linga (side effects), and Aushadha (medication). The system uses five methods for analysis: Nidana (cause or etiology), Purvarupa (prodromal side effects), Rupa (explicit sign and side effects), Upashaya (Easing and Disturbing variables), and Samprapti (Pathogenesis).

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