

<https://doi.org/10.46344/JBINO.2024.v13i04.04>

## TO STUDY TREATMENT ASPECT AND IT'S IMPORTANCE OF AYURVEDIC NIDAN METHODS IN PREVENTION OF DISEASES - A REVIEW

Dr Gosavi Mohini Chandrakant

LECTURE, ROG NIDAN Department MAHESH AYURVED COLLEGE ASHTI BEED

Email: [mohinicgosavi@gmail.com](mailto:mohinicgosavi@gmail.com)

### ABSTRACT

Ayurveda is a health science that offers a long and healthy life as it aims to prevent oneself from diseases and promote health along with treatment of 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. In present article we are discussing regarding the importance of ayurveda and nidan methods in prevention of diseases.

**Keywords:** Nil

## INTRODUCTION

Ayurveda is undoubtedly entitled as holistic life science. It covers almost every corner of the life and addresses it through authority in order to attain highest possibility of human life. Healthy state of body and mind is necessary to attain this and Ayurveda states solution to this also. Lifestyle modification – Achar Rasayana, use of specific herbs and daily routine according to Prakruti for prevention from diseases and also for curative purpose if diseased. While on other hand the contemporary health science addresses the issue by providing pin point and micro level diagnosis and treatment modalities. The ramification of diagnostic techniques enables us to gain a cellular informatics about the disease. While many a times it misses the etiological factor i.e. causative factor – Hetu which is well described in Ayurveda classics. The vitiation of humors viz; Vata, Pitta and Kapha and imbalance in Raj – obsession, Tama- inertia at mind level caused various physical as well as psychosomatic disorders. Ayurveda thus gives a wide perspective to look towards the etiopathogenesis of a disease. There are many methods mentioned in various Ayurveda classics which elaborate the Nidan – diagnosis. These are stated to be disease forming and disease knowing types. By this virtue we can have holistic approach for the treatment of such diseases by taking into consideration the Hetu and Lakshana Nidan in combination. Present study emphasis on enlisting this techniques which are complementary with contemporary diagnostic techniques.

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. [4] 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. [5] Hence, word Nidana is used in two different contexts one is etiological factors (Vyadhi-janaka) and other one for diagnosis of diseases (Vyadhibhodhaka). 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.[6] Nidana are also discussed as external etiological factors.[7] 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[8]. Acharya Vridha Vagbhata has added two more synonyms of the term Nidana i.e., Yoni and Moolam. [9] 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. [10] 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[11] • In context of disease production, Nidana acts in three phases. i.e., Samavayi Karana (aggravation of Doshas) - Dosh • vaishamya i.e., imbalance in Doshas. Asamvayi Karana - Dosh-Dushya samurchhana i.e., • combination of Dosh and Dushya. Nimitta Karana- Mithya ahar vihar (due to • deviation in diet/food, lifestyle or micro

organism invasion). [12] Classification of Nidana According to Acharya Charak, following three types of Nidana are there- [13] 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. [14]

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 a disease (Nidana) helps the physician 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 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.[17] 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.[18] Some diseases are having same prodromal symptoms (Purvaroop) like Kushtha and Premeha. So, a physician 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.[19] 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 Doshapratyanik chikitsa as particular Nidana may vitiate particular Dosh and disease. Thus, providing Chikitsa and Ausadha kalpana which are antagonistic for particular vitiated Dosh can diminish the disease. Knowledge of Nidana sometime helps in speculation of outcomes about the vitiated Vatadi doshas, nature of diseases, Upadrava, chronicity of diseases etc. Understanding of Nidana helps a physician 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

diseases can be avoided while pursuing healthy living habits.

#### References

1. Agnivesha, Charak- samhita, Arthedasamahamuliya Adhyay, Sutrasthan- 30/26, Vidyotini Hindi Commentary by Kashi Nath Shastri and Gorakha Nath Chaturvedi, Chaukhambha Bharati Academy, Varanasi (India), Reprint - 2004.
2. Ibid; Deerghamjivitiy Adhyay, Sutrasthan- 01/24,
3. Acharya Yadavji Trikamji, editor, Charaka Samhita of Agnivesha. Nidanaasthan, Chapter 1, Verse no. 2, ed 5, Varanasi: Chaukhamba Sanskrit Sansthan; 2001. p.193.
4. Amar Singh, Amarakosha with Sudhakhya or Ramashrami vyakhya, Pratham Kand- page no.54, Chaukhamba Sanskrit Pratishthan, Delhi (India), second edition-1987
5. Shri Madhavakara, Madhava Nidanaam, Madhukosha Sanskrit Commentary on Panch-Nidana Lakshan1/4, Chaukhamba Surbharati Prakashan, Varanasi (India), 2003
6. Vriddha Vagbhata, Ashtanga Samgraha, Sarvaroga Nidana-1/9, Hindi Commentary by Atrideva Gupta, Chaukhambha Krishnadas Academy, Varanasi (India), Reprint Edition - 2005.
7. Kaviraj Gananath Sen, Siddhanta-Nidana, Vyadhi Vigyan- 2/2-, Hindi commentary by K. K. Pathak & Nishkameswar Pathak, Chaukhambha Sanskrit Series office, Varanasi (India), First edition - 2013.
8. Acharya Yadavji Trikamji, editor, Charaka Samhita of Agnivesha. Nidanaasthan, Chapter 1, Verse no. 3, ed 5, Varanasi: Chaukhamba Sanskrit Sansthan; 2001. p.193.
9. Vriddha Vagbhata, Ashtanga Samgraha, Sarvaroga Nidana-1/10, Hindi Commentary by Atrideva Gupta, Chaukhambha Krishnadas Academy, Varanasi (India), Reprint Edition - 2005.
10. Amar Singh, Amarakosha with Sudhakhya or Ramashrami vyakhya, Pratham Kand- page no.54, Chaukhamba Sanskrit Pratishthan, Delhi (India), second edition-1987
11. Dr.Raghuram YS and Dr. Manas, Nidana: Meaning, word, derivation definition, easyayurveda.com /2017/06/18
12. Madhavkara, Madhav Nidanaa, Madhukosha Commentary by Ayurvedacharya Shriyadunmop adhyaya, Reprint ed. Purvardha, Chapter 1, Verse 6. Varanasi: Chaukhamba prakashan, 2012, p. 36.
13. Acharya Yadavji Trikamji, editor, Charaka Samhita of Agnivesha. Sutrasthan, Chapter 11, Verse no. 43, ed 5, Varanasi: Chaukhamba Sanskrit Sansthan; 2001. p.76.

14. Shri Madhavakara, Madhavanidanam, Madhukosha Sanskrit Commentary on Panch-niadh Lakshan-1/4- 5-, Choukhamba Surbharati Prakashan, Varanasi (India), 2003

15. Acharya Yadavji Trikamji, editor, Charaka Samhita of Agnivesha. Vimanasthana, Chapter 1, Verse no. 7, ed 5, Varanasi: Chaukhamba Sanskrit Sansthan; 2001. p.231.

16. Ibid; Vimanasthana, Chapter 1, Verse no. 10, p.232.

17. Sushruta, Sushruta Samhita, Vol.1 (Edited with Ayurveda Tattva Sandipika) by Shastri Kaviraja Ambikadutta, 12th ed. Uttaratantra, Chapter. 1, Verse 25. Varanasi: Chaukhamba Sanskrit Sansthan, 2001, p. 14.

18. Ambikadatt Shastri, Sushruta Samhita of Sushruta with Ayurveda Tatva Sandipika Hindi Commentary, Uttar Tantra Reprint edition; Varanasi: Chaukhambha Sanskrit Sansthana, 1, 2013.

19. Agnivesha, Charak-samhita, Mahachatushpad Adhyay, Sutrasthan-10/13-14,19-20, Vidyotini Hindi Commentary by Kashi Nath Shastri and Gorakha Nath Chaturvedi, Chaukhambha Bharati Academy, Varanasi (India), Reprint - 2004.