



Review Article

CRITICAL STUDY ON ROLE OF *NIDAN* IN CAUSATION OF DISEASE W.S.R. TO *PANDU*

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Article info

Article History:

Received: 28-03-2022

Revised: 03-04-2022

Accepted: 15-04-2022

KEYWORDS:

Nidan, Hetu, Dosh
Prakopana, Dhatu
Dusti, Kha
Vaigunya, Pandu.

ABSTRACT

In the genesis of a disease, *Nidan* or *Hetu* (causative factors) play the most crucial role. When vitiated *Doshas* afflict *Dhatu*- this conglomeration leads to a state of *Vikriti* (disequilibrium) in our body which further leads to genesis of one or more disease. In respect of any disease, the role of *Hetu* can be divided in to three pathways- *Dosha Prakopana* (vitiating of *Doshas* by *Hetu*), *Kha Vaigunya* (impairment of channels by *Hetu*) and *Dhatu Dusti* (vitiating of *Dhatu* by *Hetu*). The role of any causative factor in relation with genesis of a particular disease can be viewed in respect with any of these three pathways. In this article, the authors have made an effort to explain the role of *Hetu* in light of above mentioned concept. To understand it better, we have taken an example of *Pandu*. *Pandu* is a disease which has been described with great importance in all major and minor texts of *Ayurveda*. It is caused by vitiating of *Pitta Dosh*, mainly *Sadhak Pitta* and affliction of mainly *Rakta Dhatu*. The role of each and every *Hetu* in genesis of *Pandu* has been explained through their role in *Dosha Prakopana* (vitiating of *Pitta Dosh*), *Dhatu Dusti* (*Rakta Dusti*) and *Kha Vaigunya* (impairment of channels).

INTRODUCTION

In Ayurvedic literatures the word '*Nidan*' refers to two different meanings- the factors which give rise to a disease [1] and the tools by which one can diagnose a disease [2]. The later meaning i.e., *Nidan* as diagnostic tool has five different components, known as *Nidan Panchak*- *Nidan* (causative factors), *Purva Rupa* (prodromal features), *Rupa* (clinical features), *Upashaya* (relieving factors) and *Samprapti* (pathogenesis)- all of which individually or all together helps us to diagnose a disease [3]. The word *Nidan* as causative factor has different synonyms used in various classical compendiums like *Hetu*, *Nimitta*, *Ayatana*, *Pratyaya*, *Utthana*, *Karana* etc., among which the term *Hetu* is mostly used [4].

The imbalance between different *Doshas* following vitiating of one or more *Doshas* within our body is known as *Vikara* (disease) and when these *Doshas* remain in an equilibrium condition, it is known as *Prakriti* or *Arogya* (healthy state) [5]. So, the process of causation of a disease starts with vitiating of different *Doshas* within body and this vitiating of *Doshas* starts after intake of different morbid factors in form of unwholesome diet & regimen, the phenomenon which is known as- '*Nidan Sevan*'. That's why, *Nidan* or *Hetu* has been considered as the most primary cause for occurrence of disease and avoidance of such causative factors (known as '*Nidan Parivarjan*') has been considered as the most primary aspect of treatment [6]. In accordance with doctrine of '*Karya Karana Vada*', if the occurrence of any disease is considered as '*Karya*' then the '*Karana*' responsible for it may be classified under three category- *Nidan* as '*Nimitta Karana*', *Dosha* as '*Samavayi Karana*' and *Dosha-Dushya Sammurchhana* as '*Asamavayi Karana*' [7].

Classification of *Nidan/Hetu*: Before going to our core discussion about how *Nidan/Hetu* plays pivotal role in the causation of a disease let's try to look over

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<https://doi.org/10.47070/ijapr.v10i4.2332>

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the various classification of *Nidan/Hetu* mentioned in our different compendiums-

4 Types: 1. *Sannikrista Nidan* (nearby cause) 2. *Viprakrista Nidan* (distant cause) 3. *Vyavichari Nidan* (weak cause which cannot produce a disease) & 4. *Pradhanika Nidan* (the principal cause).^[8]

3 Types: 1. *Asatma Indriyarthasamyog* (improper use of sensory organs) 2. *Prajnaparadha* (intellectual blasphemy) 3. *Parinama* (improper seasonal variations).^[9]

3 Types: 1. *Dosha Hetu* (causes responsible for vitiation of *Doshas*) 2. *Vyadhi Hetu* (causes responsible for onset of a particular disease) 3. *Ubhaya Hetu* (causes which play both the above role).^[10]

2 Types: 1. *Utpadaka Hetu* (causes responsible for accumulation of different *Doshas* during various seasons) 2. *Vyanjaka Hetu* (causes responsible for immediate vitiation of already accumulated *Doshas* during various seasons).^[11]

2 Types: 1. *Vahya Hetu* (external causes in form of diet, regimen, seasonal variations, traumatic injury, lightening, insect bites, helmets and all other external factors) 2. *Abhyantar Hetu* (internal causes in form of *Dosha & Dushya*).^[12]

Role of *Nidan/Hetu*

So what kind of role *Nidan* plays in causation of disease? If we go through the definition of *Nidan* mentioned by the great commentator of *Madhava Nidan*, *Acharya Vijay Rakshit*, we can draw a clear idea about the role of *Nidan* in causation of disease- "*Seti Kartavyatako Rogotpadak Hetur Nidanam*"^[13] i.e., the causative factors which give rise to a disease through multiple actions are known as *Nidan*. Now what kind of actions a *Nidan* should play to initiate genesis of a disease should be properly understood. By the very term '*Iti Kartyavata*' in the definition of *Nidan* we should draw a conclusion that any substance in form of diet or regimen when plays certain activities in human body that gives rise to certain specific alterations in normal state of body, which ultimately helps in the initiation of genesis of a disease, should be regarded as the *Nidan* of that particular disease. So, by virtue of '*Iti Kartavyata*' one causative factor may produce many diseases or one causative factor may produce only one single disease. Likewise, many causative factors may produce only one disease and on the other hand may produce multiple diseases^[14]. From the various descriptions we found in classical compendiums regarding the pathogenesis of disease, it is evident that three basic phenomenon are necessary for genesis of a disease- *Dosha Prakopan* (vitiation of *Dosha*), *Kha Vaigunya* (impairment of channels) and affliction of *Dushya* (mainly *Dhatu*s) by vitiated *Doshas*. *Acharya Sushrut* has very importantly said that, following intake of causative factors when vitiation of *Dosha* occurs, this vitiated *Dosha* circulates all over the body

through various channels and where it meets with an impairment of any channel (*Kha Vaigunya*) it becomes localized and following which the vitiated *Dosha* afflicts the respective *Dushya (Dhatu)* and gives rise to a disease^[15]. Great contemporary scholar of *Ayurveda*, Prof. S. C. Dhyani has commented that *Nidan* plays three important role in human body- A. *Dosha Prakopan* (vitiation of *Dosha*) B. *Kha Vaigunya* (impairment of channels) and C. *Dhatu Dusti* i.e., *Dhatu Kshaya* (depletion of body tissues)^[16]. The following discussion is hereby given in support of the current view:

Vitiation of *Dosha* by *Nidan*

Vitiation of *Dosha* takes place due to intake of *Nidan*. A disease can be produced by the action of a vitiated *Dosha (Dosha Vriddhi)* only, not by the depletion of *Dosha (Dosha Kshaya)*^[17]. If we study the *Samprapti* (pathogenesis) of several diseases as mentioned by *Acharya Charaka* we will find the clear mentioning of *Dosha Vriddhi* i.e., vitiation of *Dosha* in form of different terminologies like *Dosha Prakopa*, *Dosha Vriddhi*, *Dosha Dushti*, *Ucchrita Dosha*, *Samutklista Dosha* etc^[18]. This kind of vitiation happens due to intake of *Nidan* in accordance with the principle of *Samanya*. The *Nidan* which has all the homologous properties with a *Dosha* will vitiate the *Dosha* as a whole (on the basis of principle of *Dravya Samanya*), whereas the *Nidan* which has some similar qualities of a *Dosha* will only vitiate the respective similar qualities in that *Dosha* (on the basis of principle of *Guna Samanya*). For example, in case of *Pandu* the *Nidan* will vitiate the *Pitta Dosha* as a whole but in case of *Rakta Pitta*, the responsible *Nidan* will vitiate the *Drava Bhaga* of *Pitta* only.

Kha Vaigunya (Impairment of Channels) by Nidan

Localization of a vitiated *Dosha* depends upon the site of impairment of channel i.e., site of *Kha Vaigunya*^[19]. From this phenomenon it is evident that, impairment of channels occur before the vitiated *Dosha* reach there and vitiated *Dosha* has no role to produce this impairment as it is already preformed. So, we can draw a conclusion that such impairment of channels are caused by the various fractions of *Nidan*. It is often said that *Kha Vaigunya* and *Srota Dusti* are the different name of same phenomenon, but it is actually not. Due to *Kha Vaigunya*, *Sthansamsraya* of *Dosha* occurs, as result of which *Dosha Dushya Sammurchhana* takes place, which ultimately gives rise to *Srota Dusti*. In support of the present view that *Kha Vaigunya* is caused by *Nidan* we can place an argument. If *Nidan* is responsible for vitiation of *Dosha* only, then all the diseases of *Vata Dosha* or *Pitta Dosha* would have similar kind of *Nidan*. But actually it is not. It proves that, *Nidan* not only cause vitiation of *Doshas*, but it also causes *Kha Vaigunya* along with *Dhatu Dusti*. This complex function gives distinct identity to each of

the *Nidan* of a particular disease. Prof. S.C. Dhyani has stated that, the causative factors mentioned under *Srota Dusti Hetu* in our compendiums can be correlated with the causative factors responsible for producing *Kha Vaigunya* in respective channels ⁽²⁰⁾. There are

some examples given below about how the various fraction of *Nidan* of different diseases are responsible for causation of *Kha Vaigunya* (as per the views expressed by Prof. S.C. Dhyani) ^[21]:

Table 1: Fraction of *Nidan* of various disease which causes *Kha Vaigunya*

S.No	Name of Disease	Fraction of <i>Nidan</i> which causes <i>Kha Vaigunya</i>
1.	<i>Swas</i>	<i>Raja & Dhuma</i> (dust & fumes)
2.	<i>Urahkshata</i>	<i>Plavana</i> (swimming), <i>Dhavana</i> (running), <i>Aghata</i> (trauma)
3.	<i>Raktapitta</i>	<i>Atapa</i> (sunlight), <i>Vyayama</i> (physical exercise), <i>Shrama</i> (physical exertion)
4.	<i>Jalodara</i>	Intake of cold water immediately after <i>Snehana Karma</i> , <i>Anuvasana Vasti</i>
5.	<i>Swarabheda</i>	Speaking loudly, intake of toxic substance
6.	<i>Kasa</i>	<i>Raja & Dhuma</i> (dust & fumes)
7.	<i>Vatarakta</i>	<i>Ushtrayaan</i> (riding camel), <i>Plavana</i> (swimming), <i>Abhighata</i> (trauma), <i>Atyadhvagan</i> (excessive walking)
8.	<i>Atisara</i>	<i>Vegadharana</i> (suppression of natural urge), <i>Pradusta Jala Pana</i> (intake of contaminated water)

Dhatu Dusti* (Impairment of Body Tissues) by *Nidan

When a vitiated *Dosha* afflicts a *Dhatu* this indicates there is some sort of impairment within the *Dhatu*. It is because, in presence of *Vala* (can be compared with *Vyadhikshamatwa* i.e., immunity) which is regulated by *Dhatu*s, a disease cannot occur or if it occurs its strength will be much more less ^[22]. So, when there is impairment of *Vala*, a *Dhatu* becomes weaker and it cannot resist itself against the vitiated *Dosha* and gets afflicted by it. This impairment of *Dhatu* or depletion of *Vala* of *Dhatu* should be attributed to various effect of *Nidan*. So, it can be said that *Nidan* causes impairment of *Dhatu*s which ultimately becomes susceptible to affliction by vitiated *Doshas*.

MATERIALS AND METHODS

The role of *Nidan* in causation of diseases has been discussed with great importance in all the major compendiums of Ayurveda. The literary information regarding functions of *Nidan*, *Dosha*, *Dushya* etc. in pathogenesis of a disease have been taken from various classical texts of *Ayurveda* like *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridayam*, *Madhava Nidan* etc. and have been verified through this study. To understand the role of *Nidan* in causation of a disease better, we have taken the example of *Pandu* and the role of its various *Nidan* in genesis of the disease. *Pandu* is a disease which has been described with great importance in all major and minor texts of Ayurveda. In fact it is one of the commonest pathological conditions encountered in hospital practice. *Pandu* is a disease which is clinically characterized by generalized pallor of the skin mucous membrane, produce as a resultant effect of *Dhatu Kshaya* specially *Rakta* and *Meda Kshaya*. *Pandu* is clinically co related with anaemia. *Pandu* is caused by diminution of *Agni* and vitiation of *Pitta Dosha* (mainly *Sadhak Pitta*) due to intake of various *Nidan*^[23]. The principal *Dushya* in *Pandu* are *Twak* (represents *Rasavaha Srota*), *Rakta* (represents *Raktavaha Srota*) and *Mamsa* (represents *Mamsavaha Srota*) ⁽²⁴⁾. The causative factors of *Pandu* have been summarized in the below table:

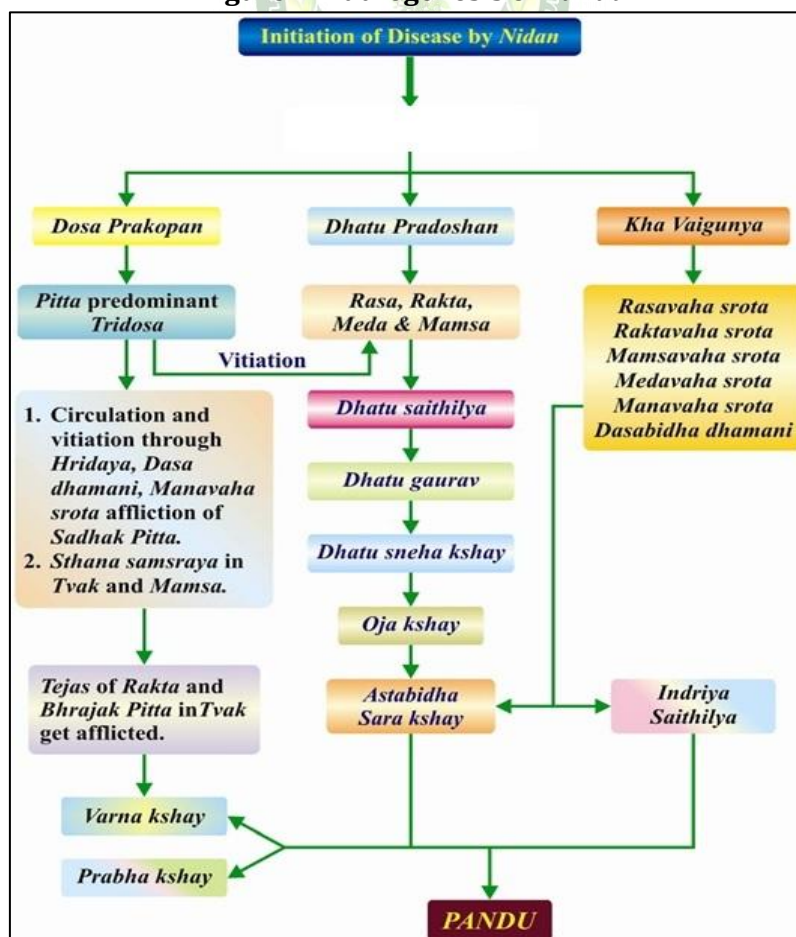
Table 2: Causative Factors (*Nidan*) of *Pandu* ^[25]

<i>Aharaja Nidan</i> (factors related with diet)	C.S.	S.S.	A.H.	M.N.
<i>Kshar</i> (alkaline substance)	++			
<i>Amla</i> (sour substance)	++	++		++
<i>Lavan</i> (salts)	++	++		++
<i>Ati Ushna</i> (excessive hot substance)	++			
<i>Viruddha Bhojan</i> (mutually contradictory food)	++			
<i>Asatmya Bhojan</i> (unwholesome food)	++			
<i>Nishpaba</i> (a type of lentil)	++			

<i>Masha</i>	++			
<i>Pinyak</i> (oil cake)	++			
<i>Tila Taila</i> (sesame oil)	++			
<i>Mrittika</i> (soil)	++	++		++
<i>Madya</i> (alcohol)		++		++
<i>Tikshna Dravya</i> (penetrating food)		++		++
<i>Pitta Vardhak Ahara</i>			++	
Viharaja Nidan (factors related with regimen)	C.S.	S.S.	A.H.	M.N.
<i>Vidagdhe Anne Divaswapne</i> (sleeping during day time before food is not properly digested)	++			
<i>Vidagdhe Anne Vyayama</i> (exercise before food is not properly digested)	++			
<i>Vidagdhe Anne Maithuna</i> (sexual coitus before food is not properly digested)	++			
<i>Pratikarma</i> (improper application of <i>Panchakarma</i>)	++			
<i>Vega Vidharan</i> (suppression of natural urge)	++			
<i>Kama- Chinta- Bhaya- Krodha Upahata Chetasa</i> (when mind is afflicted by excessive desire- anxiety- fear- anger)	++			
<i>Vyavaya</i> (sexual coitus)		++		++
<i>Divaswapna</i> (day sleeping)		++		++

The pathogenesis of *Pandu* based on the three fundamental alteration within body (*Dosha Prakopan, Dhatu Pradushan & Kha Vaigunya*) has been represented in a schematic manner below:

Figure 1: Pathogenesis of Pandu



DISCUSSION

When a person intakes *Nidan* it leads to some fundamental alteration in the body as stated earlier. In case of *Pandu*, when a person intakes those above stated causative factors these either lead to vitiation of *Dosha* (mainly *Pitta Dosha*), weakening of *Dhatu*s (mainly *Rasa, Rakta, Mamsa & Meda Dhatu*) or impairment of channels (*Kha Vaigunya*)- may be singularly or simultaneously. By analysing the alterations made by each causative factor, we will try to understand the role of each causative factor in genesis of *Pandu*:

Intake of *Kshar* (Alkaline Substance)

Excessive intake of *Kshar* aggravates *Pitta* [26]. It also causes weakening of *Rakta Dhatu* [27]. *Acharya Charaka* has mentioned that excessive use of *Kshar* produces injurious effects on heart (*Hridaya Upaghatakar*) and people who uses *Kshar* in excess, suffer from heart diseases characterized by sawing pain (*Hridaya Apakartinascha*) [28]. In relation with the pathogenesis of *Pandu*, *Hridaya* is the site of *Sadhaka Pitta* and also the root of *Rasavaha Srotas* [29]. Thus we can say that, *Kshar* causes *Dosha Prakopana* (vitiation of *Pitta Dosha*), *Dhatu Dusti* (*Rakta Dusti*) and *Kha Vaigunya* (impairment of *Hridaya and Rasavaha Srotas*).

Intake of *Amla Rasa* (Sour Substance)

Food articles which contains *Amla Rasa* and produces excessive *Amla Rasa* after *Vipaka* vitiates *Pitta Dosha* which favours the evolution of *Pandu* [30]. Along with this excessive intake of *Amla Rasa* causes *Rakta Dusti* [31]. Thus we can say that, *Amla Rasa* causes *Dosha Prakopana* (vitiation of *Pitta Dosha*) & *Dhatu Dusti* (*Rakta Dusti*).

Intake of *Lavana Rasa* (Salt)

Lavana Rasa causes vitiation of *Pitta Dosha* along with impairment of *Rakta Dhatu* [32]. Excessive use of *Lavana Rasa* causes loosening of *Rakta Dhatu* and *Raktavaha Srotas* (can be compared with *Kha Vaigunya*) [33]. Thus we can say that, *Lavana Rasa* causes *Dosha Prakopana* (vitiation of *Pitta Dosha*), *Dhatu Dusti* (*Rakta Dusti*) and *Kha Vaigunya* (impairment of *Raktavaha Srotas*).

Intake of *Ushna Dravya* (Hot Substance)

Ushna Dravya causes vitiation of *Pitta Dosha* along with impairment of *Rakta Dhatu* (*Rakta Dusti*) [34]. It is also responsible for impairment of *Raktavaha Srotas* which can be correlated with *Raktavaha Srota Vaigunya* [35]. Thus we can say that, *Ushna Dravya* causes *Dosha Prakopana* (vitiation of *Pitta Dosha*), *Dhatu Dusti* (*Rakta Dusti*) and *Kha Vaigunya* (impairment of *Raktavaha Srotas*).

Intake of *Viruddha Bhojana* (Mutually Contradictory Food)

The diets those are contradictory in nature according to mode of preparation, potency, power of digestion, time, place, when taken in combined, cause unhealthy state of the body, which is favorable to originate the disease. When a person takes food of contradictory potencies there is a confliction between their *Panchabhoutika* characteristics as *Shita Virya* conflicts *Ushna Virya*. The resultant effect provides an impact on *Avasthapa* (digestion) and *Dhatupaka* (metabolism), which ultimately leads to formation of *Ama Dosha*, which in due course causes vitiation of *Dosha* (*Dosha Prakopana*) and impairment of *Dhatu*s (*Dhatu Daurvalya*). In addition to that, *Viruddha Bhojana* has been mentioned as one of the causative factor for *Rakta Dusti* [36].

Intake of *Nishpaba- Masha-Tila Taila- Madya*

According to *Tisatacharya*, *Nishpaba, Masha, Tila Taila & Madya* cause vitiation of *Pitta Dosha* [37]. Again they are held responsible for impairment of *Rakta Dhatu* also. Thus we can say that, these substances cause *Dosha Prakopana* (vitiation of *Pitta Dosha*) & *Dhatu Dusti* (*Rakta Dusti*) altogether.

Intake of *Tikshna Dravya* (Penetrating Food)

Tikshna Dravya causes vitiation of *Pitta Dosha* due to *Guna Samanya* [39] i.e. similarities in property. Also *Tikshna Dravya* has been considered as one of the causative factor for *Rakta Dusti* [40]. Also these type of foods causes impairment of *Hridaya*- the site of *Sadhaka Pitta* and root of *Rasavaha Srotas*. Thus we can say that, *Tikshna Dravya* causes *Dosha Prakopana* (vitiation of *Pitta Dosha*), *Dhatu Dusti* (*Rakta Dusti*) and *Kha Vaigunya* (impairment of *Hridaya and Rasavaha Srotas*).

Intake of *Mrittika* (Soil)

Intake of *Mrittika* causes vitiation of all types of *Doshas*, especially *Ushar Mrittika* causes vitiation of *Pitta Dosha* [41]. Again, *Mrittika* causes obstruction of different channels thus leads to *Kha Vaigunya* and subsequent impairment of different *Dhatu*s (*Dhatu Shaithilya*) [42]. Thus we can say that, *Mrittika* causes *Dosha Prakopana* (vitiation of *Tridosha*, especially *Pitta Dosha*), *Dhatu Shaithilya* and *Kha Vaigunya* (impairment of channels).

Vidagdhe Anne Divaswapne (Sleeping During day time Before Food is not Properly Digested)

Divaswapna causes vitiation of *Pitta Dosha* [43]. Again, during digestion of food (*Vidagdhe Anne*) day sleeping leads to diminution of *Agni* which in-turns leads to vitiation of several *Doshas* along with *Pitta Dosha*. Any food which produces *Vidaha* i.e. burning sensation in heart is responsible for *Raktavaha Srota Dusti* which can be considered as one of the factor for *Raktavaha Srota Vaigunya* [44]. Thus we

can say that, *Vidagdhe Anne Divaswapne* is responsible for *Dosha Prakopana*, *Dhatu Dusti* along with *Kha Vaigunya*.

Vidagdhe Anne Maithun (Sexual Coitus Before Food is not Properly Digested)

Vidagdhe Anne Maithun causes depletion of different *Dhatus* of body including *Rasa*, *Rakta*, *Mamsa* & *Meda Dhatus*. Along with this, it is also responsible for *Kha Vaigunya*.

Vidagdhe Anne Vyayama (Exercise Before Food is not Properly Digested)

Vidagdhe Anne Vyayama causes depletion of different *Dhatus* of body including *Rasa*, *Rakta*, *Mamsa* & *Meda Dhatus*. Along with this, it is also responsible for *Kha Vaigunya*.

Pratikarma (Improper Application of Panchakarma)

Improper application of *Panchakarma* causes vitiation of *Tridosha* along with *Pitta Dosha*. It also causes depletion of *Oja* thus leads to different *Dhatu Daurvalya*.

Vega Vidharan (Suppression of Natural Urge)

Suppression of natural urge is thought to be one of the root cause of vitiation of *Tridosha*. Along with this, suppression of *Chhardi Vega* (urge of emesis)

has been mentioned as one of the causative factor of impairment of *Rakta Dhatu* [45]. Also, as *Vega Vidharan* has been considered as root cause of all types of disease [46], we can say that *Vega Vidharan* must causes impairment of channels. Thus we can say, *Vega Vidharan* causes *Dosha Prakopana*, *Dhatu Dusti* and *Kha Vaigunya*.

Kama- Chinta- Bhaya- Krodha Upahata Chetasa (When Mind is Afflicted by Excessive Desire-anxiety- fear- anger)

All these are different psychological factors among which *Krodha* has been directly attributed to vitiation of *Pitta Dosha* and impairment of *Rakta Dhatu* [47]. The site of *Cheta* or *Mana* is *Hridaya*. So, whenever mind gets affected by different factors it leads to impairment of *Hridaya* which is the site of *Sadhaka Pitta* and root of *Rasavaha Srotas*. Thus we can say different psychological factors causes *Kha Vaigunya* along with *Krodha* especially causes vitiation of *Pitta Dosha* and *Rakta Dhatu Dusti*.

Divaswapna (Day Sleeping)

Divaswapna causes vitiation of *Pitta Dosha* [48]. It also causes *Rakta Dusti* [49]. Thus we can say that, *Divaswapna* causes *Dosha Prakopana* along with *Dhatu Dusti*.

Table 3: Role of different Nidan in causation of Pandu

No.	Nidan of Pandu	Dosha Prakopana	Dhatu Dusti	Kha Vaigunya
1.	<i>Kshar</i>	++	++	++
2.	<i>Amla Rasa</i>	++	++	
3.	<i>Lavana Rasa</i>	++	++	++
04.	<i>Ushna Dravya</i>	++	++	++
05.	<i>Viruddha Bhojana</i>	++	++	
6.	<i>Nishpaba- Masha-Tila Taila- Madya</i>	++	++	
7.	<i>Tikshna Dravya</i>	++	++	++
8.	<i>Mrittika</i>	++	++	++
9.	<i>Vidagdhe Anne Divaswapne</i>	++	++	++
10.	<i>Vidagdhe Anne Maithun</i>		++	++
11.	<i>Vidagdhe Anne Vyayama</i>		++	++
12.	<i>Pratikarma</i>	++	++	
13.	<i>Vega Vidharan</i>	++	++	++
14.	<i>Kama- Chinta- Bhaya- Krodha Upahata Chetasa</i>			++
15.	<i>Krodha</i>	++	++	++
16.	<i>Divaswapna</i>	++	++	

CONCLUSION

From the above discussion it can be concluded that, each of the causative factors plays a distinct role in genesis of diseases. The role of all the causative factors of a disease can be subdivided in to three category-

vitiation of *Dosha*, weakening of *Dhatus* or vitiation of *Dhatus* and impairment of channels. Through these three distinct pathways all the causative factors lead to genesis of a disease. So, in case of any disease, its

causative factors either cause vitiation of *Doshas* or vitiation of *Dhatus* or impairment of channels-singularly or simultaneously.

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Cite this article as:

Sukalyan Ray, Saswati Debnath, Bijita Majumder. Critical Study on Role of Nidan in Causation of Disease w.s.r. to Pandu. International Journal of Ayurveda and Pharma Research. 2022;10(4):114-122.

<https://doi.org/10.47070/ijapr.v10i4.2332>

Source of support: Nil, Conflict of interest: None Declared

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