

## NIDANA PARIVARJANA: AS A FIRST LINE OF TREATMENT

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## ABSTRACT

*Ayurveda* is the ancient science of life which deals with promotion of health, prevention of diseases as well as their treatment. Diagnosis is an important aspect in *Ayurveda*, which is based on etiological factors, pathogenesis, and clinical symptomology. Accurate diagnosis is as important as treating the disease thus diagnosis forms first step in management of diseases. Basically *Ayurveda* believes that diseases occur due to the imbalance state of *Tridosha* i.e. *Vata*, *Pitta* and *Kapha*. Their imbalance may occur due to various *Nidanas* (Causative factors) which may be *Aharaja* (Improper diet), *Viharaja* (Life style) or both and their effect are seen in the form of *Linga* (Symptom of the disease) for which *Aushadha* is essential. That is why our *Acharyas* have explained “*Trisutra –Ayurveda*” that is *Hetu Linga and Aushadha*. *Hetu* is the synonym of *Nidana* and it is the first and foremost factor which initiates the pathology. And it is crucial in diagnosis as well as in treatment. Diagnosis of the disease revolves around identification of causative factor and avoidance of the cause is the foremost principle of treatment. For the prevention and management of diseases and their complications it is necessary to follow the first line of treatment that is “*Nidana Parivarjana*”, thus in this study an attempt is made to study the importance of *Nidana Parivarjana* as a first line of treatment in all the diseases.

**KEYWORDS:** *Nidana, Nidana Parivarjana, Tridosha, Linga, Vyadhi, Chikitsa.*

## INTRODUCTION

*Ayurveda* is a way of leading life and natural healing system in India. *Ayurvedic* diagnosis mainly depends upon the involvement of *Dosha, Dhātu and Mala*. Healthy individual is an outcome of *Prakritavस्था* (Balanced state) of *Dosha, Dhātu and Mala*. And all the abnormal conditions of the body are outcome of *Vikrutavस्था* of *Dosha, Dhātu, and Mala*. For example hormonal imbalances, stress, anxiety and any disturbances in any system of the body are also *Vikrutavस्था* of these fundamental factors of the body. *Acharya Charaka* has contributed five important tools for *Roga Pariksha*, which are termed as *Nidana Panchaka*. Those are *Nidana /hetu* (Etiology), *Purvarupa* (Premonitory symptoms), *Rupa* (Cardinal symptoms), *Upashaya* (Exploratory therapy) and *Samprapthi* (Pathogenesis).<sup>[1]</sup> All these five tools are *Vyadhibodhaka Nidana* (Helps in diagnosis of the disease) whereas *Nidana/Hetu* is *Vyadhibodhaka* as well as *Vyadhijanaka* (Etiological factor).

*Vikruti* means any changes taking place at the level of fundamental factors of the disease and that changes may be in the form of either *Vridhhi* (Exacerbation) or

*Kshaya* (Depletion) or both state of the *Dosha, Dhātu and Mala*, and this *Vikruti* helps to understand the disease process as well as to diagnose the disease. So it is necessary to acquire the knowledge about manifestation, diagnosis and prognosis of the disease to get the desired result in management.

The human body is mainly composed of *Dosha, Dhātu, Mala* and these are the functional structures of the body associated with *Chetana* (Consciousness) and *Atma* (Soul). *Acharya Charaka* has been explained broadly *Doshas* subdivided into *Sharirika* (Pertaining to body) and *Manasika* (Pertaining to the mind). *Vata, Pitta* and *Kapha* are the three *Sharirika doshas* and during their equilibrium state all the normal physiological functions of all cells and tissues takes place, on the other hand during their disequilibrium state causes somatic diseases namely *Jwara, Atisara, Shophā, Shwasa, Meha, Kusta* etc. And *Rajas and Tamas* are the two *Manasika Doshas* and these perform normal functions during their normalcy and causes psychological diseases like *Kama, Krodha, Lobha, Moha, Irsya, Mada, Shoka, Chittodvega, Bhaya, Harsha* etc. during their disturbed state.<sup>[2]</sup> In certain situations both *Sharirika Dosha* and *Manasika*

*Dosha* gets disturbed together leads to psychosomatic diseases namely *Unmada*, *Apasmara*, *Atatvabhinivesha* etc.

The equilibrium state of *Dosha*, *Dhatu* and *Mala* associated with proper functions of *Agni* accompanied by a sense of well-being of *Atma*, *Mana* and *Indriyas* is known as *Swastha* (Healthy being)<sup>[3]</sup> any variation in these definitely causes diseases.

*Nidana* word used in two different contexts i.e. *Vyadhibhodaka Nidana* (Diagnosis of the disease) and *Vyadhijanaka Nidana* (Etiological factors of the disease). *Vyadhibhodaka Nidana* helps to diagnose the diseases by giving directions with the help of five diagnostic tools called *Nidana Panchaka*, those are *Hetu* or *Nidana*, *Purvarupa*, *Rupa*, *Upashaya* and *Samprapthi*.<sup>[4]</sup> The one which gives complete knowledge about *Vyadhi* is called *Vyadhibodhaka Nidana*.<sup>[4]</sup> *Vyadhijanaka Nidana* means the etiological factors which causes the disease is known as *Vyadhijanaka Nidana*. In any disease diagnosis is the first step and treatment is the next step. So *Nidana Panchaka* are having more importance in *Roga Pariksha* and *Chikitsa*.<sup>[5,1]</sup>

#### Importance of *Nidana Panchaka*

- 1) ***Nidana***: *Nidana* is causative factor for the disease.<sup>[1]</sup> *Hetu* or *Nidana* give an idea about the manifested disease and about to manifest disease. Each disease has its own set of *Hetu*, for example: consumption of mud causes specifically *Mrdbhakshanjanya Pandu Roga*, in the same way *Makshika Bhakshana* is also a specific *Nidana* to *Chardi* etc.
- 2) ***Purvarupa***: *Purvarupa* are the symptoms which manifest themselves before the appearance of cardinal symptoms of the disease.<sup>[1]</sup> It is quite difficult to diagnose the diseases based on *Hetu* alone, as same *Hetus* are responsible for many diseases. In such conditions *Purvarupa* contributes in differential diagnosis of the disease. For example: Symptoms of *Adhoga Raktapitta* and *Pittaja Prameha* mimics causing dilemma in diagnosis. In such condition *Purvarupa* helps to differentiate them and ease the diagnosis.<sup>[6]</sup>
- 3) ***Rupa***: Cardinal symptoms which are specific to disease when fully manifested are called *Rupa* or *Linga*.<sup>7</sup> *Rupa* plays a major role influencing the diagnosis of the disease directly. For example excessive watery stool is the cardinal feature of *Atisara*, in the same way Raise in body temperature is the cardinal feature of *Jwara*. It also helps to know about the *Lakshanika samprapthi* (Involvement of *dosha* in every symptom) based on their presentation. For example: Presence of pain indicates involvement of *Vata dosha*, burning sensation indicates *Pitta dosha* and heaviness indicates *kapha dosha*. Some of the symptoms also indicates association of *Sthana* (site) of the diseases like in *Sandhigata vata* where *Sandhi* (Joints) are the main site of disease.

- 4) ***Upashaya***: Factors like medicines, diet, and regimens when bring the comfort and relief in signs and symptom of the disease are called as *Upashaya*. *Upashaya* provides diagnostic aid for diseases which are otherwise difficult for diagnosis.<sup>[8]</sup> *Acharya Charaka* mentioned that massage of unctuous and hot things in *Vataja Shotha* alleviates the disease whereas dry and cold massage aggravates the disease.
- 5) ***Samprapthi***: *Samprapthi* is the one which speaks about progression of the disease starting from consumption of *Nidana* to manifestation of the disease and its complications. Knowledge of *Samprapthi* is useful in knowing involvement of *Dosha*, *Dusya* and status of *Agni*, affected *Rogamargas* etc. *Samprapthi Vighatana* is the main principle behind treatment. Proper assessment of *Samprapthi* helps planning *Samshodhana*, *Samshamana* and *Langhana* therapy based on severity of *Dosha dushti*.

#### Importance of *Nidana*

##### Therapeutic importance of *Nidana*

*Hetu* is the prime factor for the causation of the disease. That is why it is very necessary to avoid the etiological factors and it is the first step in the management of any disease. *Acharya Sushruta* is of opinion that factors responsible for causation of the disease must be avoided to prevent further pathogenesis and it is the first line of treatment in any disease.<sup>[10]</sup> *Acharya Charaka* instructs to avoid the causative factor for smooth recovery of any disease.<sup>[11]</sup>

##### Prognostic importance of *Nidana*

*Sadhya Asadhyata* of any disease is based on *Hetu*. Mild causative factor causes mild vitiation of *Dosha* and *Dusya* which results in mild manifestation of symptoms making the condition easily curable. For example, *Alpa* (Less or Mild) *Hetu* may result in *Sukhasadhya vyadhi* (Easily curable diseases) in the same way *Madhyama* (Moderate) *hetu* causes *Krichrasadhya Vyadhi* (Curable with difficulty) and so on.

##### Diagnostic importance of *Nidana*

- *Nidana* helps to know about the etiology symptomology, pathogenesis.<sup>[12]</sup>
- *Nidana* gives complete knowledge about *Vyadhi*.<sup>[4]</sup>
- It is also a method by which diseases are diagnosed.<sup>[4]</sup>
- One which produces pain is called *Roga*. *Roga* can be examined by *Nidana*, *Purvarupa*, *Rupa*, *Upashaya* and *Samprapthi*.<sup>[13,5,14,1]</sup>

##### Importance of *Nidana Parivarjana* in *Chikitsa*

*Acharya Charaka* has explained *Nidana Parivarjana* as one among the three treatment principles of *Krimi Roga*, those are

1. *Apakarshana*
2. *Prakritivighata*
3. *Nidana Parivarjana*

Here *Nidana Parivarjana* refers to elimination of causative factors which are responsible for producing, germinating and growing of *Krimi*. Hence the ailments which are responsible for production of *Krimi* should be avoided. Thus *Nidana Parivarjana* is the first and foremost treatment principle in all the diseases of *Ayurveda*.

In *Ayurveda* the contextual meaning of “*Nidana*” is studied in two ways one is *Vyadhijanaka nidana* and another one is *Vyadhibodhaka nidana*. All *Nidana panchaka* (*Hetu, Purvarupa, Rupa, Upashaya* and *Samprapthi*) are *Vyadhibodhaka* in nature as they direct the physician towards the diagnosis of the disease. Whereas *Nidana /Hetu* which the causative factor of the disease is both *Vyadhijanaka* as well *Vyadhibodhaka nidana*.

*Nidana Parivarjana* helps in prevention and cure of the disease by avoiding the causative factors in the form of *Ahara* (Food) / *Vihara* (Lifestyle) or both. Further *Nidana Parivarjana* helps in stoppage of progression of the disease by avoiding respective *Nidanas*. Considering all these factors both *Acharya Charaka* and *Acharya Sushruta* have instructed avoidance of causative factors as the primary step in management of all diseases. Which also prevents fore coming diseases. Proper knowledge of *Nidana* is helpful in planning proper treatment. For example: The diseases which are caused by extreme effect of hot substances are to be treated by cold substances and vice versa. In the same way diseases which are caused by over indulgence of unctuous substance are to be treated by dry substances and vice versa.

## DISCUSSION

### 1) *Nidana Parivarjana* in *Prameha*

Avoidance of etiological factors of *Prameha* helps in preventing the disease in normal individual, control the disease in *Purvarupa Avastha* and manage disease in diagnosed condition along with medications. Etiological factors like *Avyayam* (Lack of exercise), *Swapnashayasanaprasanga* (Indulgence in sleep, Bed rest, and Sedentary habits), Frequent and excessive intake of fresh corns like *Hayanaka, Yavaka, Cinaka, Uddalaka, Mahavrihi, Sugandhaka* etc., and intake of pulses like fresh *Harenu, Masha*, with ghee, intake of meat of domesticated marshy and aquatic animals, *Pista Snigdha Annasevana* (Consumption of starchy and fatty food), *Kshir Ikshu Vikara Sevana* (More consumption of milk and sugarcane products) should be avoided.<sup>[17]</sup>

### 2) *Nidana Parivarjana* in Obesity

Now a day's obesity is a common disorder involving excessive body fat that increases the risk of many health problems. Obesity often results from imbalance between consumption and burning of calories. Nowadays, people are giving less attention to homemade foods and following unhealthy food habits like eating outside, fast foods or junk foods like burgers, hot dogs, and pizzas.

Such foods are most often rich in calorie, sugars and saturated fats. Along with that eating in front of the TV, snacking between the meals, skipping breakfasts, over eating, drinking sugar - sweetened beverages, day sleeping and lack of exercise causes obesity in an individual. So one should avoid this type of lifestyle and should follow the dietary rules and regulations for the prevention and management of obesity and other lifestyle disorders.

In present era it is the need of time to follow *Ayurvedoktha Hitakara Ahara Vihara Vidhi* (Wholesome diet and life style) to prevent and manage many life style disorders. Unhealthy diet and lifestyle cause vitiation of *Dosha, Dhatu and Mala* that further results manifestation of diseases. Thus *Nidana Parivarjana, Pathya Ahara* (Wholesome food) *Vihara* (Healthy lifestyle), *Ritucharya* (Seasonal regimen), and *Sadvritta palana* (Good code of conduct) are equally important for maintenance of good health. As *Nidana Parivarjana* is the basic line of treatment so it is the time to create the awareness about this theory in society. For every disease understanding of *Nidana* and diagnosis of the disease are first step whereas management of the disease the next step. Thus *Nidana Parivarjana* and *Chikitsa* forms a complete protocol of a treatment in every disease. As it is known fact that diet and lifestyle have direct impact over health. Thus a person who is aspirant of good health should follow proper diet and lifestyle to achieve a happy, healthy and longer life.

## CONCLUSION

In present era unhealthy diet, improper life style or both are the main factors for the onset, progression and recurrence of any diseases. According to *Ayurvedic* classics, it is very important to know the cause of a disease because, when the cause is known prevention and management of diseases becomes very easy. Hence in *Ayurveda*, *Chikitsa* has been defined as *Nidana Parivarjana* and *Pathya Sevana*. In all the diseases *Nidana Parivarjana* (avoidance of etiological factors) is the first line of treatment. When the *Nidana* (Primary causative factor) of disease is avoided properly or removed, then the disease subsides naturally. Therefore, the diseases which are caused by *Ahitakara Ahara Vihara* (i.e unwholesome diet and lifestyle) can be prevented by avoiding it and practicing the *Hitakara Ahara Vihara* (i.e wholesome diet and lifestyle). So it is very necessary to have a detailed knowledge about *Nidana Parivarjana* in day to day life to maintain the health of healthy beings and treatment of disease in diseased person.

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