Review Article

Contributory factors of disease diagnosis: Review as per Ayurveda

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Abstract
        Ayurveda believes to eliminate disease completely. There are different causative factors of various diseases these factor may be food, life style or imbalance of *tridosha*. As per Ayurveda disease diagnosis play important role in disease treatment and different disease need different consideration since every individual having specific *Prakriti*. Since Ayurveda treats diseases as per the constitution of an individual thus it is known as a highly accurate and personalized method of analyzing diseases. Mainly all diseases are caused by aggravation of the *tridosha* i.e. *vata, pitta* and *kapha*. In ayurveda "*Nidana*" encompasses various approaches of disease diagnosis. As per Ayurveda various factors contributes significantly towards disease diagnosis. This article describes all those factors which need to be considered for the proper diagnosis and treatment of disease.

1. Introduction

        Ayurvedic diagnosis is based on etiological factors. Ayurveda classified *Madhav Nidan* is a classical approach of diagnosis. Diagnosis in ayurveda mainly depends on the *prakriti* of an individual. Considération of *dosha* movement and pathology of *dhatu* & *mala* is also important aspect of disease diagnosis*. Kapha* and *Vata problems* indiçâtes higher and lower level of hormones respectively. Disturbances of *Pitta* indicates problem like; acidity, blood pressure and burning eye. Looking importance's of *dosha imbalance* ayurveda suggests some factors need to be consider as diagnostic tools; known as *Pancha Nidana*; these are the cause (*nidana),* signs (*purva rupa*), symptoms (*rupa*), investigative methods (*upashaya*) and disease prognosis (*samprapti*).

        The science of Ayurveda doesn't only depend upon the symptoms as told by the patient rather it believes in a thorough examination to find out the root cause of the ailment in the patient's body. It is a way of analyzing the nature of the disease through different examination. As per Ayurveda, the diagnosis and treatment of disease is always based on the constitution of an individual or on an individual basis.

        The general approaches of disease diagnosis as per Ayurveda are as follows:
- ➤ **Prasna:** Investigation of patient's illness history through question answer session.
- ➤ **Panchendriya pariksha:** Complete physical examination; head, neck, chest, abdomen, upper and lower extremities. This analyzes *srotas* and *dhatus* throughout the entire body. The physical examination includes *darshana* and *sparshana*.
- ➤ **Ashtavidha pariksha:** This approach involves *Rogapariksha* through:
1. Examination of the complexion
2. Examination of the eyes
3. Examination of the speech and voice
4. Examination of the tongue
5. Examination of the skin
6. Examination of the stool
7. Examination of the urine
8. Examination of the pulses [1-3].

2. Consideration of *doshas* in disease diagnosis

        According to Ayurveda the fundamental cause of diseases is imbalance of the three *doshas* - *Vata, Pitta* and *kapha*.
VATTA
Imbalance of *Vatta* may diagnose by observing following symptoms:
- ➤ Constipation
- ➤ Dry Skin
- ➤ Palpitation insomnia
- ➤ Stiffness of muscles
- ➤ Weight Loss
- ➤ Migraine
- ➤ Vertigo

PITTA
Imbalance of *Pitta* may diagnose by observing following symptoms:
- ➤ Acidity
- ➤ Burning sensation
- ➤ Fever
- ➤ Infections

KAPHA
Imbalance of *kapha* may diagnose by observing following symptoms:
- • Cough and cold
- • Anorexia
- • Obesity

3. Consideration of individual characteristics for Diagnosis.

Prakriti:
        Prakriti means physical and mental constitution of an individual. It is that very proportion which manifests in the physical and psychological features of the person. This aspect of disease diagnosis takes great account of predominance of *dosha*.
Vikriti
        Vikriti means consideration of extent of deviation from the original proportion of the three *doshas*. This can be assessed by close

observation of the *dhatus, malas*, structure and intellect of the individual.

Sara

Sara examination for disease diagnosis considered quality of the various *dhatus* and mind. It analyze closely; brightness of the intellect, mental calm and capacity of discrimination.

Satmya

This is a measure of the capacity of an individual to adjust to both physically and mentally unsettling conditions and to maintain homeostasis in the face of these factors.

Sattva

This aspect focuses on mental steadfastness, the ability to wear physical and mental stress observed as a tool of disease diagnosis. It also includes the immediate reaction which one has toward unexpectedly altered circumstances and strange situations.

Ahara Shakti

Ahara Shakti diagnostic approach analyzes *agni* of an individual. This is an assessment of the capacity to ingest, digest, and assimilate food. Imbalance of *tridosha* and performance of *dosha* of a patient can be predicted by this approach.

Vaya

Vaya consider aging factors as a tool to predict age related obvious disease. Symptoms such as loss of luster and strength of the voice, loose skin texture, gait and quality of the hair are the measures of *vaya*.

4. Consideration of seasonal factors in diagnosis.

There are some specific physiological changes may observe in particular season; thus the consideration of seasonal effect on body is very important for disease diagnosis i.e; *Pitta* accumulates in the second half of summer and then aggravates in autumn. In the late summer, *vata* aggravates due to the increase in *vayu*. *Vata* will only go up in winter if the individual is not eating enough and not feeding their *agni* (digestive fire). In this case the *agni* eats the *dhatus* and increases *akasha* and *vayu*. In late winter *Kapha* is accumulating in body. *Vamana* is specifically done as ritucharya to specifically keep dosha in balance. It maintains health and heals disease by reducing vitiated *kapha*. Allergic symptoms in spring when resembles high *kapha*.

5. Dietary considerations in Diagnosis

Vata imbalance may predict if food was not well-cooked. Well-cooked rice is good for *vata.* Symptoms of stiff, aching joints or muscles may observe if person consume tomatoes, potatoes, eggplants and peppers due to the *vata* predominance. Juicy fruits are good for *vata*. The consumption of cranberries, pomegranates and raw apples may vitiate *vata* thus symptoms of *vata dosha* may be seen.

Pitta imbalance can be predicted if patient has consumed sour, salty and pungent foods. Rice, oats and wheat are good grains for *pitta* dominant individuals. Intake of tomatoes, radishes, chilies, garlic and raw onions may also aggravate *dosha* of *pitta* symptoms. Animal foods, especially seafood and eggs, should only be taken in moderation by *pitta* types.

Symptoms of *Kapha dosha* may be observed with dietary intake like; dairy products and fried or greasy foods. Roasted or dry cooked grains are best. Sweet, sour or juicy vegetables may also aggravate *Kapha dosha*. Very sweet or sour fruits should be avoided with the more astringent and drying fruits being preferable such as apples, apricots, cranberries, mangoes, peaches and pears. The heavy nuts and seeds also aggravate *kapha* doe to the presence of oil. Ayurveda suggested that *kapha* people should avoid dairy products. Spices are goods for *kapha* people. A person whose dominant *dosha* is *kapha* can be benefited by the use of stimulants such as coffee and tea [3-6].
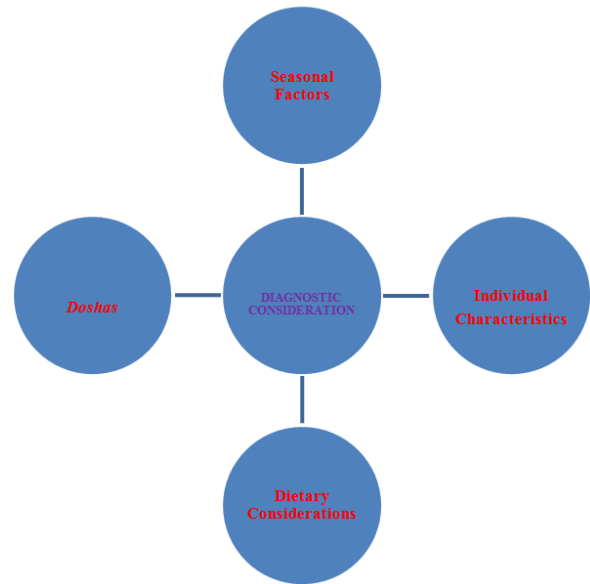

Figure 1: Various Factors Considered in Diagnosis and Treatment as Per Ayurbeda.

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