

Critical Study Of Nidan(Hetu) As A Diagnostic Tool With Special Reference To Pramehanidan**Vd. Shivani T. Patil**

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Abstract -

Ayurveda practice is common since years . The main purpose of Ayurveda is swasthasya swasthya rakshanam i.e. maintenance of health and Aturasya vikar prashaman i.e. treatment of diseases. For treatment of any disease the physician should diagnose the disease .So for diagnosis of any disease in Ayurveda Nidanpanchak are described.

Nidanpanchak includes Nidan(etiological factors), Poorvarupa(premonitory symptoms), Roopa(sign & symptoms), Upashay(pacifying factors) & Samprapti(pathogenesis). The physician should understand the disease with Nidanpanchak & then start the treatment. As Acharya Charak said physician should examine the disease first then examine the medicine & only after that physician should start the treatment of disease.

Keywords – Nidanpanchak, Nidan, prameha.

Introduction –

In *Ayurveda* for the purpose of *swasthasya swasthya rakshanam* various concepts are mentioned. For the purpose of *Aturasya vyadhi prasham* the diagnosis of disease is important. *Nidanpanchak* is work as diagnostic tool in *Ayurveda* for diagnosis of disease.

The word *Nidanpanchak* itself indicate that it contains five methods for examination of any disease which are *Nidan*(etiological factors), *Poorvarupa*(premonitory symptoms), *Roopa*(sign & symptoms), *Upashay*(pacifying factors) & *Samprapti*(pathogenesis)¹. Examination of disease is important because if the physician who has knowledge of medicine started the treatment without examine the disease then there are probability of success as well as failure. The physician who have knowledge of disease, knowledge of medicine along with *desha*, *kaal*, *praman* then the physician surely cure the disease². The knowledge of *Nidanpanchak* is not only important for diagnosis of disease but also it gives information about prognosis, differential diagnosis & treatment of disease.

Among all the *Nidanpanchak* the first is *nidan* i.e. etiological factors are described. The word *Nidan* has two meanings the first one is etiological factors &

second is diagnosis. Here *nidan* means etiological factors.

Material & Methods –*Charak Samhita**Sushrut Samhita Ashtang Hridaya***Discussion –**

In *Ayurveda Samhita* granth our Acharya mentioned hetus for each vyadhi according to their types. One of them the hetu for prameha according to their type is discussed as follows –

1. Kaphaj prameha hetu³ –**Aaharaj hetu**

- Newly harvested & excessive intake of –
- *Hayanak*
- *Yavak*
- *Cheenak*
- *Naishadh*
- *Itkat*
- *Mukundak*
- *Vreehi*
- *Pramodak*
- *Sugandhak*

Excessive intake of –

- *Sarpi with navaharenu , mash*
- *Gramya, aanup, audak Mansa*

- Shaak
- Tula
- Palal
- Pishtanna
- Payas
- Krushra
- Vilepi
- Ikshuvikar
- Ksheer
- Navamadya
- Mandak
- Dadhi
- Drava

Rasa – Madhur Viharaj hetu-

- Mrujavarjan
- Vyayamvarjan
- Swapna
- Shayan
- Aasan

2. Pittaj prameha hetu⁴ -

Aaharaj hetu –

- Ras – Amla, lavan, Katu
- Guna – Ushna • Kshar
- Ajirna bhojan
- Vishamaahar

Viharaj hetu – • Tikshna Aatap

- Agni
- Shram Mansika hetu –
- Krodh

3. Vataj prameha hetu⁵ –

Aaharaj hetu –

- Ras – Kashay, Katu, Tikta
- Guna – Ruksha, laghu, sheet
- Anashan

Viharaj hetu –

Excessive –

- Vyavay
- Vyayam
- Panchkarma – Vaman, Virechana , Aasthapan, Shirivirechana, Shonitatishek
- Sandharan
- Abhighat
- Atap
- Jagaran
- Vishamsharir

Mansik hetu –

- Udveg

As above discussed *Achaya Charak* mentioned *hetus* of *Prameha* according to *dosha* in which *Aaharaj, Viharaj & Manasik hetus* are mentioned.

From the knowledge of *hetusevan* the diagnosis of disease become easy & also physician can find the *dosha* involved in disease. *Nidan* is also important in treatment as *Acharya Sushruta* said *Nidan parivarjan* is basic treatment in *Ayurveda*⁶. Also *Acharya Vagbhata* said that in treatment of any disease physician have to do *hetuviparit chikitsa*⁷. Because when patient avoid these *hetu* then there is no progress of disease & complications not occur.

Conclusion –

Basically 1st line of classical treatment for all diseases is *Hetuviparit chikitsa*. *Hetuviparit chikitsa* is not possible without knowledge of *Hetus* of disease.

That's why in this scenario of *Prameh nidan* in present era we must have to focus on *Kaphavardhak hetu*.

Nidan parivarjan is also a basic line of management. *Nidan parivarjan* also impossible without knowledge of *Hetus*.

As per *Ayurveda* diagnosis of disease is very important before starting the treatment. *Nidanpanchak* is used as tool to examine the disease.

The knowledge of *nidan* is important because –

- If patient continue the *hetusevan* then the disease become worse & incurable.
- It helps in correct diagnosis of disease.
- It helps in treatment because with knowledge of *hetusevan dosha* can be decided.
- And avoidance of *nidan* is the simple & best treatment.
- From *nidan* we can predict the disease which can be occur in future.

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