

## ESSENTIALS OF NIDANAPANCHAKA W.S.R TO BLEEDING DISORDERS IN AYURVEDA

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### ABSTRACT

*Nidana panchaka* is an excellent tool to diagnose a disease in *ayurveda* quoted by the ancient seers in our age old treatise. The causative symptoms (*nidana*), premonitory signs (*purvarupa*), actual signs (*rupa*), exploratory therapy (*upshaya*) and pathogenesis (*samprapti*) are five aspects of *nidana panchaka*. Even though the disease can be diagnosed even by only one of these factors still there is a need to describe all the five factors as they serve some specific purpose. In case of any doubt any of the factors can help in determining the disease and help in its treatment so that complication can be avoided. There can be innumerable number of diseases having same sign and symptoms as conglomeration of three *doshas* can be in any form. So to avoid any apathy during the treatment, the sound knowledge of *nidana panchaka* should be the utmost priority. There are varieties of bleeding disorders from which some can be correlated with *raktapitta*. Bleeding disorders can occur due to one of these factors, either due to decrease in coagulation factor in blood or due to increase in bleeding factor. When patient complaining of bleeding disorder from anus (*guda*), vagina (*yoni*), is encountered in opd's, then it is difficult to differentiate whether the disease is *adhoga raktapitta* or *raktarsh* or *raktatisara* or *pradara*. There are major similarities in causes, *roopa*, *dosas* involved but also minor differences. And that minor differences need to be studied to capture the right link of disease, which can be done only when one has, the deep knowledge of *ayurvedic* diagnostic tool i.e. *nidanpanchaka*. The classification of disease is done on the basis of *nidanpanchaka*. Only by the critical evaluation of *nidanpanchaka* one can accurately diagnose the disease. The profound cognizance of *Nidana Panchaka* as a diagnostic tool can enhance the treatment modalities of *ayurvedic* management of diseases in coming years.

**Keywords:** Bleeding disorders, *nidana panchaka*, diagnostic tool, *raktapitta*

### INTRODUCTION

The corpus of Ayurveda, which emanated from the empirical knowledge amassed through centuries of harmonious living, has been subordinate to the status of an incidental system. The art of this science is so at par from the other allied sciences that where they fail, ayurvedic management

survives and retreats the patient. Now a day patients suffers variety of bleeding disorder of which some can be correlated with *raktapitta*. And result can be hopeful if physician has deep knowledge of accurate diagnosis. As always seen that whenever patient with complaint of bleeding from the orifice of anus or vagina or penis came to OPD one needs to take history of patient carefully. One can get easily confused whether disease is *raktapitta*,

raktarsh, raktatisara or pradara as they have same *dosas* involvement, *marga* and even symptoms. So one should be clear about the basis of classification of diseases, and how all these diseases besides having similarity are named differently. A physician with the peace of mind and unimpaired intellect knows the importance of nidanpanchaka<sup>1</sup>. So by studying this *ayurvedic* diagnostic tool one can reach to the root cause of disease and this is only the key to success.

Review

### Diagnostic tools of some of Bleeding disorders

#### 1. Raktapitta

Causes

1. Excessive use of food which has hot, acidic potency (*katu, amla vipaka*)
2. Pungent and salt eatables in diet
3. Heat and indigestion of food<sup>2</sup>
- 4 *guna* - *oordvaga-snigdha* and *ushna, ad-hoga-ruksha* and *ushna guna*<sup>3</sup>

*Purvaroop*<sup>2</sup>-

1. Loss of appetite, indigestion of food eaten
2. Eructation's of sour taste and of bad smell like that vinegar (*shukt aamlagandh rasa udagar*)
3. Frequent urge for vomiting, offensiveness of vomited matter
4. Cacophonies (*swarabheda*), asthenia of limbs

5. Burning all over body, steaming emanations from the mouth (*mukhdhumagam*)
6. Mouth smelling of metal, blood, fish or raw flesh
7. Red, green or yellow colour of body limbs, faces, urine, sweat, saliva and discharge of nose, mouth, ear eye
8. Pimples on the body, body ache
9. Frequent vision of red, blue, yellow, brown and shining forms in dream *Roopa- raktapitta* are of three types according to *doshadhikya*<sup>3</sup>

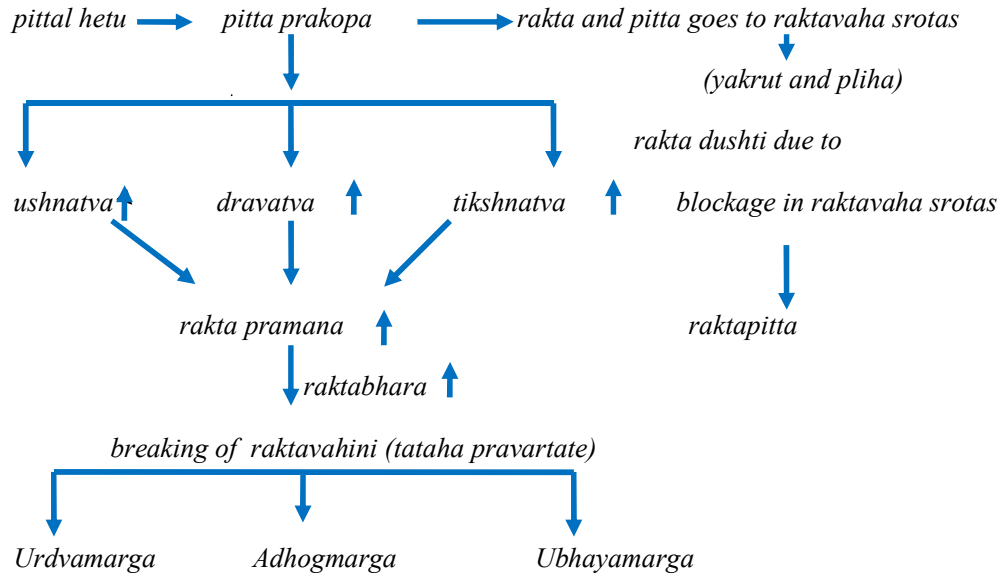
1. *Kapha*- blood is thick, pale unctuous (*snigdha*) and viscid
2. *Vata*- dusky, red, frothy, thin and unctuous (*ruksha*)
3. *Pitta*-brown in colour, dark, of the colour of cow's urine, tarry, smoky and of the colour of collyrium (*anjana*)

According to *gati* of *rakta* it is of three types

1. *Urdhvaga*- the causative attributes are *snigdha* and *ushna guna* which vitiate the combination of *kapha* and *pitta*.
2. *Adhoga*- the attributes are *ruksha* and *ushna guna* which causes vitiation of *vaata* and *pitta*
3. *Tiryaka*- when all the *dosas* are vitiated and are circulating in the blood stream, the manifestation is subcutaneous. These types can be correlated with modern science as-

Type	Ayurvedic	Modern
1. <i>Urdhvaga</i>	<i>Nasa</i>	Epitasis
	<i>Mukha</i>	Haemorrhage
	<i>Karna</i>	Otorrhagia
2. <i>Adhoga</i>	<i>Guda</i>	Piles, bacillary dysentery, melina, bloody diarrhoea
	<i>Mutra</i>	Haematuria
	<i>Yoni</i>	Menorrhagia or metrorrhagia
3. <i>Tiryaka</i>		Purpura

Pathogenesis (*samprapti*) of *raktapitta*-



## 2. Raktarsha

*Purvaroopā*<sup>4</sup>-

1. Feeling as if food has remained for long time, weakness, fullness in the flanks
2. Thinning of the body, copious eructation's, weakness of the lower limbs
3. Passage of faces, *grahani* disease and anaemia
4. Suspicious of developing abdominal enlargement.

*Roopa-*

*Raktarsh* are of two types

1. *vatanubandhi raktarsh*<sup>5</sup>- blood oozing from piles is thin, of dusky red colour and frothy.
2. *kaphanubandhi raktarsh*<sup>6</sup>-blood issuing from piles is thick accompanied with shreds or fibres, yellowish white or slimy.

Pathogenesis<sup>7</sup>

*Dosh- tridoshaj* i.e.5 types of *vata*, 5 types of *pitta* and 5 types of *kapha*

The only disease where *acharya* have described the whole subtype of *dosas* in the study of pathogenesis and the reason may be to focus on more amount and type of *srotodushiti*.

*Dushya-tvak, mansa, meda*<sup>8</sup>

*Samprapti*<sup>9</sup>-

The five kinds of *vata* and *pitta* and *kapha* and the region of the rectus between the three valves are all irritated in the formation of piles

*Doshadhikya*<sup>10</sup>

The specialist consider the dry types of piles is due to excess of *vata* and *kapha* and the discharging or moist types of piles to be due to vitiation of blood and *pitta*.

Treatment

*Snigdha* and *shita guna dravya* should be given in *vatanubandhi raktarsh* which can be correlated with cause of *urdvaga raktapitta*

*Ruksh* and *shita guna dravya* should be given in *kaphanubandhi raktarsh* which can be correlated with cause of *adhoga raktapitta*.

*Vata pradhanya* in *arsha*<sup>11</sup>

In condition of excessive bleeding piles, the *kapha* and *pitta* are also morbid, the *vata* gets excessively morbid .therefore in such conditions, *vata* needs to be paid more attention too.

## 3. Raktatisara

Causes

*Raktatisara* is caused by continuous *apathya sevan* even after *pittatisara*.

*Pittatisara* causes<sup>12</sup>

In person of *pitta prakruti*, *pitta* get provoked by excessive use of acid, sail, pungent, alkaline, hot and acute articles of diet, by the impairment of body by the strong effects of long exposure to fire, sun, sun, heat and hot wind.

*Raktatisara* causes<sup>13</sup>

If patient suffering from *pitta* type of diarrhoea gives up treatment and indulges in *pitta*- provoking food, his *pitta* gets greatly provoked and produces dysentery or haemorrhagic diar-

rhoea , vitiates the blood and produces thirst, colic, burning sensation and serious anal inflammation.

### Samprapti<sup>14</sup>

*nidan sevana*

By the effect of strong emotions of anger and envy the *pitta* gets provoked

Impairment in vital heat (due to its fluid nature)

Flows in colon (due to its increase in *guna- ushna, drava, sara*)

It breaks up the stool and produces diarrhoea

### Treatment

No astringent treatment should be given in first stages of diarrhoea, when undigested stools are passed. If this morbid matter is retained in the body it produces many disorders. The treatment *siddhant* is same as given in *raktapitta*.

### 4.Rakta Pradara<sup>15</sup>

### Samprapti<sup>17</sup>

*hetu sevan* (above mentioned)

*vayu* aggravates and causes increase in quantity of blood

*vayu* get lodged in the channels which go to the uterus (Carrying menstrual fluid)

*vayu* propels blood of body to these menstrual channels

Liquid nature of *pitta* causes increase in menstrual fluid immediately

Results in disease *pradara*

The disease in which quantity of menstrual fluid is augmented or expanded, it is called *pradara*.

### Causes<sup>16</sup>

If women takes excess of saline, sour, heavy ,pungent, irritant and unctuous ingredients as food, fatty meat of domesticated and aquatic animals, *krushara, payasa, yoghurt, vinegar, whey(mastu), sura* etc

### Roopa<sup>18</sup>

There are 4 types of *pradara*

1. *Vataj*- menstrual discharge is frothy, thin, un unctuous, brownish black, pink or like the juice of *kimsuka (palasha)* which may or may not associated with pain
2. *Pittaj*- menstrual blood is blue, yellow, excessively hot, lack or red, if it flows frequently associated with pain, burning sensation.
3. *Kaphaj*-menstrual blood is slimy, pale in colour, heavy, unctuous, cold, mucus or dense, there is dull pain.

4. *Sannipatika*- mixed symptoms of all the three *dosas* is seen in this type of *pradara*. Its specific cause is *dushti* in mother's milk at the time of feeding.

### Treatment<sup>19</sup>

As in all *yoni vyapat*, there is dominance of *vata*, *vata* dominated treatment principles are followed. And in this text therapeutic measures of *vataj yoni vyapat* should be used. Similarly the seers have described here to use the treatment aspect of *raktapitta, raktarsh, raktatisara*, as there is same *dosh* involvement and also similarity in *roopa*.

## DISCUSSION

The things described below will help in differentiation of diseases.

1. *Hetu*- Somehow in all these disease *pitta* is dominant *dosh* so *pitta prakopak hetu sevan* is common in all above diseases.
2. *Purvaroop*
  - a) *Raktapitta- Mukhdhumagam, swarabhed, shukt aamlagandh udagar* occurs only in *raktapitta*
  - b) *Raktarsh- grahani* disease, suspicious of developing abdominal enlargement, thinning of the body, weakness of the lower limbs.
  - c) *Pradara- krushara, payasa, sura and mastu sevan*  
Feeling of indigestion is common in *raktapitta, raktarsh* and *raktatisara* but not in the *pradara*.
3. *Roopa*  
Subtypes of all diseases mentioned here, have same type of discharging blood nature according to *dosha* predominance.
4. *Samprapti*  
This is always used as key to success if well understood.
  - a) *Raktapitta-*
  - b) *Dosh- pitta, dushya-rakta, gunas of pitta- tikshnatva, ushnatva, dravatva gunas of pitta* increased in pathogenesis
  - c) *Raktarsh-*
    - a. *Dosas* –all subtypes of *tridosha in arsha* and *rakta in raktarsh*
    - b. *Dushya-tvaka, mansa and meda*
  - d) *raktatisara-*
    - a. *dosha- pitta, gunas-ushna, drava and sara guna of pitta* are increased.
  - e) *Pradara-*
    - a) *.Dosas- pitta* and *vata, dushya- rakta*
5. *Treatment*  
Due to similarities between some stages of these diseases, symptom, *marga, doshadhikya* same treatment is prescribed in it. i.e. treatment for *raktapitta, raktatisara, raktarsha* should be used in *pradara* also.

## CONCLUSION

Besides major similarities like bleeding path, predominance of *doshas*, symptoms of types according to *dosha*, one can find some minor differences in pathogenesis of bleeding disorders like *gunas of dosas* involved, different *dushya*. This makes big difference in prescribing treatment though having some similarity also. Whether the disease is distinct or different from its symptoms or it is nothing but the conglomeration of symptoms. So a physician should be required to get well acquainted with the five aspects of diagnostic tools described in scriptures. By understanding the concept of *nidana panchaka* one can easily clear out that whether the symptoms owe their existence to diseases or by themselves are separate entities. As it has been rightly versed that 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 necessary guarantee his success. On the other hand, 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 is sure to accomplish the desired object. So in patients, suffering from bleeding disorders one should carefully consider *nidanapanchaka* as diagnostic mediator to hasten the management aptly.

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