

“UNDERSTANDING NIDAN IN AYURVEDIC APPROACH OF DISEASE”**¹Dr. Pavan Shivalal Wadode and ²Dr. Umesh N. Patil**¹PG Scholar, Second Year, DMM Ayurved Mahavidyalaya Yavatmal.²H.O.D of Rognidan Evum Vikriti Vigyan, DMM Ayurved Mahavidyalaya Yavatmal.Article Received on
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Dr. Pavan Shivalal Wadode
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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-vyadhijanaka and vyadhibodhak. Vyadhijanaka nidana are the etiological factors of diseases. Vyadhibodhaknidana are the means of diagnosis. Nidan Dosha Dushya plays a significant role in the manifestation of each and every disease. In this context, nidana 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 nidana 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, vyadhijanaka, vyadhibodhak, samavayikaran.**INTRODUCTION**

The term nidana can be understood as vyadhijanaka and vyadhibodhak.

- Vyadhijanaka Nidan (as cause of disease)
- Vyadhibodhak Nidan (as diagnosis of diseases)

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.

Definition of nidan

Nidan is vyadhi-janan or vyadhi-utpatti hetu which is responsible for origin or manifestation of a disease.

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

Nidan are those food and activities which cause diseases

- Rogakarak Ahar Vihar
- KshayVridhi cha doshanam

Anything which causes dhatu vaisamya shall be Roga karak

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- That which depicts hetu and lakshan 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.
- Those that helps to know/confirms the diagnosis of a disease is called as nidan.

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.

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.

Theories Associated with Nidan

- **Trisutra Ayurveda**

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

- **Nidanpanchak (Nidan, Purvarupa, Rupa, Upashya, Samprapti)**

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

- **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.

- **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 nidan 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 nidan helps in planning dosha pratyahnikchikitsa as particular nidan may vitiate particular disease. Thus, providing treatment and medicines which are antagonistic for particular vitiated dosha thus mitigates the disease.
3. Knowledge of nidan helps in speculation of outcomes about the vitiated dosha, nature of disease, upadrava, chronicity of diseases etc.
4. Knowledge of nidan 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 nidan 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 nidan 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 nidan helps in differential diagnosis of the disease.

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/nidan 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 nidan 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.

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