

**NIDAN PANCHAKA WITH SPECIAL REFERENCE TO VISHAMAJWARA  
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**ABSTRACT**

*Nidan Panchaka* is an important tool of diagnosis. Its five subtypes are *Nidan*, *Poorvaroop*, *Roopa*, *Samprapti* and *Upshaya*. It is an important aspect to diagnose a disease and its stages. *Nidan Panchaka* not only gives the knowledge of diagnosis but also gives knowledge about prognosis, complications and differential diagnosis. *Vishamajwara* is a type of fever that is characterized by its irregularity. It has five subtypes. It is a very crucial disease, and its features are like many diseases like Malaria, typhoid etc. *Nidan Panchaka* of *Vishamajwara* is scattered and not mentioned clearly in any *Samhita*. Here an attempt has been made to understand the *Nidan Panchaka* of *Vishamajwara*.

**Keywords:** *Nidan*, *Poorvaroop*, *Roopa*, *Samprapti*, *Upshaya*, *Vishamajwara***INTRODUCTION**

Appropriate diagnosis of a disease is a key to its successful management. It is a base for proper treatment

whereas ignorance of disease or improper diagnosis leads to hazardous conditions for patients or physi-

cians. So, the diagnosis of the disease comes first and foremost as advocated by *Acharya Charaka* too; *Rogam aadoo parikshyate tato anantarm auoshdham*<sup>1</sup> Means a physician should examine the disease thoroughly before prescribing medicine. In *Ayurveda Rogi Pariksha* and *Rog Pariksha* is a basic tool for the diagnostic approach of disease. For *Rogi Pariksha Trividha*, *Shadvidha*, *Ashtavidha* etc. *Pariksha* are described in the classics and for *Rog Pariksha Nidan Panchaka* is described which includes *Nidan*, *Poorvaroopo*, *Rupa*, *Upashaya* and *Samprapti*. *Roga Pariksha* gives complete knowledge of the disease manifestation like its etiology, prodromal symptoms, pathogenesis, prognosis, treatment, and differential diagnosis of the disease. *Nidanam poorvaroopani rupani upshayasthatha. Sampraptishcha iti vigyanam roga naam panchdha smritam*.<sup>2</sup> Each of these helps a physician for a better understanding of the disease process, making an accurate diagnosis, and selection of the best treatment. With the use of *Nidan Panchaka*, a physician can diagnose the disease at an earlier stage and plan for the appropriate treatment well and also further complication is prevented. Every disease including *Jwara* has its aetiology, symptoms, pathogenesis, and explorative therapy means it has its own *Nidan Panchaka*. All living beings are born or die with *Jwara*. No other disease is powerful than *Jwara*. It is considered the king of all diseases because it associates with many diseases.<sup>3</sup> *Jwara* is not only a disease; it is a state where the body, mind as well as sense organs suffer due to the raised temperature. The individual succumbs to death after suffering from some kinds of fever like typhoid, plague, malaria, chikungunya virus, etc. According to *Acharya Sushruta*, the disease is marked by the obstructed secretion of perspiration by sweat glands, or increased temperature, or pain all over the body with a sense of numbness in the limbs, is called *Jwara* (fever).<sup>4</sup> There are several types of *Jwara* mentioned in classic, one of them is *VishamaJwara*. *VishamaJwara* is irregular in its onset, action, production of symptoms, time of appearance, and persistence for long periods. In *Samhita Granthas* wide description of *Vishama jwara* is available. According to *Kashyapa*, in the *Vishamajwara* specific

properties of *Jwara* are found in an irregularly manner.<sup>5</sup> It depends upon *Vegavastha* and *Avegavastha*. *Bhaluki* define *Vishama jwara* as that the *Jwara* which comes with cold or hot stage with temperature rise or low is uncertain.<sup>6</sup> According to the strengths and weakness of *Dosha Vishama jwara* divided into five types - i. *Santata* ii. *Satata* iii. *Anyedushka* iv. *Triteeyaka* v. *Chaturthaka*.<sup>7</sup> *Vagbhata* described the relationship between *Rasadi Dhatu* and the types of *Vishama jwara*. All types of *Vishama jwara* show their effect after involving *Rasa*, *Rakta*, *Mamsa*, *Meda*, *Asthi*, and *Majja Dhatu* and get a place at *Shira*, *Kantha*, *Hridaya*, *Amashaya*, and *Rasavaha Srotas*. Scripture related to *Vishama jwara* is scattered and *Nidan Panchaka* of *Vishama jwara* is not available at one place. Here attempt is made to describe *Nidan Panchaka* of *Vishama jwara* to understand *Nidan Panchaka* and its role in disease management.

**AIM AND OBJECTIVES:** To understand the concept of *Nidan Panchaka* in *Vishama Jwara*.

**MATERIAL AND METHOD:**

Material has been collected from ancient *Ayurvedic* texts, research journals, and electronic databases.

**NIDAN –**

Etiological agent of any disease is called *Nidan*. *Nidan* word is considered in two ways i.e., as a diagnostic factor or as a causative factor. In the *Nidan Panchaka*, it is defined as the causative factor. In *Nidan Panchaka* a factor that is capable of manifesting the development of disease either quickly or after a certain period is called *Hetu*.<sup>8</sup> According to *Acharya Sushrut*, '*Sankshapatata Kriya Yogo Nidana Parivartanam*'.<sup>9</sup> This means avoiding the causative factors is the primary and shortest form of treatment. *Nidan* is responsible for the causation of disease and the further pathogenesis of the disease. *Nidan* is the first step of disease formation which comes under *Sanchaya* in *Shat Kriyakala*. Every disease has its *Nidanatamak Hetu*. In the classics, the *Hetu* of *Vishamajwara* is well described by various *Acharyas*. *Charaka* stated that in origin all the *Vishama jwara* are *Tridosha-ja*.<sup>10</sup> Also, *Sushruta* stated, that the *Vishama Jwara* occurs due to *Tridosha* and *Vata* is the dominant *Dosha* but *Agantuka Karana* or *Parahetu* is the main cause of

*Vishama jwara*.<sup>11</sup> As *Bhutabhisanga*, *Dalhana* throws light on this *Parahetu*. In *Astanga Hridhaya*, *Vagbhat* mentions role of *Mandagni* during *Adanakala* as an important or main aetiology of the manifestation of *Vishama jwara*. He also advocated if an emaciated patient who takes an irregular diet during the convalescent period despite residual of a small quantity of *Dosha* may cause *Vishama jwara*.<sup>12</sup>

**POORVAROOPA:** *Bhavi vyadhi bodhkamev lingam poorvaroopam*.<sup>13</sup> The symptoms which indicate the forthcoming disease is called *Poorvaroopa*. In other word the weak symptoms which arrive before the disease is known as *Poorvaroopa*. In the *Samprapti* of disease according to *Kriyakala*, it is appearing in *Sthansanshrya Awastha*. In *Poorvaroopa* we find the clue or hints about the disease. *Poorvaroopa* is two types, first is the *Samanya Poorvaroopa* that gives the clue of disease without giving information of *Dosha* derangement and second is *Vishishta Poorvaroopa* which gives an idea about *Dosha* derangement. *Poorvaroopa* helps to get knowledge of the *Dosha* responsible for that disease but not clear about the upcoming disease.<sup>14</sup>

In the case of *Vishama jwara*, no specific prodromal sign is described but it is a variety of *Jwara* so the prodromal symptoms of *Jwara* are applicable on *Vishamajwara* too. *Samanya Poorvaroopa* of *Jwara* are fatigue, weakness, faded skin colour, absence of taste in the mouth, lacrimation, liking or disliking of cold, wind, and sun alternatively, yawning, malaise, heaviness, horripilation, laziness, absence of pleasure, feeling of cold, etc.<sup>15</sup> *Vishishta Poorvaroopa* of *Jwara* is excessive yawning occurs before *Vataja jwar*, in *Pitaja Jwara* burning sensation in the eyes and in the *Kaphaja Jwara* dislike for food is occurring.<sup>16</sup>

**ROOPA:** It is the confirmatory sign of disease. *Utpannavyadhibodhakamev lingarupam*.<sup>17</sup> *Roopa* indicates the specific disease by manifesting specific symptoms of that disease. It appears in *Vyaktawastha* when the *Dosh Dushya Sammurchhana* is completed. 1. The *Roopa* of the disease are always seen after the aggravation and formation of disease. *Roopa Awastha* 2. helps in planning specific *Vyadhi Pratyantik Chikitsa*

of disease.<sup>18</sup> When the *Roopa* appears, the disease become more understandable.

*Jwara* affects the whole body, organs, system, and mind. *Vishama jwara* is characterized by *Vishamarambha* (irregular onset), *Vishamkriya* (irregular kriya of hot and cold), *Vishamkala* (irregular duration of suffering).<sup>19</sup> *Vishama jwara* is classified into five types. Each has its special features. They are *Santata*, *Satata*, *Anyedushka*, *Triteeyak* and *Chaturthaka*. A feature of *Santata Jwara*—*Rasa Dhatu* is the main site of *Santata Jwara* and continuous fever is its main feature. According to *Vata*, *Pitta*, *Kapha*, *Dosha*'s involvement is for 7 days, 10 days and 12 days respectively. In this period without therapeutic intervention, it may either get cure or kills the person.<sup>20</sup>

Features of *Satata Jwara*: In *Satata Jwara Dosha* moves from *Rasvaha Srotas* to *Raktavaha Srotas*. *Raktavaha Srotas* is comparatively more distant than *Rasavaha Srotas*. So *Dosha* gets a long time to enter in *Raktavaha Srotas* which is the prime seat of *Vishama jwara*. According to *Kashyapa*, this type of aggravation and remission depends upon the *Kala*, *Dosha*, and *Dushyas*.<sup>21</sup> It is a *Dwikalika* (two times) *Jwara* which comes two times in *Ahoratra* (24 hours).<sup>22</sup> The vitiated *Dosha* are localized in *Raktavaha Srotas* and aggravated once in day and once at night.

Features of *Anyedushka Jwara*: In *Anyedushka Jwara* symptoms appear once in whole day or night. Because *Dosha* circulated all over the body and takes place in *Mansavaha Srotas*.<sup>23</sup> It is quite far from *Raktavaha Srotas* so it reaches late in *Mansavaha Srotas* due to this delay *Vega* comes once in whole day or night.

Features of *Triteeyak Jwara*<sup>24</sup>: In *Triteeyak Jwara* fever comes on first day and recurred in every third day. *Vagbhata* considered that the sites of vitiated *Dosha* localized are *Meda dhatu* and *Medovaha Srotas*. According to *Dosh Dushya*, *Triteeyaka Jwara* have three sub types,

1. Due to *Kapha* and *Pitta* involvement pain starts from the *Trika* region
2. Due to *Vata* and *Kapha* involvement pain starts from the back

3. Due to *Vata* and *Pitta* involvement pain starts from the head.

Features of *Chaturthaka Jwara*<sup>25</sup>: *Jwaravega* comes after the gap of two days. The site of *Dosha* in this *Jwara* is said to be *Majja-Dhat*, which is deeper than *Rasavaha* and other *Srotas*. Hence vitiated *Dosha* takes a longer period to reach there. Therefore, fever occurs on every fourth day. It has been classified into two types.

*Kaphadhikya Chaturthak Jwara* originates from *Jangha Pradesh* and spread all over the body and *Vata-dhikya Chaturtaka Jwara* originates from *Shira* and spread throughout the body.

**SAMPRAPTI:** *Samprapti* means pathogenesis of disease.

*Vyadhijanak doshavyapar vishesyuktamvyadhijanmeh sampraptiah*<sup>26</sup>

The disease manifests due to the specific action of the *Dosha* and understanding of such events is called *Samprapti*. The complete disease process which begins from *Nidan Sevan* to appearing of *Roopa* is called *Samprapti*. There are two types of *Samprapti* i.e. *Samanya Samprapti* and *Vishista Samprapti*.<sup>27</sup> In *Samanya Samprapti*, *Shatkriyakala* of any disease is described. In *Vishista* types of *Samprapti* i.e. *Sankhya*, *Pradhanya*, *Vidhi*, *Vikalpa*, *Bala*, *Kala Samprapti* are included. All these factors help the *Vighatana* of *Samprapti* and help diagnose the contributory factors of the disease.

In the process of *Samprapti* due to consumption of various *Aaharaja*, *Viharaja* and other types of *Nidan Dosha* got vitiated. These vitiated *Dosha* moves in various directions in the body with the help of *Rogamarga*. Depending upon the cause or type of vitiation and direction or route followed by the vitiated *Dosha* get a place on the defective site produced due to phenomena of *kha-Vaigunya* and *Dosha-Dushya Sammurchchhana* occur which produces disease.<sup>28</sup>

Due to *Mithya Ahara Vihara* taken in case of residual fever and on other hand due to *Agantuja Nidan (Jeevanu)* may aggravate *Vata Dosha* localized in *Kaphasthana (Shira, Kantha, Hridaya, Amashaya)* it leads to *Raktadi Dhatu dushti* which aggravate all the three *Dosha* and *Mala vriddhi*, both *Mala vriddhi* and

*Dosha prokopa* leads to *Ojo Kshya*. It produces *Vishama Jwara* being localized in one or more *Dhatu*.<sup>29, 30</sup>

**UPASHAYA:** *Sukhavahamiti sukham roganivritii lakshanam*<sup>31</sup>

The word pleasure is used in context to *Upshaya*, means which gives happiness and pacifies the disease. Due to some latent or mimicking nature of the disease *Upshaya & Anupashaya* helps to diagnose the disease in such circumstances.<sup>32</sup> It is strenuous to identify or diagnose a disease due to its unclear manifestation. Relieving and aggravating factors help in making the correct diagnosis. *Chakrapani* described 18 subtypes of *Upshaya*. In the case of *Vishama jwara* for each type different types of *Kashaya* is prescribed. Clarified butter duly cooked with the decoction of *Kola*, *Agnimantha* and *Triphala* with milk-curd (*Dadhi*) and with *Tilvaka* as *Kalka* would be found to be highly efficacious in a case of *Vishama jwara*. In the treatment of *Vishama jwara* more emphasis is laid on bitter drugs like *Kirata*, *Guduchi*, *Bharangi*, *Nimba* etc. Purgatives and emetics should be avoided.<sup>33</sup>

## DISCUSSION

The physician, who knows the proper diagnosis technique, succeeds every time in the treatment. These five elements of *Nidan Panchaka* help in making an accurate diagnosis. By knowing the *Nidana Panchaka*, physicians can diagnose the disease at an earlier stage and not only plan treatment but prevents further complication also. It is a tool for diagnosis disease at starting to end level. The naming of disease is not given that much importance, but knowing the definite etiological factors, *Dosha* vitiation, pathogenesis, or progress of disease and checking it at early stage is given prime importance. The first knowledge of *Hetu* is important to avoid the occurrence of disease because the basic principle of treatment is *Nidan Parivarjan* so it is necessary in *Vishama Jwara* must avoid *Nidan* like a heavy meal, unsuitable diet, *Apathayapalan* etc. In the second factor *Poorvaroopo*, help to cure incompletely manifested disease in its early stage because it requires minimal or simpler modalities of treatment. The *Poorvaroopo* of *Jwara* is considered

its *Poorvaroopa* as no specific *Poorvaroopa* of *Visama Jwara* is given. In the *Roopa* stage, pathogenesis of the disease is completed, and symptoms of the disease were showed which is helpful for the planning of specific treatment. In *Vishama jwara* there are five subtypes i.e., *Santata*, *Satata*, *Anyedushka*, *Triteeyak*, and *Chaturthaka* Jwara. All have their specific features and pattern of fever. Knowledge of *Roopa* of every *Vishama jwara* is helpful for differential diagnosis and specific kind of treatment for each. The *Samprapti*, gives complete knowledge of disease and *Samprapti Ghatak* which are responsible for its pathogenesis are beneficial for treatment purpose. *Samprapti* also gives knowledge about route of the disease, involved *Dhatus* and affected *Srotas*. In the *Samprapti* of *Vishama Jwara*, *Aagantuja Nidana* and *Mithya Ahara Vihara* have taken in case of residual fever plays a vital role. *Upashaya* plays an important role in the hidden point of diagnosis, differential diagnosis, and treatment of disease. In *Vishama jwara* bitter drugs like *Kirat*, *Guduchi*, *Bharangi*, *Nimba* etc. are useful and Purgatives and emetics should be avoided. Each component of *Nidana Panchaka* individually helps to make a correct diagnosis. If one component indicates a disease, then other aspects of *Nidana Panchaka* confirm the diagnosis. This applies to *Vishama jwara* too. A good diagnosis is a basis of good treatment which gives fame and trust to a physician.

## CONCLUSION

A proper diagnosis is essential before giving any kind of treatment. By knowing the *Nidan Panchaka*, physician achieves confirmation of disease and gives the better treatment to patients. *Nidan Panchaka* is the best method for the diagnosis of a disease. Going through various kinds of literatures available, *Nidan Panchaka* of *Vishama jwara* has been explored. The physician, who diagnoses the disease and treats according to *Nidan Panchaka*, will become a successful practitioner.

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