



RESEARCH ARTICLE

AN IMPORTANCE OF POORVAROOPA W.S.R. TO PRAMEHA

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ABSTRACT

In Ayurvedic science, diagnosis of disease is done with help of Nidan Panchaka. In five-fold examination, Poorvaroop is one of the component/parts of Nidan Panchak. Poorvaroop means prodromal features. Nodisease appears all of a sudden. Time taken between etiological factors intake to appearance of specific disease is of Poorvaroop. They are premonitory features that manifest before the actual emergence of disease. These symptoms could be Doshik or Adoshik. Proovaroop are of two types, general and specific. Careful understanding of Poorvaroop helps in differential diagnosis of diseases. Poorvaroop also helps determine prognosis of any disease. Appearance of all Poorvaroop of any disease is considered bad prognosis because it means disease is incurable. At Proovaroop stage, treatment modalities for any disease are simpler or easier.

INTRODUCTION

Ayurveda is the science which gives concept of maintenance of health in healthy person and treatment of diseased. Maintaining healthy state of mind and body is advocated by following Dincharya, Ritucharya and following Swasthavrita rules. Treatment of diseased is done by following Roga and Rogipariksha. Ayurveda has tripod principle of Hetu, Linga and Aushdh. Hetu and Linga deals with diagnosis of a disease and Aushdh is about treatment of the disease. Hetu and Linga are not mere two words but holds all those principles which help in diagnosis of a disease. Nidan Panchaka is a tool for diagnosis of disease. Concept of Rogapariksha and Rogipariksha are separate in ayurveda. Rogapariksha is done with help of Nidan panchak. As the name suggests Nidanpanchak are fivefold principles for diagnosis of any disease. The five parts of Nidanpanchak are nidan, Poorvaroop, roopa, upshaya and samprapti (Pandey Gangasahay, 2007). Individually or collectively, all components play vital role in diagnosis of a disease. Causes, involved dosha, stage of disease, prognosis, complications, pathogenesis are determined by Nidanpanchak, accordingly treatment of disease is decided. Poorvaroop are prodromal features or signs of future disease (Pandey Gangasahay, 2007). These features occur when, due to continuous Nidana intake aggravated Dosha, vitiate the Dushya (Rasa, Rakta etc) in body. The stage of Kriya Kaala called Sthanasamshraya where Doshadushya Sammurchhana takes place give rise to Poorvaroop (Sashtri Sudarshana, 2008). Purvaroop which is an important factor of Nidan Panchak is defined as the typical features that are seen before manifestation of any disease.

Prameha which is included under Medavaha Srotodusthi can be defined as metabolic disorder in which patients urinate frequently & profusely. It is considered as „silent killer“ in today’s society. It is estimated that 77. 2 million people in India, who are suffering from PreDiabetic condition. Diabetes is the most common metabolic disorder which is prevalent in every part of the world and is a major public health challenge of the twenty-first century. International diabetes federation (IDF) shows that 285 million adults (20-79 years) are affected by this disorder in 2010. Epidemiological trends indicate that without proper control and prevention, its prevalence will increase further to 438 million in 2030. Hence, special precautions as well as early diagnosis is essential to prevent the complication of Diabetes. It can only be possible when it will be identified in early stage or at the time of PurvaroopAvastha (Prodromal stage) of Prameha. The Acharyas of Ayurveda had also described about the Purvaroopavastha of Prameha in their respective Samhitas(Classical texts of Ayurveda). If we compare all the Prodormal features of Prameha described by our Acharyas then we can find a lot of similarities between them. These typical similarities will be very much helpful to diagnose the case in earlier stage and to prevent further vyaktavastha and its complications.

Aims and Objectives

1. To understand the concept of Pooravaroop from Ayurvedic literature.
2. To study clinical importance of Pooravaroop.
3. To Understand the Poorvaroop of Prameha to prevent lead in Vyaktavastha Kaala.

According to Ayurvedic science, diseases occur due to imbalance of Dosha (Vata, Pitta, Kapha). This imbalance is created due to Nidana intake. Nidan intake directly do not cause any disease. For appearance of disease pathogenesis takes place in body. In the course of disease (Samprapti) there is a stage of Sthanasamshraya. Symptoms which appear due to Dosha-Dushya Sammurchhna during Sthanasamshraya stage are called Poorvaroopa. Although Poorvaroopa of many diseases are mentioned in books. In other diseases, existence of milder form of Roopa (sign or symptoms) can be called as Poorvaroopa⁴ Poorvaroopa is essential and useful tool to identify a future disease. Poorvaroopa are of two types:

Samanya (general) Poorvaroopa: Acharya Parashar opined that with help of Poorvaroopa, one can guess future disease but specific dosha and its characteristic (Chala, Sheeta, etc) cannot be decided (Sashtri Sudarshana, 2008). For example, patient feeling tired, restlessness, discolouration of normal skin indicates Dosha Poorvaroopa of fever in future if patient continue to take Nidana and takes no treatment at this stage. Similarly, change in behaviour like disregarding/ unaccepting sayings of elders-teachers, dislike / chide children are Adosha Poorvaroopa of fever (Jwara). According to other contexts/ references Samanya Poorroopa give idea about future disease (Jati) like Jwara, Atisara but Dosha predominance can be elicited from roopa (Sashtri Sudarshana, 2008).

Vishista Poorvaroopa: These symptoms do not necessarily manifest as Poorvaroopa, they only precede the disease. These symptoms in Poorvaroopa stage are very mild i.e not fully manifested, but during roopa stage they are well manifested in intensity (Dhyani Shivcharan, 2014). Some scholar opines that, appearance of all Poorvaroopa is bad prognosis for a disease because it becomes incurable, is true about vishist Poorvaroopa. According to Acharya Charak, Avayaktalaksana are vishista Poorvaroopa of Urahkshata and Vata vyadhi (Pandey Gangasahay, 2007 and Pandey Gangasahay, 2007). According to Acharya Sushruta, excessive yawning, burning sensation in eyes and disinterest in food are vishist (specific) Poorvaroopa of vatajjwara, pittajjwara and kapha jwara respectively¹⁰. Acharya Harita called symptoms like excessive yawning, general body ache and agitation in heart as vishist Poorvaroopa of vatajjwara. Another theory about vishista Poorvaroopa is, even though vishita Poorvaroopa give hint about involved dosha but not included among roopa because of their presence with other avyakta (not clearly defined symptoms) and samanya Poorvaroopa (Desai Ranjeetrai, 2016 and Singh Ramharsh, 2015).

Clinical Importance of Poorvaroopa

- **For diagnosis of diseases:** Limitations of nidana to reach final diagnosis are overcome by Poorvaroopa. One nidana can be a cause of several diseases, in such situation, only nidana do not provide any clue about disease. For example, excessive intake of vidahi food and drinks can cause Amlapitta or Raktapitta. Sometimes, even patient is unable to recollect or give correct history of Nidana Sewana then presence of Samanya and Vishista Poorvaroopa can give hint about future disease (Pandey Gangasahay, 2007).
- **For treatment:** Treatment modalities can be decided on the basis of Poorvaroopa like Ghritapaana on appearance of Poorvaroopa of Vatajjwara (shu) or Laghuashana or langhan in jwara (Charak) (Pandey Gangasahay, 2007).
- **For prognosis:** Prognosis of any disease can also be determined by examining Poorvaroopa. Few Poorvaroopa along with mild Nidana intake and mild Roopa means disease is suksadhya. According to Acharya Charaka, if all Poorvaroopa of any disease appears together, it is called arista because disease become incurable (Pandey Gangasahay, 2007 and Pandey Gangasahay, 2007).
- **For differential diagnosis of diseases:** Knowledge of Poorvaroopa helps in differential diagnosis of an existing disease. For example, patient urinating dark yellow or red coloured urine without Poorvaroopa of Prameha confirms diagnosis of existing Raktapitta (Pandey Gangasahay, 2007)

Poorvaroopa of Prameha: There are rising incidences of type 2 Diabetes mellitus in India and world. Attention must be given to analyse Poorvaroopa of prameha. Presentation of prameha is quite similar to diabetes mellitus. Few Poorvaroopa stated by Acharya Charaka are found as different type of complications of Type 2 Diabetes mellitus like karpadasuptadaha (numbness and burning sensation in hands and soles), visrasharirgandha (bad odour in body). Poorvaroopa like Satopadapipilika Shareera-Mootra Abhisarana (ants crawling / attracted in urine) appear when there is a marked hyperglycemia in blood. Pipasa, Muchtaalu-kantha Shosha appear during pre-diabetic and diabetic stage. Alasya (laziness), Nidra, Tandra (sleep and drowsiness at maximum hours of day) may be used as premonitory features and thus necessity of laboratory investigations to rule out Pre-diabetes or Diabetes. Similarly, Poorvaroopa of other diseases are also mentioned. Sushruta Samhita and all other major and concerned books of Ayurveda discuss about Poorvaroopa. Aim of mentioning Poorvaroopa before discussing treatment of any disease is to diagnose future disease at early stage and nip it in its bud with Nidana Parivarjana or minimal treatment. Prameha is a Medovaha Strotodushiti Janya Vikara. The two chief symptoms described in Samhita are Prabhuta (Excessive) and Avila (turbid) Mutrata. There are 20 types of Prameha, which shows different abnormalities regarding colour, constituents and Swarupa of urine according to vitiated Doshas. All types of Prameha as get convert into Madhumeha which is chronic stage of disease and its prognosis also not good (Asadhya). Prameha Vyadhi which is similar to Diabetes Mellitus, is known as a silent killer. It can bring many complications to many systems, if not controlled or properly treated. But as it is a lifestyle disorder, if it is diagnosed in early stage, i.e. prediabetes, it can be controlled with changes in diet and lifestyle. The premonitory stage of diabetes, i.e. prediabetes is the stage in which the prodromal symptoms or Poorvaroopa s of Vyadhi can be observed. Prameha Poorvaroopa s compiled from all Ayurveda Samhitas are as follows.

Charaka Samhita¹⁸: Acharya Charaka has described following symptoms on Poorvaroopa Avastha of Prameha in the context of Nidana Sthana of Charaka Purvardha. Kara-pada Daha (burning sensation of both hand & feet), Asya Madhurya (sweetness of mouth), Pipasa (Thirst), Mukha-talu-kantha Shosha (dryness of oral cavity), Visrashareeragandha (foul smelling of body), Jatilabhava Keshanam (Nest like appearance of hair), Tandra, Shathpipilika Mutra Visarana, Kayamalayukta, Kara-pada Suptata (Numbness in both hand & feet), Angadaha (burning sensation of body) Anga Suptata (numbness of body), Alasya (laziness), Kaya Upadeha, Nidra (sleepiness).

Charaka Samhita¹⁹: Acharya Charaka has also described following symptoms on Poorvaroopa Avastha of Prameha in the context of Chikitsa Sthana of Charaka Uttarardha. Kara-pada daha (burning sensation of hand & feet), Asyamadhuryata (sweetness in mouth), Gala-talushosha (dryness of oral cavity), Anga Sweda Gandhata (Foul smelling of body due to excessive sweating), Kesha-nakhaativridhhi (rapid growing of hairs & nails), Mutreavidhavanti Pipilika, Sheeta Priyata (desire of cold items), Anga Shithilata (lethargy in body), Shaiya-Asana-Swapnarati (laziness), Hrit-netra-jihva-shravanaupadeha, Ghanaangata (smooth body).

Sushruta Samhita²⁰: Acharya Sushruta has described following symptoms on Poorvaroopa Avastha of Prameha in the context of Nidana Sthana of Sushruta Samhita. Hasta-pada tala daha (burning sensation of hand & feet), Pipasa (thirst), Jatilibhavakeshanam (nest like appearance of hair), Nakhavidhhi (rapid growing of nails), Tandra, Talu-gala-jihwa-dantamalyuktata, Snigdha-pichhil-guru Gatrata (smooth body), madhura-shukla mutra (whiteness & sweetness in urine), Sada (lethargy of body), Dourgandhaswasa (foul smelling of breaths).

Astanga Hridaya²¹ : Acharya Vagabhatta has described following symptoms on Poorvaroopa Avastha of Prameha in the context of Nidana Sthana of Astanga Hridaya. Kara-pada Daha (burning sensation of hand & feet), Madhuryaasya (sweetness in mouth), Galatalushosha (dryness in oral cavity), Anga-gandha (sweetness of

mouth), Kesha-nakhaativridhhi (rapid growing of hair & nails), Mutreavidhavantipilika, Shitapriyata (desiration of cold items), Sithilangata (numbness in both hand & feet), Shajyaasana-swapnasukha (laziness), Hritnetra-jihva-shravanaupadeha, Ghanaangata (smooth body).

Astanga Sangraha²²: Acharya VridhhaVagabhatta has described following symptoms on Poorvaroopa Avastha of Prameha in the context of Nidana Sthana of AstangaSangraha. Pani-pada Daha (burning sensation of both hand & feet), Madhuryaasya (sweetness of mouth), Pipasa (thirst), Talu-Kantha Shosha (dryness in oral cavity), Visragandhata of Mutra &Shareera (foul smelling of urine & body), Jatilabhavakeshanam (Nest like appearance of hair), Pipilikaupasarpana, Tandra, Maladhikyavahirkaya, Shuklamutrata (whitish urination), Atimadhurya Mutra, Kayachhidra, Shwasa, Nidra (sleepiness), Alasya(lazyness).

Bhava Prakasha²³ & **Madhava Nidana**²⁴ Acharya Bhava Mishra has described following symptoms on Poorvaroopa Avastha of Prameha in the context of Prameha Chikitsa and Acharya Madhava in the context of Prameha Nidana. Pani-pada daha (burning sensation of hand & feet), Swaduasyata (sweetness of mouth), Trit (increased thirst), Dantamalyukta, Chikkanadeha (smoothness of body). Sharangdhara Samhita Acharya Sharangadhara has not described anything about Prameha.

Yoga Ratnakara²⁵ & **Vangasen Samhita**²⁶ Acharya Yogratnakara & Bangasena has also described same symptoms about purvruपाavastha of prameha like Bhava Prakash & Madhav Nidana. Pani-pada daha (burning sensation of hand & feet), swaduasyata (sweetness of mouth), Trit (increased thirst), Dantamalyukta, Chikkanadeha (smoothness of body).

Kashyap Samhita²⁷ Acharya Kashyap has described about Prameha in the context of any Poorvaroopa Avastha of Prameha in this chapter.

Bhela Samhita²⁸ Acharya Bhela has not described Purvarpaavastha of Prameha.

General Poorvaroopa Can be categorised as follow

1. Kara Pada Daha.
2. Kesh Nakha Ativrudhhi.
3. Vinsra Gandhi.
4. Tandra.
5. Jatilababha Kesha.
6. Mukha Madhurya.
7. Mukha Shosha.
8. Pipasa.
9. Sheetapriyata.
10. Shata Pippilikamutre.

DISCUSSION

Poorvaroopa must be given importance because hint of future disease may help cure disease at early stage with minimal treatment or with Nidana Parivarjana (avoidance of nidana intake). Poorvaroopa is a part of Nidanpanchak, If Poorvaroopa do not give hint about a disease, then nidana, upshaya may help to confirm a disease, In another situation, if all Poorvaroopa hints at any particular disease in future then Nidana, Upashaya further confirms about the disease. Some Poorvaroopa like Aalasya (laziness), Arochaka (aversion of food), Avipaka (indigestion), Angamarda (malaise) etc are easily ignored by patient considering them as short term or minor disturbances. Psychological disturbances like dreaming unusual things, minor behavioural changes are also ignored by patients and relatives. But meticulous history taking about Nidansevana (etiological factors) along with knowledge of Poorvaroopa can give good clue about future disease. Therefore, no physical, mental or psychological changes are irrelevant rather they are Poorvaroopa. Today diagnostic tools and aids have improved, all Poorvaroopa of a disease mentioned in texts are not necessarily the prodromal symptoms of that disease.

In that era, diagnostic tools were different and health from normalcy attracted attention of patient. Pathogenesis of disease start early and apparent symptoms might appear late. By analyzing the data of compilation of all Prameha Poorvaroopa s from all Samhitas, it is found that the features like Kara-pada daha, Mukhamadhurya & mala kaya are common features described by all Acharyas. The other common features like Pipasa, Mukhashosha, Visra-gandhatva, Jatilabhava Keshanam, Kesha-nakhavridhhi, Tandra have been described mostly by Brihatrayi. Hence, these typical features can be taken as diagnostic features of Pre-Diabetes. Poorvaroopa like Karpadasuptata, Daha (numbness and burning of soles), Visra Shareera Gandha (foul odour in the body), Shatpada Pipilika Ssharira Mutra Abhisarana (ants crawling/attracted on body and urine) appears when there is marked hyperglycemia in blood for long or as complications of Diabetes mellitus. Knowledge of Poorvaroopa must be combined with other components of Rogapariksha like Nidana and Upashaya. It helps to prevent Samprapti at early stages and avoidance of future disease.

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