

A Comprehensive Review Article on The Conceptual Study of Nidan and Its Clinical Importance in Balarog

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Abstract—Ayurveda is a health science that offers a long and healthy child life as it aims to prevent oneself from childhood diseases and promote health along with treatment of children diseases. Illness can be due to variety of reasons (Hetu) and its effect is manifested in the form of symptoms (Linga) in which medication/treatment (Aushadh) is important for healing. That is why the concept of Trisutra (i.e., Hetu, Linga and Aushadha) have been described in Ayurveda. Hetu, similar to the word Nidana, means causative factor of an infectious disease in children. It is the first and most important factor that initiates pathology and is important in diagnosis as well as treatment of the disease in children. Keeping this in mind, Acharya Charak must have said that a physician should first diagnose the disease well. Chakrapanidutta, a Charak-Samhita commentator, says that effective treatment depends on the right information of Hetu and disease process. The word 'Nidana' in Ayurveda is used mainly in two concepts, namely Vyadhi-janak nidana and Vyadhi-bodhak nidana. Vyadhi-janak nidana are the etiological features of the disease whereas Vyadhi-bodhak nidana are ways of diagnosis. Knowledge of Nidana in both senses is essential for a good physician to be successful. A physician who begins treatment without a proper diagnosis of disease can achieve something only by accidentally. Diagnosis will never finish without specifying all the features related to the disease. This article is humble attempt by the author to enlighten the concept of Nidana and its importance in clinical practice.

Index Terms—Nidana, Hetu, Karan, Trisutra, childhood disease, Vyadhi-janak, Vyadhi-bodhak.

I. INTRODUCTION

Ayurveda is science of life and has basic fundamental principle as 'Swasthasya Swasthya Rakshanam' Aturasya Vikar Prashamanam, to maintain or sustain

the health of a healthy individual and to treat the diseased person. Diseases may result due to various causes and its effects are seen in form of symptoms of the disease and then Ausadha kalpana is necessary to treat the diseases in children. Same concept has been described in Ayurveda by the name of Trisutra i.e., Hetu, Linga and Ausadha. Hetu and Linga are meant for diagnostic purposes whereas Ausadha is for therapeutic purpose.

Hetu is same as Nidana. Nidana is the first and foremost element that initiates pathology and is extremely important not only for diagnosis but for treatment also.

In Ayurvedic classical texts, examination approach is comprised in two types- Roga Pariksha and Roga Pariksha. Roga Pariksha means examination of the disease and Roga Pariksha means examination of the patient. Ayurveda emphasizes several approaches for the diagnosis of the disease and concept of Nidana panchak is one such modality of Ayurveda. Etiological factors mainly affect Doshas, Dhatu, Mala and then lead to pathological manifestations inside the body in the form of signs and symptoms of illness.

According to Acharya Chakrapani, Nidana is of two types i.e., Vyadhi-janaka nidana and Vyadhi-bhodhaka nidana. Vyadhi-janaka nidana are susceptible cause of a particular disease and Vyadhi-bhodhaka nidana are the Nidana which helps in diagnosis of diseases. Nidana, Dosha and Dushya play an important role in the manifestation of each and every disease. In this context, Nidana refers to etiological factors including poor diet, lifestyle and other external factors. Dosha is considered as Samavayi karan for all diseases and Dushya and Malas are tormented by these Doshas. Diagnosis is never

complete without the elucidation of all the factors related with the illness.

II. DERIVATION AND ETYMOLOGY

Nidana means beginning point of the disease. Nidana is the fundamental cause (Adikaran) like Beej (seed) is the Nidana (source/cause) for Ankura (sprouts). No disease exists without Nidana e.g., excessive smoking and alcohol consumption causes bronchitis and liver disorders then excessive smoking and alcohol consumption are said to be the Nidana of these two specific diseases, respectively.

Nidana word has been defined as the entity by which something is produced specifically. It can be defined as Adikarana means 'Mukhya karana' i.e., main cause. It can be used in medical science in the sense of causes or reasons for initiating disease/diseases.

Definition

The word Nidana has been used in the following contexts-

- It has been discussed in Madhukosha Teeka that the subject which causes production of any disease are called as Nidana. It is the process by which diseases are diagnosed. Further Acharya Vijayarakshita has given a definition that which gives complete knowledge about Vyadhi is known as Nidana. Hence, word Nidana is used in two different contexts one is etiological factors (Vyadhi-janaka) and other one for diagnosis of diseases (Vyadhi-bhodbhaka).
- It has been discussed in Ashtanga-Samgraha that aggravated Vatadi doshas are Nidana for the formation of a disease. This is due to excessive intake of unwholesome diet and improper activities. Nidana is also discussed as external etiological factors. These factors either cause disturbance in the equilibrium of Dhatus or directly originate various disorders. In this way Nidana is of two types. The first one is the cause of endogenous diseases and another is the cause of exogenous diseases.

Synonyms

According to Acharya Charaka, synonyms of Nidana are Hetu, Nimitta, Ayatana, Karta, Karana, Pratyaya and Samutthana. Acharya Vridha Vagbhata has added

two more synonyms of the term Nidana i.e., Yoni and Moolam.

Synonyms of Nidana and their respective meanings-

- Hetu- It means the cause.
- Nimitta- Apart from the cause, it gives the meaning of Shakuna also.
- Ayatana- This word stands for Karana which means the site or region which gives shelter. Ayatana word is widely used in Sutrasthana in the context of the cause of the diseases.
- Karta- The one who is doer.
- Karana- Means the primary cause.
- Pratyaya- It is used in the sense of faith. But in context of Nidana, it means cause of a disease.
- Samutthana- It gives meaning by which something gets originated. It is used in the sense of 'Unnati' means progress or development.
- Nidana- Amarakosha has stated that it is the initial cause of disease which gives the meaning as nishchaya. Nidana is the cause (origin) and is mentioned very first among Nidana -panchaka.
- Karak- Intention to the cause
- Moola- Origin/basic source
- Yoni- Origin/ source
- Nibandhana- Foundation cause/origin in context of disease production, Nidana acts in three phases. i.e.,
- Samavayi Karana (aggravation of Doshas) - Dosha vaishamya i.e., imbalance in Doshas.
- Asamvayi Karana - Dosha-Dushya samurchhana i.e., combination of Dosha and Dushya.
- Nimitta Karana- Mithya ahar vihar (due to deviation in diet/food, lifestyle or microorganism invasion).

III. CLASSIFICATION OF NIDANA

According to Acharya Charak, following three types of Nidana are there-

1. Asatmendriyartha samyoga-

Improper attachment or unwholesome contact of five sense organ (Panch gyanendriyas) with their object in Atiyoga (excessive contact), Hinayoga (less or deficient contact), Mithya yoga (incorrect/ improper contact).

2. Pragyaparadh-

Improper/disturbed co-ordination between Kaya (body), Mana (mind) and Vak (speech) is called as Pragyaparadh (misuse of intellect).

3. Parinam-

It means Kala (seasonal variations). It is seasonal consequences or climate change which may be the reason for Roga utpatti.

Acharya Madhukosh has mentioned different classifications of Nidana. Descriptions are given below.

Sannikrista- Viprakrista- Vyabhichari- Pradhanika Hetu

- Sanniakrasta Nidana means nearby causes which directly connect with aggravation of Doshas or formation of Roga e.g., Ruksha ahar increases Vata dosha, Kapha increases in early day time likewise pitta and Vata dosha increase in middle and end time of the day, respectively.
- Viprakrista Nidana means faraway or distant/ late causes which do not have any direct connection with production of any illness e.g., Kapha dosha gets accumulated in Hemant Ritu and gets aggravated in Vasant Ritu.
- Vyabhichari Nidana means weak or incapable causes which cannot harm the body or are inadequate for causing any side effect. Occurrence or non-occurrence of the disease mainly depends on immunity power of the individuals.
- Pradhanika Nidana means powerful or strong causes which quickly show their effects on body i.e., poison, any external injuries.

Bahya-Abhyantara Hetu

- Bahya Hetu is the causes which are external to the body like microorganisms, injuries, climate, diet-lifestyle in children etc.
- Abhyantara Hetu means internal factor of the body like Doshas, Dhatus, Malas, immune mechanism in children etc.

Dosha- Vyadhi- Ubhaya Hetu

- Dosha Hetu are those factors which are responsible for disequilibrium of Dosha inside the body e.g., seasonal aggravation of Dosha in which Madhur rasa increases Kapha dosha in Hemanta Ritu.
- Vyadhi Hetu are those factors which causes formation of sickness by specific etiological factor like Pandu roga in children arises by Mrutika bhakshan (intake of soil).

- Ubhaya Hetu are those where Dosha gets aggravated and in the same time disease also produce/manifest e.g., Vatarakta disease occurs by indulging in both these causes - Vidahi annapana as well as travelling on horse, camel, elephant etc.

Prakrit-Vaikrit Hetu

- Prakrit Hetu means natural causes which aggravates Dosha e.g., Vata, Pitta and Kapha dosha aggravation in Varsha, Sharad and Vasant Ritu, respectively.
- Vaikrit Hetu means where Dosha prakopa occurs irrespective of their seasonal effects e.g., Pitta or Vata aggravation in Vasant Ritu.

Utpadak-Vyanjak Hetu

- Utpadak Hetu- It means accumulation of Dosha in their respective season e.g., Kapha dosha in Hemanta Ritu. It may be compared with predisposing factor. As we can see the development of renal problems in long run hypertensive cases like nephrotic syndrome in children.
- Vyanjak Hetu means exciting cause which stimulates the development of disease e.g., improper diet, lifestyle and examination stress in adolescents and diabetes mellitus in children.

Samanya -Vishista Hetu

- Samanya Hetu means general etiological factors e.g., viral, bacteria cause throat infection, urinary tract infection, tuberculosis etc.
- Vishista Hetu means specific cause like salmonella typhi in Typhoid fever, leprosy by mycobacterium leprae etc.

Anubandhya - Anubandha Hetu

- Anubandhya Hetu means prime cause of a disease e.g., malaria by plasmodium.
- Anubandha Hetu means secondary or dependant cause of a disease e.g., if mycobacterium is primary cause of TB, then unhygienic conditions, humid climate and overcrowded population are the secondary causes for it.

IV. MECHANISMS RELATED TO NIDANA

1. Hetu Sankar-

If many diseases are produced or manifested because of any one specific Hetu or factor then it is referred as

Hetu sankar e.g., Unhygienic or unhealthy environment may cause disorders like tuberculosis, typhoid, hepatitis, rheumatic fever depending upon exposure, Prakriti and immunity of the childrens.

2. Vriddhi-Kshaya-Sthana

- Vriddhi - Increase in Doshas due to involvement of causative factors.
- Kshaya- Diminish vitiation of Doshas due to causes.
- Sthana- Accumulation of Dosha at its own site due to its Hetu involvement.

3. Urdhwaga-Adhoga-Tiryak

- Urdhwaga- Vitiation of Dosha takes place in upward direction.
- Adhoga- Vitiation of Dosha takes place in downward direction.
- Tiryak- Vitiation of Dosha takes place in any direction.

4. Ashayaupakarsha Hetu-

When normal Pitta or kapha doshas moves from its own place under the influence of Vata dosha and produces sickness. It means that here Prakrit dosha moves to another site which is not its normal place then it becomes Aprakrit or Vikrit as the site is not helpful to that particular Dosha.

V. THEORIES ASSOCIATED WITH NIDANA

1. Trisutra (Hetu-Linga-Ausadha)-

Knowledge of Trisutra helps in fulfilling the primary objectives of Ayurveda and to gain Purusartha chatustaya (dharma-artha-kama-moksha).

2. Nidana Panchak-

It includes Nidana, Purvarupa, Rupa, Upasaya and Samprapti. It is one of the most important methods to diagnose a disease, its course and also its prognosis. It is Roga pariksha used for proper identification and examination of a disease for its Dosha, Dushya, Lakshan, Sadhyaasashyata etc.

3. Nidana Parivarjan-

It is the first and foremost way to get away from any illness. Hetu is the prime factor for the formation of any disease. That's why both Acharyas, Charak and

Sushruta have advised to prevent the etiological factors and it is the primary step in the management of any disease.

4. Prakriti Samasamaveta and Vikriti Vishamasamaveta Siddhant

- Prakriti sama samavetha describes the interaction between Rasa in Dravya and Doshas in Vyadhi resulting in the same individual effect that Rasa and Dosha build, respectively.[15]
- Madhav Nidana has described that the factor which causes vitiation of Dosha involved in formation of a particular disease can be correlated with Prakriti Samasamaveta Siddhant. Therefore, here the effect of Dravya can be known by analysing the effect of individual Rasa forming the Dravya and the effect of Vyadhi can be understood by analysing the effect of individual Doshas forming the Vyadhi. This concept is based on Satkaryavaad.
- Similarly, Vikriti vishama samaveta explains the interaction between Rasa in Dravya and Doshas in Vyadhi as a result of which a completely new and not similar to the original Rasa and Dosha forming them is formed, respectively. Here, the effect of Dravya cannot be understood by analysing the effect of individual Rasa forming the Dravya and the effect of Vyadhi cannot be known by analysing the effect of particular Dosha forming the Vyadhi.[16] Therefore this new and unpredicted result cannot be concluded from the cause. This concept is based on Asatkaryavaad.

Clinical Importance of Nidana in Ayurveda

- Knowledge about causative factors of childhood a disease (Nidana) helps the pediatrician in better identification of the disease.
- Proper knowledge of Nidana panchak (Nidana, Purvaroop, Roop, Upashaya, Samprapti) makes it easy to plan the treatment accordingly.
- Hetu gives an idea to diagnose the disease and sometime it gives some clue to predict the forthcoming complication. Early diagnosis prevents further complications of diseases.
- Proper knowledge of Nidana helps to identify the exact cause of the childrens disease. If the reason behind the diseases cannot get identified then treatment of the disease cannot be planned.
- Acharya Shushruta has described the Siddhant mentioned as "Sankshepatah Kriyayoge Nidana

Parivarjanam.” It means Nidana Parivarjan itself is a type of treatment. The first and foremost treatment of all ailments is to avoid the causative factors which are responsible for the production of disease and it becomes primary step to prevent further pathogenesis and complications. Giving an example for differential diagnosis between Udar roga and its types Yakrtodar. Acharya Sushruta has explained that with the change of diet, regimen Nidana parivarjana is the perfect way to treat the disease.

- Some diseases are having same prodromal symptoms (Purvaroop) like Kushtha and Premeha. So, Pediatrician should take the help of Nidana for accurate diagnosis.
- For prognosis- Nidana also helps in the prognosis of the disease. If the diseases causing factor/factors are less effective, moderately effective and very effective then the disease produced would be is Sadhya (curable), Kricha Sadhya (curable with difficulty) and Asadhya (incurable), respectively.
- The knowledge about disease causing factors helps the patient to remain away from sickness and avoidance of such factor prevents disease progression.
- Knowledge of Nidana helps to fix them accordingly. Lifestyle modifications can be adopted as required for present Doshic disturbances in the body and thus aborting diseases before they get manifested or produce further complications.
- Knowledge of Nidana helps in planning Dosha pratyani chikitsa as particular Nidana may vitiate particular Dosha and disease. Thus, providing Chikitsa and Ausadha kalpana which are antagonistic for particular vitiated Dosha can diminish the disease.
- Knowledge of Nidana sometime helps in speculation of outcomes about the vitiated Vatadi doshas, nature of diseases, Upadrava, chronicity of pediatric diseases etc.
- Understanding of Nidana helps a pediatrician to counsel the patient to keep away the factors, foods and activities which are unwholesome for them. Not only will it help to establish a proper treatment protocol but it will also help to develop a healthy diet and lifestyle where many other childhood diseases can be avoided while pursuing healthy living habits.

VI. CONCLUSION

At the end it can be concluded that Nidana is not that simple and less important concept. It is utmost notable as it helps in identifying the cause of the disease, helps in diagnosis of disease, alerts for the forthcoming complications, helps in differential diagnosis as well as prognosis of diseases. Knowledge of Nidana helps in proper planning of the treatment as Nidana parivarjan itself is said to be the first and foremost treatment of any illness. Hence, concept of Nidana should be very clear in mind and should be applied wisely in clinical practice as it holds a significant as well as extensive role in childhood disease process and its treatment and prevention in children.

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