

CONTEMPORARY REVIEW OF AYURVEDIC NIDAN – DIAGNOSTIC TECHNIQUES

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ABSTRACT

Prognosis and treatment part of any disease mainly depends on the proper diagnosis of it. As the science advances the evolution of cutting edge technology follows. It has vast impact on health sciences by providing finer and finer imaging techniques for diagnosis of a particular disease. These advancement in diagnosis can detect changes at cellular level. In classics of Ayurveda, the *Tridosha*, *Saptadhatu* and *Trimala* concept forms the functional structure of the body. Here the working units viz; *Vata*, *Pitta* and *Kapha* are considered to be the main driving force for one's health and diseased condition. While contemporary science focuses on the disease condition at the given time of investigation and Ayurvedic science rather make an endeavor to find out the causative factor – *Hetu* to the observed changes we get through investigations. According to principles of Ayurveda, the treatment should be done on causative factor – *Hetu* in order to disrupt the further orderly sequence of a disease i.e. *Samprapti*. Number of Ayurveda texts describes various methods of Ayurvedic diagnosis i.e. *Nidan*. Compilation of all such methods in relevance to contemporary science would prove to be beneficial in treating a disease holistically.

KEYWORDS: Tridosha, Saptadhatu, Trimala, Samprapti, Nidan.

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.

Nidan – Diagnosis

Acharya Charaka states the definition of *Nidan* as follows,

तत्र निदानं कारणमित्युक्तमग्रे ।

Ch.jvar nidan 1/7

It means *Nidan* is the causative factors of a disease. While *Acharya Vijayrakshit* defines that which gives complete knowledge about a disease is termed as *Nidan*. *Madav nidan 1/4*

It is used for knowing etiological factors i.e. causative factors of the disease and also its diagnosis which represents *Lakshana nidan*.

Acharya Charaka mentions synonyms of *Nidan* as follows; *Cha.jvar nidan 1/3*.

Table 1: Nidan synonyms.

<i>Hetu</i>	Means the cause
<i>Nimitta</i>	Associate causes
<i>Ayatana</i>	Refers to the site of causative factor
<i>Karta</i>	Means the doer
<i>Karana</i>	The primary cause
<i>Pratyaya</i>	Refers to faith/knowledge which is complimentary to main cause
<i>Samuthan</i>	Development or progress of certain factors

Classification of Nidan is done by Acharya Charaka as follows

1. *Astmya Indiyastha Samyoga* – unwholesome union of mind with respective *Indriya Artha*.
2. *Pradnyapradha* – improper use of ones intellect.
3. *Parinama* – effect of *Kala* – time on one's body and mind.

These all factors ultimately causes vitiation of *Tridosha* – physical humors and also *Manas Dosha* – mental humors. Accordingly resulting in formation of diseases respectively.

Classification of *Nidan* according *Madhav Nidan* is as follows.

Table 2: Nidan classification.

<i>Sannikrishta hetu</i>	Factors causing vitiation of <i>Tridosha</i> without <i>Sanchaya</i> of it
<i>Viprakrishta hetu</i>	Distant cause of disease
<i>Vyabichari hetu</i>	Weak factor which is unable to form the disease, but starts manifesting it as favorable conditions arises
<i>Pradhanik hetu</i>	Potent factor which causes disorder instantly
<i>Dosha hetu</i>	Factors responsible for direct vitiation of <i>Dosha</i>
<i>Vyadhi hetu</i>	Factors responsible for manifestation of specific disease
<i>Ubhaya hetu</i>	Factor which simultaneously vitiates <i>Dosha</i> and also manifest a specific disease
<i>Utpadaka hetu</i>	Factors which favor vitiation of <i>Dosha</i>
<i>Vyanjaka hetu</i>	Factors which directly favor formation of disease
<i>Bahya hetu</i>	External factors
<i>Abhyantar hetu</i>	Internal bodily factors
<i>Prakrit hetu</i>	Cause vitiation of <i>Dosha</i> in respective <i>Prakop kala</i>
<i>Vaikrita hetu</i>	Causes vitiation of <i>Dosha</i> apart from <i>Prakop kala</i>
<i>Anybandhya hetu</i>	Prime causative factor
<i>Anubandha hetu</i>	Secondary causative factor

Pancha nidan

These counts to be *Lakshan nidan* – disease knowing factors in brief. It facilitates to know the nature of disease in broad perspective. It includes following steps.

Table 3: Pancha Nidan.

Nidan	Hetu – causative factor
<i>Purvarupa</i>	Preliminary signs and symptoms
<i>Rupa (Lakshana, Linga)</i>	Main signs and symptoms
<i>Upashaya</i>	Investigational and treatment regime depending on use of <i>hetu</i> and <i>vyadhi viparit/vipariathakari</i> methods
<i>Samprapti</i>	Complete etiopathogenesis of the disease

To investigate a disease in accordance to *Pancha nidan*, *Acharya Sushrut* had mentioned a specific protocol viz; *Shat kriya kala*. The steps include *Sanchaya*, *Prakopa*, *Prasara*, *Stansamshraya*, *Vyakta* and *Bheda avastha* of disease caused due to vitiation of *Dosha*.

Methods of Ayurvedic Nidan

1. Trividh nidan – Applying above mentioned principles by the experimental ways which are

Darshan – physical observation
Sparshan – diagnosis based on touch sensation
Prashna – questioning

2. Ashtavish nidan – eight aspects for diagnosis

Nadi pariksha – Pulse diagnosis
Mala parikshan – stool examination
Mutra parikshan – urine examination
Jivha parikshan – tongue examination

Shabda parikshan – voice examination
Saprsha parikshan – skin or touch examination
Druk parikshan – eye examination
Akruti parikshan – general appearance examination

3. *Dashvidh nidan* – ten aspects for diagnosis

Prakruti – *Dosha* constitution
Vikruti – vitiated *Dosha* state
Sara – optimum health of organs
Samhanan – body stature
Pramana – optimum measures of body constituents
Satmya – homogeneity or habitualness
Satva – mental constitution
Aahar Shakti – digestive power
Vyayam Shakti – physical endurance
Vaya – Age

Inference

Present review sums up the diagnostic methods which includes disease formation factors (*Vyadhi karak*) and disease knowing factors (*Vyadhi darshak*) in brief. These various methods convey the diagnosis to treatment aspect and also states the importance of Ayurvedic *Nidan* methods in prevention of various diseases. Ayurveda as a holistic life science emphasis on maintaining the sound health and also treat the diseased one. This is facilitated by Ayurvedic *Nidan* methods, as these practices enables us to know the disease prior of its occurrence and helps in prevention and also guides us to detect stage of disorder in diseased person in order to cure it. It also helps to decide the treatment protocol as per the vitiation of respective *Dosha*, affected system – *Strotas* and *Mala vichar*.

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