



## Review Article

www.ijrap.net



### UNDERSTANDING NIDAN IN AYURVEDIC PERSPECTIVE: A REVIEW

Azmi Samima<sup>1</sup>, Chakraborty S.K.<sup>2</sup>

<sup>1</sup> PG Scholar, Department of Roga Nidan, Government Ayurvedic College, Guwahati, Assam,

<sup>2</sup> Professor and HOD, Department of Roga Nidan, Government Ayurvedic College, Guwahati, Assam

Received on: 06/05/19 Accepted on: 15/06/19

#### \*Corresponding author

E-mail: samimaazmi@gmail.com

DOI: 10.7897/2277-4343.100480

#### ABSTRACT

All the Ayurvedic classics have discussed about Nidan very vividly because of the significance of the disease. It is of 2 types. According to chakrapanidatta-vyadhijanak and vyadhibodhak. Vyadhijanak nidan are the etiological factors of diseases. Vyadhibodhaknidan are the means of diagnosis. Nidan Dosh Dushya plays a significant role in the manifestation of each and every disease. In this context, nidan means eternal causative factors which includes faulty diet, lifestyle, accidental cause, doshas (Vata, Pitta, Kapha) considered as samavayikaran of endogenous diseases and dushya (Rasa etc), dhatus and malas which are vitiated by doshas. Diagnosis is never complete without the elucidation of all factors related with the disease. The knowledge of nidan is useful for diagnosis prognosis and treatment. A physician who initiates treatment without proper diagnosis of the disease may accomplish the described object only by chance. The fact that he is well acquainted with the knowledge of application of medicine does not necessarily guarantee his success.

**Keywords:** Nidan, vyadhijanakhetu, vyadhibodhakhetu, samavayikaran.

#### INTRODUCTION

The term nidan can be understood as vyadhijanak and vyadhibodhak.

- Vyadhijanak Nidan (as cause of disease)<sup>1</sup>
- Vyadhibodhak Nidan (as diagnosis of diseases)<sup>1</sup>

Nidan-dosha-dushya plays an important role in manifestation of diseases. Thus, knowledge of Nidan is useful to understand diagnosis, prognosis, manifestation and management of any disease.

#### Description

##### Definition of nidan

Nidan is vyadhijanak or vyadhiutpatti hetu which is responsible for origin or manifestation of a disease.<sup>1</sup>

Nidan are those causes that vitiate the dosas and is turn lead to causation of diseases anything in the form of dravya, guna, karma which imbalance dosas, manifest diseases.<sup>1</sup>

Nidan are those food and activities which cause diseases<sup>2</sup> –

- Rogakarak Ahar Vihar
- KshayVridhi cha doshanam

Anything which causes dhatu vaisamya shall be Roga karak<sup>1</sup>

- That which depicts hetuandlakshan is Nidan.
- That which helps to know about a disease.
- That which helps in confirmation about a diagnosis.
- That which helps in diagnosing a disease is Nidan.
- Those that describes hetu and lakshan is called as Nidan.<sup>1</sup>

- Those that helps to know/confirms the diagnosis of a disease is called as nidan.<sup>1</sup>

#### Derivation of the word- Nidan

Nidan is the fundamental cause, i.e. aadikarana.

It is used to describe causative factors of a disease.

Nidan is the beginning point of any diseases.

E.g. Beej (seed) is the nidan (Cause) for ankura (sprout). No disease happens without nidan.<sup>5</sup>

#### Synonyms of Nidan

- Hetu- cause
- Nimitta- sakuna
- Ayatana-karana
- Karta- doer
- Karana- primary cause
- Pathyaya- sense of faith (cause of disease)
- Samutthana- origin
- Nidan- initial cause of diseases
- Karak- intention to cause
- Moola- origin/ base/ basic source
- Yoni- origin or source
- Nibandhana- origin/ foundation cause.<sup>6</sup>

#### Classification of nidan

According to Charaka

Asatmyaindriyaartha samyoga- Pragyaparadh-Parinam.

- Asatmyaindriyaartha samyoga means unwholesome contact of indriya with their objects. E.g. Disuse atrophy.
- Pragyaparadh means wrong utilization of speech body and mind. E.g. Drug abuse.

- Pariman is transformation or consequences to seasonal vagaries which may be the cause of disease. E.g. Malaria, Dengue.

According to Chakrapani Dutta

Sadharan- Asadharankaran

- Sadharankaran means which are shared commonly by all. E.g. Lifestyle diseases like obesity, diabetes mellitus.
- Asadharankaran includes causes of unexplained origin. E.g. Filariasis in Orissa, Malaria in Tamulpur.

According to Madhukoshtika of Madhav Nidan

Sannikrista- Viprakrista- Vyabhichari- Pradhanik

- Sannikristahetu causes quick prakopa of dosha etc. stages. E.g. Anaphylaxis.
- Viprakristahetu is the distant causes for production of diseases. E.g. High calorie diet and lack of physical exercise in Diabetes Mellitus.
- Vyabhichari is a weak cause which act as carrier but unable to produce diseases. E.g. Immunization like OPV
- Pradhanik is the powerful cause which produces disease instantly. E.g. Toxic action of poisons.

Bahya- Abhyantarhetu

- Bahyahetu are the external factors. E.g. Micro- organisms.
- Abhyantarhetu are the internal factors. E.g. Immune mechanisms.

Prakrt- Vikrithetu

- Prakrthetu causes aggravation of doshas naturally. E.g. Heat stroke in summers
- Vaikrthetu causes dosaprakopa or vyadhi irrespective of seasonal effects. E.g. Viral fever

Anubandhya- Anubandha

- Anubandhya is the primary cause. E.g. Mycobacterium in tuberculosis.
- Anubandha is the secondary cause. E.g. Humid climate or unhygienic conditions in tuberculosis.

Utpadak- Vyahjakhetu

- Utpadakhetu favors accumulation of dosha due to time factor. E.g. Hypertension in the long run causes renal failure.
- Vyanjakhetu simulates development of diseases. E.g. Diet, Stress, Lifestyle in Diabetes Mellitus.

Dosha- Vyadhi- Ubhayhetu

- Doshahetu are the factors responsible for aggravation of dosas. E.g. Autoimmune cause like RAF, HIAB 27
- Vyadhihetu are factors responsible for development of specific disease by specific etiology. E.g. Autoimmune disease like Ankylosing spondylitis
- Ubhayhetu aggravates dosha and simultaneously manifest diseases. E.g. Alcohol abuse leading to neuropathy or liver cirrhosis.

According to Gananath Sen

Samanya- Vishishta

- Samanyahetu are the general etiological factors. E.g. Faeco oral transmission in hepatitis, enteric fevers etc.
- Vishistahetu are specific etiological factors. E.g. *Salmonella typhi* in enteric fever,

**Associated mechanism related to nidan**

*Kshaya- sthana- vridhhi*

Kshya- diminishes vitiation of doshas due to causative factors.

Sthana- Accumulation of doshas at its specific place due to its causes.

Vridhhi- Increase in vitiation of doshas due to causative factors

*Urdhwaga- Adhoga- Tiryak*

Urdhwaga- Vitiation of doshas in upward direction.

Adhoga- Vitiation of doshas in downward direction.

Tiryak- Vitiation of doshas in any direction.

*Ashayupakarshahetu*

Prakrt or samadosha moves from its own place by influence of vata and produces diseases. Prakrt dosha when moves to another place than normal, it becomes a prakrt as the place is not conducive to the particular dosha.

*Hetusankar*

One hetu manifest many diseases. E.g. humid unhygienic environment may cause tuberculosis, hepatitis, rheumatic fever depending on exposure and immunity of patient.

**Theories Associated with Nidan**

*Trisutra Ayurveda*

The knowledge of trisutra is the best way to fulfill the objectives of Ayurveda and to achieve purusarthachastustaya.

*Nidanpanchak (Nidan- Purvarupa Rupa Upashya Samprapti)*

It is the tool for identification of dosha- roga- rogavastha- rogabala- sadhyaandasadhyta.

*Dashavidhpariksha bhava*

Charka mentioned these examinations for correct knowledge of the subject.

*Karya- karanvada*

This theory states that for any karya (effect) there should be a karana (cause) which should be 'sat' i.e. existent karya is vyaktaavastha whereas karan is avyakta. The cause which invariably precedes its effect is karana.

*Prakrit samasamaveta and vikrita visamasamavetasiddhanta.*

According to Prakrit samasamaveta, results of interaction between rasa in dravya and dosha in vyadhi are similar to the rasa and dosha constituting them respectively.

Doshanidan mentioned is Madhav Nidan which causes vitiation of dosha involved in particular disease can be correlated with prakrit samasamaveta Siddhanta.

Similarly, in vikritavisamasamavetasiddhanta - concept of interaction between rasa as dravya or dosha in a vyadhi results in an effect which is totally new and not similar to the individual rasa and dosha respectively. As mentioned in Madhav nidhan, vyadhinidan are the specific cause of disease which has no relation with vitiation of doshas.

*Swabhavo param vada*

According to Chakrapani, there is cause is samyata and vishamata of dhatu but no cause in their destruction. Object arises from a specific cause but gets destroyed over time naturally. In simple words, there is cause of every disease and in absence of that cause, the disease will slowly resolve by itself, i.e. Nidan parimarjan.

**Importance of Knowledge of Nidan**

1. Knowledge of nidhan helps in identifying the cause of disease. If causative factors are in contact with the body for a longer time, the disease caused by them keeps worsening with time
2. Knowledge of nidhan helps in planning dosha pratyahnikchikitsa as particular nidhan may vitiate particular disease. Thus, providing treatment and medicines which are antagonistic for particular vitiated dosha thus mitigates the disease.
3. Knowledge of nidhan helps in speculation of outcomes about the vitiated dosha, nature of disease, upadrava, chronicity of diseases etc.
4. Knowledge of nidhan helps in making diagnosis. Analyzing the causative factors help to arrive on the prognosis of disease and a more accurate diagnosis in case of doubt.
5. Knowledge of nidhan helps in planning the treatment regimen in accordance to causative factors. It helps the patient to keep away from aggravating factors and plan an effective treatment protocol.
6. Knowledge of nidhan helps in preventing further diseases and complications. Lifestyle modifications can be adopted as required to prevent impending doshic disturbances, thus

aborting diseases before they are manifested or to avoid further complications.

7. Knowledge of nidhan helps in differential diagnosis of the disease.<sup>7</sup>

**CONCLUSION**

The exact cause of disease helps us to understand the pathogenesis of the disease which will help to diagnose the disease as early as possible. Thus, the proper knowledge of hetu/nidhan helps us to understand the proper diagnosis prognosis and manifestation of the disease. It also forms the basis of an effective treatment plan. Identifying the nidhan helps in proper diagnosis and knowing the exact measure of morbidity (of doshas), the nature of insult occurring in the body and the status of the disease. This will not only help in isolating the causative factors (which is more than half of the treatment) but also plan anti dosha and anti vyadhi treatment protocols and selection of exact disease modifying medicine and diet.

Thus, Nidan Parimarjana is the quickest way to recover from any disease and understanding the concept of Nidan is very important.

**REFERENCES**

1. Brahmanand Tripathi of Madhav Nidanm, Nidan Panchak, Chapter 1, Chaukhamba Prakashan 2007, reprint; 2007. p. 1-35.
2. Prof. Ravidatta Tripathi of Charak Samhita, Jwara Nidan, Edition 1<sup>st</sup> ed., Chaukhamba Sanskrit Pratisthan Delhi; 2009. p. 599-605.
3. PS Byadgi of Ayurvedya Vikriti Vijnana and Roga Vijnana, Nidan Panchak, Chapter 17, editor reprint, Chaukhambha Sanskrit Sanssthan Varanasi; 2011. p. 314-335.
4. Sanket Sanjay Develekar, Concept of Hetu – as a diagnostic tool, Ayur log: national journal of research in Ayurved science; 2015, vol. 3
5. Amar singh of Amarkosh C sudhakhyia or Ramashrami Vyakhya, Chaukhamba Sanskrit Pratisthan, Delhi, 2<sup>nd</sup> edition; 1987.
6. Dr. Raghuram YS and Dr. Manas, Nidan: Meaning, word, derivation definition, easyayurveda.com/2017/06/18
7. Brijesh Kumar, Murlidhar Paliwal, Concept of Nidan in Ayurveda, Unique Journal of Ayurvedic and herbal medicines 2015; Vol. 3: 9-12.

**Cite this article as:**

Azmi Samima and Chakraborty S.K. Understanding nidhan in Ayurvedic perspective: A Review. Int. J. Res. Ayurveda Pharm. 2019; 10(4):29-31 <http://dx.doi.org/10.7897/2277-4343.100480>

Source of support: Nil, Conflict of interest: None Declared

Disclaimer: IJRAP is solely owned by Moksha Publishing House - A non-profit publishing house, dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJRAP cannot accept any responsibility or liability for the site content and articles published. The views expressed in articles by our contributing authors are not necessarily those of IJRAP editor or editorial board members.