Empirical Study of Specific Clinical Protocols under Panchanidana of Ayurveda

Dr. Archana Kumari Rai*[1], Dr. Rupesh Kumar Singh[2], Dr. Amerendra Kumar Singh[3]

[1]P.G. Scholar, Department of Rog Nidana & Vikriti Vigyan, Government Ayurvedic College & Hospital, Patna-800003, Bihar (India)
[2]P.G. Scholar, Department of Rachana Sharir, Government Ayurvedic College & Hospital, Patna- 800003, Bihar (India)
[3]Associate Professor, Department of Rog Nidana & Vikriti Vigyan, Government Ayurvedic College & Hospital, Patna-800003, Bihar (India)

***Corresponding Author Email:** ayurvdoctor@gmail.com

---****************---

ABSTRACT

Nidana Panchaka **is one of the most important step towards treatment protocols or health management or disease of a person in Ayurveda. It involves the most important methods to diagnose the disease along with** *aetiopathological* **assessment and prognosis of the disease. It includes five major prospective called as** *Nidana* **(etiological factors),** *Purvaroopa* **(primordial symptoms),** *Roopa* **(signs and symptoms),** *Upashaya* **(like and dislike) and** *Samprati* **(**etiopathogensis**) which accordingly make an important aspect along treatment protocols in all medical sciences. As per Ayurveda it involves the identification of** *aetiopathology* **of diseases fallowed by their specific management, so its proper diagnosis is very essential. That is why a physician should need diagnose the disease first and then select the proper medicine. There are various factors can affect health such as; diet, life style and some external factors. Since, Ayurveda treats according to the** *Prakriti* **of an individual thus proper diagnosis required for the accurate suggestion of medicine intake. A physician who initiates treatment without proper diagnosis of the disease can accomplish the desired object only by chance. The fact that he is well-acquainted with the knowledge of application of medicine does not necessarily guarantee his success. In the similar line there are also other diagnostic techniques are rises which are used for the assessment of** *aetiopathological* **strategy of the disease like** *Ashtavidha Pareeksha***,** *Dashavidha Pareeksha***,** *Chaturvidha Pareeksha***.**

Key words: *Nidana***,** *Purvaroopa***,** *Roopa***,** *Upashaya***,** *Samprapti*

INTRODUCTION

Ayurveda is a traditional medicine and natural healing system in India. A physician humanistic effort ensures an honourable place for him in society. *Ayurvedic* diagnosis is based on etiological factors. The approach of diagnosis involves investigation of causes and their correlation with sign & symptoms. *Charak* Samhita and *Sushrut* Samhita described diseases according to *Nidan Panchak*. A physician should first of all diagnose the disease and then he should select proper medicine. Thereafter, he should administer the therapy applying the knowledge of the science of medicine[1]. One should not indulge in any activity without proper examination. Always proceed with their treatment after proper examination. As an archer having the knowledge and practice of archery throws arrows with the help of his bow and does not commit mistakes in hitting a massive body nearby and thus accomplishes his object, so a physician endowed with his own qualities and other accessories proceeding with the act of treatment after proper examination will certainly cure a curable patient without fail[2].

A wise physician should examine the distinctive features of the diseases before and only then he should start his treatment about the curable diseases. When a physician who even if well versed in the knowledge of the disease and its treatment does not try to enter into the heart of the patient by virtue the light of his knowledge, he will not be able to treat the disease[3]. The Word *nidan* here denotes the diagnostic examination and *Panchaka* denotes the number five. Five methods which are used to gain complete and detailed knowledge of the disease and confirm the diagnosis are called as *Nidan panchaka*. The current healthcare system focuses on finding out a pathogenic micro-organism that causes diseases. Ayurveda, on the contrary, emphasizes the lacunae or defects in biological systems (*kha-Vaigunya*) that occurred due to various reasons including, improper diet and lifestyle. The knowledge of aetiology/ causative factor of health and disease is an important component of the three fundamental components (*trisutra*) of knowledge of

Ayurveda. *Madhav Nidan* is a classical approach of diagnosis having more than 5,000 signs and symptoms for the identification of diseases.

Diagnosis in Ayurveda mainly depends on the *prakriti* of an individual and progression of the diseases. Another important aspect of diagnosis (*vikriti pariksha*) is *considération* of dosha movement and pathology of *dhatu* & mala. There are many abnormal conditions can be *corelated* with *dhatu* & *dosha* imbalance; hormone imbalances can be *corelates* with problem of *Dhatu*. Similarly *Kapha* and *Vata* problems indicate higher and lower level of hormones respectively. Stress can be correlated with *Vata* disturbance. Disturbances of Pitta indicates problem like; acidity, blood pressure and burning eye. Likewise, *Kapha* imbalance can be correlates with condition of fatigue, restlessness, etc. Looking importance.s of *dosha* imbalance Ayurveda suggests some points need to be consider as diagnostic tools; known as *Pancha Nidana*; these are the cause (*nidana*), signs (*purva rupa*), symptoms (*rupa*), investigative methods (*upashaya*) and disease prognosis (*samprapti*). The *pancha nidana* utilizes causative factor (*nidana*) as a part of *dosha* imbalance[4]. It is also important to identify type of *dosha*.

DISCUSSION

In Ayurveda the Pancha *Nidana* determines *Nidana*, *Purvarupa*, *Samprapti*, *Rupa* and *Upashaya*. Its detailed studies explain it as fallow:

Nidana
The word *Nidana* has been used in different contexts in classical texts. The word itself indicates causative factors for disease manifestation. Also, the word is used widely to indicate *Nidana Panchaka* also.

1. As per *Shabdakalpadruma, Nidana* is derived from 'da' with prefix '*ni*' which means 'to give/produce with certainty'. It indicates primordial cause (*Adikarana*) or simply cause (*Karana*).
   More specifically, it indicates cause of the disease (*Roga Hetu*).
2. As per *Vachaspatyam*, *Nidana* is derived from '*deng*' with prefix '*ni*' meaning cause or primordial cause.
3. As per *Monier*-Williams, *Nidana* means first or original cause, remote or primary cause. More specifically it indicates the cause of the disease.
4. As per V. S. *Apte, Nidana* means a cause in general or diagnosis of a disease.
5. *Yetes*, *Goldstucker*, Wilson and *Benfley's* dictionaries give same meaning of the word.
6. In *Madhukosha* commentary on *Madhavanidana*, Acharya *Shrikanthadatta* has given definitions of the word *Nidana* as per the opinion of many scholars.

These are as follows;
   a) *Gadadhara*: The prefix 'Ni' denotes certainty. *Nidana* is by which the disease is *decsribed*, specified giving *perticular* details with certainty.
   b) *Jejjata* and *Bhattara Harichandra*: *Nidana* is by which the disease is manifested, explained or rendered clear.
   c) *Madhukosha*: *Nidana* is by which one can determine the disease with certainty.

Thus from above definitions, it appears that the word *Nidana* is used as causative factors and also in the context of *Nidanadi* five factors that are essential in the determination of the disease. Acharya *Sushruta* has stated that all *Hetu* etc[5]. five factors are denoted as *Nidana* which is also supported by *Madhukosha*. In the context of chapter dedicated to *Prameha Nidana, Gangadhara* has explained *Nidana* solely as causative factors.

Acharya *Madhavkar* has described it in detailed, According, to them *Nidana* or the *Hetu* of a disease can be classified as fallow:
1. *Sannikrishta Hetu*
2. *Viprakrishta Nidana*
3. *Vyabhichari Nidana*
4. *Pradhanika Nidana*

Madhukosha has also described types of *Nidana* like
- *Dosha Hetu* - This is an etiological factor which aggravates *Vatadi Doshas* generally without causing a specific disease.
- *Vyadhi Hetu* - This is an etiological factor which causes specific disease by specific causative factors. As *Vatavyadhi* are caused by specific *Vatika Ahara*.
- *Ubhaya Hetu* - This is an etiological factor which vitiates *Dosha* and *Dushya* both and is responsible for causing disease such as *Vatarakta*.
- *Utpadaka Hetu* - This is aggravation of the *Vatadi Doshas* in three seasons viz. *Varsha*, Sharada and Vasanta due to dominance of *Katu*, *Amla* and *Madhura* Rasa etc.

- *Vyanjaka Hetu* - These are the causes which increase the rate of manifestation of disease such as *Vata Dosha* get accumulated in *Grishma Ritu* and get aggravated in *Varsha Ritu*.

There are many other classifications in *Madhukosha* commentary such as
- *Bahya Hetu* such as diet and lifestyle
- *Abhyantra Hetu* such as *Doshas Madhukosha* also states that there is another classification of *Hetus* like *Prakrita Hetu* which aggravate *Doshas* naturally and *Vaikrita Hetu* when *Dosha* increases without seasonal effect *Madhukosha* also states that there is another classification of *Hetus* like *Anubandhya* Hetu[6].

According to *Charaka* Samhita there are three main types of *Nidana* which are;
1. *Asatmyindriyartha* - it means decreased, increased or improper use of senses.
2. *Pragyaparadha* - it means there will be improper, decreased or increased use of mind, body and speech.
3. Kala - Kala is also known as *Parinama* i.e. the disturbances in time or *Ritu* (season).

Purvaroopa (primordial 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 *Puravroopa* (primordial symptoms in the body). Synonyms of *Puravroopa* are, *Agraja* (first one), *Purogami* (which produce first then any disease), *Anyalakshana* (any other symptom which describe disease). There may be *samanya* or *vishishth Purvaroopa*.
- *Samanya* - as in fever fatigue, weakness, faded *color* of the skin.
- *Vishishth* - as in *Vatika* fever - *Jrimba* (yawning), *Pittaja* fever - *Nayandaha* (burning sensation in eyes), *Kaphaja* fever - *Nanabhinandanama* (there is lack of eating food).

Roop (signs and symptoms)
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 *aggrevation* of the *Doshas* and formation of the disease.
Synonyms - *Linga* (intimation by patient), *Aakriti* (shape), *Lakshana* (specific signs), *Chinha* (indication), *Sansthana* (mark or place of *Doshas*), *Roopa* (sign).

Upashaya (like and dislike)
The disease whose manifestation, symptoms, signs don't clear the production of disease and from which *Doshas* and *Dushya* it has been produced in that diseases *Upashaya* (like and dislike) are used to rule out the disease. Treatment used drugs, lifestyle, diet is also considered in Upashaya[7]. Acharya *Chakrapani* has explained different types of *Upashaya*, such as *Upayoga* (uses), *Aushadha* (drugs), Anna (diet), *Vihara* (lifestyle).
1. *Hetuviparita*: In *Sheetkaphaj Jwara* (fever) *Sunthi* (ginger) is given, In *Vatajanya Jwara* (fever) *Mansarasa* is given, In *Divasvapna* (sleep in day time) which is formed due to accumulation of *Kapha Ratrijagarana* (night awaking) is done.
2. *Vyadhiviparita*: In *Premeha* (diabetes) disease *Haridra* (turmeric) is given, In *Atisara* (loose motion) *Sthambhana* (stoppage diet) *Masoora* is given, In *Udavarta*, *Pravahana* (try to produce vomiting) is done.
3. *Ubhayaviparita*: In *Vatika Shotha* (inflammation), *Dashamula kwatha*. In *Vatakaphaja Grahani, Takra* (buttermilk) is given. *Tandra* (nap) which is due to *Divasvapna* (sleeping at day time), *Rukhsa* (dry) *Ratrijagarana* (waking at night) is done.
4. *Hetuvipritarthkari*: In *Paittika Visphota* (blisters) *Ushna Upanaha* (hot fomentation) is used. In *Paittika Visphota* (blisters) *Vidahi* diet is given.
5. *Vayadivpritarthkari*: In *Vatajanya Unmada* (psychosis) *Bhayadharshana* (*fearness*) is *Vayadivpritarthkari*. In *Chhardi* (vomiting) *Madanphala* drug is used in *Attisara* (*diarrhea*) *Virechanartha Ksheer* (laxative) is used. In Chhardi (vomiting) for *Vamana*. *Pravahana* is done.
6. *Ubhayaviparitarthkari*: In *Vishajanya* Mada (toxicity), *Visha* (anti venom) is used. In alcoholism, alcohol is used. The disease like *Urusthamba* is cured by more exercise like swimming.

Samprapti (Aetiopathogenesis)
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 *Nidana* till the investigations can be considered[8]. Synonyms of *Samprapti, Jaati* (birth), *Aagati* (evolution).

Samanya Samprapti
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 *Khavaigunya* (vacant space).
v) *Vyaktavastha* - Sign and symptoms will be seen in this stage
vi) *Bhedavastha* - Stage of complications.

Vishishta Samprapti

i) *Sankhya* - this will give counting of disease like fever is of eight types.
ii) *Pradhanya* - It will signify Tara Tama behavior of the disease as which disease is more complicated.
iii) *Vidhi* - It will signify types of disease, E.g. *Sadhyata, Asadhyata*.
iv) *Vikalpa* - It will signify the *Ansha Bala Kalpana*, E.g. - if the disease is particularly caused by *Vatapittaja 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.

CONCLUSION

As per the *aetiopathology* is concerned the diagnostic aspect of diseases like, *Kushta* and *Premeha* are having same *Purvaroopa*, so one should take the help of *Nidana* for proper diagnosis. For differential diagnosis like *Udar Roga* and its types *Yakrutodar*. Similarly, as per the treatment is concerned Acharya *Susruta* has explained that with the change of diet, lifestyle that is *Nidana Parivarjana* is the best way of treatment of disease. For prognosis aspect, If the causative agent is less effective then, the disease is *Sadhya* (curable), if the causative agent is moderately effective then the disease is *Krucchasadhya* (may be curable) and if the causative agent is more effective then, the disease is *Asadhya* (incurable). *Puravroopa* is also useful for diagnostic aspect as in *Jawara* (fever) and *Gulma* the deformities have same *Nidana*, for differential diagnosis *Kasa* (cough), *Hikka* (hiccough), For treatment as in *Jwara* (fever), *Langhana* (fasting) is done seen after *Puravroopa*. For prognosis, if the symptoms are less or more effective according to them they are curable or incurable. *Roopa* is used to give a differential diagnosis of *Raktapitta* and *Premeha* signs. *Upashaya*, it will help in the diagnosis and examination of *Vatavyadhi* as *Urusthambha*. *Samprapti*, it will help to known the stages of formation of disease in which they can be cure. They all have therapeutic importance as *Nidana Parivarjhana* will stop the manifestation of the disease and If, treatment is started in *Purvavroopa* it is easily curable, *Roopa* will give the information of disease to treat it, *Upashaya* 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.

REFERENCES

[1] *Agnivesha*, *Charaka* Samhita, *Vidyotini* Hindi Commentary by *Kashinath Sastri Dr*. *Gorakhnatha*, *Charak Sutra Sthana 8/27*, *Chaukhamba Bharati* Academy: Publisher, Part-2, 2007. P 237.
[2] *Agnivesha*, *Charaka* Samhita, *Vidyotini* Hindi Commentary by *Kashinath Sastri Dr*. *Gorakhnatha*, *Charak Sutra Sthana 10/5*, *Chaukhamba Bharati* Academy: Publisher, Part-2, 2007. P 265.
[3] *Agnivesha*, *Charaka* Samhita, *Vidyotini* Hindi Commentary by *Kashinath Sastri Dr*. *Gorakhnatha*, *Charak Vimana Sthana 4/12*, *Chaukhamba Bharati* Academy: Publisher, Part-2, 2007. P 726.
[4] *Prof*. V.N.K. *Usha*, A textbook of Gynaecology *Streeroga –Vijan*, *Sthanika Chikitsa* (Local treatment):13, *Chaukhambha Sanskrita Pratisthan*, 2016. Pg.595.
[5] *Anantkumar* V, *Shekokar*, *Kanchan* M *Borkar*. To study the efficacy of *Ayurvedic Dhoopan* for operation *theater* sterilization; International Journal of Advanced Ayurveda, Yoga, Unani, Siddha & Homeopathy; 2013, 2(1):143-147.
[6] Maharishi *Kashyap*, *Kashyap* Samhita, Pt. *Hemaraja sarma*, *Vidyotini* Hindi Commentary by Sri *Satyapala Bhisagacharya*, *Kalpasthan*: Dhoopkalpaadhayay-1, 2018. Pg.260.
[7] Shrestha S. et al; *Dhoopan* Karma: A Review through *Brihtrayi*, International *Ayurvedic* Medical Journal; March 2017, 1(3):2320-5091.
[8] Maharishi *Kashyap*, *Kashyap* Samhita, Pt. *Hemaraja sarma*, *Vidyotini* Hindi Commentary by Sri *Satyapala Bhisagacharya*, *Kalpasthan*: Dhoopkalpaadhayay-1, 2018. Pg.260.