



CONCEPT OF POORVAROOPA AND ITS IMPORTANCE: A REVIEW ARTICLE

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ABSTRACT

The aim of *Ayurveda* is “*Swasthasya swasthya rakshana*” and “*Aturasya vikara prashamana*”, it is achieved on the bases of various concepts of *Ayurveda*. Diagnosis of disease is done with help of Nidan Panchaka. In five -fold examination, Poorvaroopa is one of the parts of Nidan Panchak. Poorvaroopa means prodromal features. No disease appears all of a sudden. Time taken between etiological factors intake to appearance of specific disease is of poorvaroopa. They are premonitory features that manifest before the actual emergence of disease. These symptoms could be doshik or adoshik. Poorvaroopa are of two types, general and specific. Careful understanding of poorvaroopa helps in differential diagnosis of diseases. Poorvaroopa also helps determine prognosis of any disease. Appearance of all poorvaroopa of any disease is considered bad prognosis because it means disease is incurable. At poorvaroopa stage, treatment modalities for any disease are simpler or easier.

KEYWORDS: Nidan Panchaka, Poorvaroopa, Sthanasanshaya, Dosha-dushya Samurchhna.

INTRODUCTION

Ayurveda is the science which gives concept of maintenance of health in healthy person and treatment of disease. Maintaining healthy state of mind and body is advocated by following dincharya, ritucharya and following swasthavrita rules. Hetu, Linga and Aoushada are the three sutras of Ayurveda these are explained for swastha and atura. 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 roga pariksha and rogi pariksha are separate in ayurveda. Roga pariksha is done with help of Nidan panchak. As the name suggests nidhan panchak are five-fold principles for diagnosis of any disease. The five parts of nidhan panchak are nidhan, poorvaroopa, roopa, upshaya and samprapti. 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 nidhan panchak, accordingly treatment of disease is decided. Poorvaroopa are prodromal features or signs of future disease. These features occur when, due to continuous nidhan intake aggravated dosha, vitiate the dushya (rasa, rakta etc) in body. The stage of kriya kaal called sthana sanshaya where dosha-dushyasammurchana takes place give rise to poorvaroopa.

Aims and objectives

1. To study the concept of poorvaroop and its importance in chikitsa.

Type of study: Literary study

MATERIAL

Literary material i. e. Ayurvedic classical text, Previous articles were reviewed to collect data.

METHODOLOGY

Poorvaroopa: The word Poorvaroopa is derived from ‘ka Niketane’ dhatu which is Strilinga. The dictionary meaning of Poorvaroopa is indication of something, approaching and the symptom of occurring disease. The meaning of Poorvaroopa – Poorva lakshanas or bhavi vyadhi bodhaka chinch.

Synonyms

- Poorvalinga
- Poorvalakshana
- Poorvachinha
- Poorvakriti
- Poorvasamsthan
- Poorvavyanjana
- Pragroopa
- Adiroopa

Definition

Symptoms which appear due to dosha-dushya sammurchhna during sthana samshraya stage and which are manifested before the manifestation of the main disease are called poorvaroopas. Poorvaroopas are essential and useful tool to identify a future disease. According to Ayurvedic science, diseases occur due to imbalance of dosha (vata, pitta, kapha). This imbalance is created due to nidana intake. Nidana 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 sthana samshraya stage are called poorvaroopas. Although poorvaroopas of many diseases are mentioned in books, in other diseases, existence of milder form of roopa (sign or symptoms) can be called as poorvaroopas. Poorvaroopas are essential and useful tool to identify a future disease. Acharya Harita called symptoms like excessive jirmbha, general body ache and agitation in heart as vishishta poorvaroopas of vataj jwara. Another theory about vishishta poorvaroopas is, even though vishishta poorvaroopas give hint about involved dosha but not included among roopa because of their presence with other avyakta (not clearly defined symptoms) and samanya poorvaroopas.

Types of Poorvaroopas: According to Madhava Nidana/Bhavaprakash.

1. Samanya
2. Vishishta
- a) Avyakta Poorvaroopas
- b) Doshaja Poorvaroopas

Poorvaroopas are classified as

- 1) Shareer poorvaroopas
- 2) Manas poorvaroopas
- 3) Shareermanas poorvaroopas

1) Samanya Poorvaroopas

It is produced due to dosha dushya sammurchhna and they indicate bhavi vyadhi without expressing the dosha vishesha. Acharya Parashar opined that with help of poorvaroopas, one can guess future disease but specific dosha and its characteristic (chala, sheeta, etc) cannot be decided. For example, patient feeling tired, restlessness, discoloration of normal skin indicates dosha poorvaroopas of fever in future if patient continues to take nidana and takes no treatment at this stage. Similarly, change in behavior like disregarding/ unaccepting sayings of elders-teachers, dislike / chide children are adosha poorvaroopas of fever (jwara). According to other contexts samanya poorvaroopas give idea about future disease (jati) like jwara, atisara but dosha predominance can be elicited from roopa.

2) Vishishta Poorvaroopas

The symptoms which not only give a clue regarding the forthcoming disease but also give us an idea of the dosha taking part in the causation of the disease. These

symptoms in poorvaroopas stage are very mild i.e not fully manifested, but during roopa stage they are well manifested in intensity. Example sushruta has explained jirmbha as a poorvaroopas of vataj jwar, burning of eyes as the poorvaroopas of pittaj jwara and testlessness as a poorvaroopas of kaphaja jwara.

a) Avyakta Poorvaroopas

Lakshanas which are not clearly manifested or difficult to recognize. For example, Vata vyadhi, Urakshata etc.

b) Doshaja Poorvaroopas

Lakshanas indicate specific dosha vishesha in the particular vyadhi. For example: Jirmbha in vataj jwara, Nayana dahi in pittaj jwara and Aruchi in kaphaja jwara. According to Ayurvedic science, diseases occur due to imbalance of dosha (vata, pitta, kapha). This imbalance is created due to nidana. Nidana 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 sthana-samshraya.

Other types of poorvaroopas

- **Shareer poorvaroopas:** The premonitory symptoms of a disease occurring only at the physical level are called shareer poorvaroopas. Example: Shrama, aruchi, jirmbha, netradah.
- **Manas poorvaroopas:** The premonitory symptoms of a disease occurring only at the mental level are called manas poorvaroopas. Example: inclination of common desires, aversion of elderly advice.
- **Shareermanas poorvaroopas:** These are a prodromal symptom of a disease which occur both at physical and mental planes. Example: Desire of amla and lavana tastes and dislike of madhura rasa are mental manifestations and requirements and non-requirements of these tastes of that particular person is physical manifestation.

Appearance of poorvaroopas in sthanasamashraya:

Shatakriyakala are the 6 stages of disease formation explained by Acharya Sushruta. Sthanasamashraya is the 4th stage of shatakriyakala. Sthanasamashraya is the stage of pathogenesis in which the vitiated doshas lodge in the dhatu causing damage therein. In this stage, the vitiated doshas which are displaced from their place in the 3rd stage of kriyakala are circulating in the body in seek of a lodgment. When these vitiated and aggressive doshas find a weak and susceptible dhatu, they invade the dhatu and get lodged in them. This is called dosha dushya sammurchhna. Since the doshas get lodged in certain dhatu, this stage of kriyakala is called sthanasamashraya. These doshas in the later part contaminate and damage the dhatus leading to manifestation of various diseases. During the process of sthanasamashraya the vitiated doshas produce certain unclear symptoms of an impending disease are called poorvaroopas.

Importance of poorvaroopa

- a) **In chikitsa:** Treatment modalities can be decided on the basis of poorvaroopa like ghritpaan on appearance of poorvaroopa of vatajwara (shu) or laghuashana or langhan in jwara (charak).
- b) **For diagnosis of diseases:** Limitations of nidan to reach final diagnosis are overcome by poorvaroopa. One nidan can be a cause of several diseases, in such situation, only nidan 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 nidan sewan then presence of samanya and vishisht poorvaroopa can give hint about future disease.
- c) **For prognosis:** Prognosis of any disease can also be determined by examining poorvaroopa. Few poorvaroopa along with mild nidan intake and mild roopa means disease is sukhsadhya. According to Acharya Charak, if all poorvaroopa of any disease appears together, it is called arista because disease become incurable.
- d) **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.
- e) **In sadhyasadyatwa:** To find out the sadhyasadyatwa of vyadhi, many tools have been mentioned poorvaroopa is one of them.

Diagnosis of various diseases of with the help of poorvaroopa:

Acharya Charak has given poorvaroopa of all diseases mentioned in nidan sthana and chikitsa sthana. Few poorvaroopa are general symptoms and common to other diseases like arochak (aversion from food), avipaka (indigestion), daurbalya (weakness), angamarda (body ache), alasya (laziness) etc. These prodromal features suggest nidan intake and beginning of pathogenesis in body. Eversion from nidan intake may bring body to normalcy, if normalcy is not attained and patient visits physician at this stage, patient can be cured with minimal treatment. Poorvaroopa explained by Acharya Charak can be divided into physical, mental or psychological changes. Like asruagaman (watering of eyes), nidraadhika (excessive sleep), jrmmbha (excessive yawning), mukha vairasya (distaste in mouth), etc are physical changes before jwara (fever). Symptoms like, gurunam vaakyabhyasya (finding faults in sayings or teachings of elders or teachers), Balebhya pradvesha (dislike children), sva dharma achinta (ignoring daily or routine spiritual works) etc are mental or psychological changes that occurs as poorvaroopa before full-fledge appearance of jwara. Gulma is a vata predominant disease. Continuous intake of nidan which aggravate vata in body may cause Gulma. Poorvaroopa like vidaah

bhuktsya, paka kale ayukta chrd udgaar (vomiting and eructation during digestion) vata, mootra, poorish vega apradurbhav (no urge or clearance of flatulence, urine and stool), Vata shola, aantra koojana (pain and trismus or gurgling sound in abdomen) etc indicate occurrence of Gulma in future. Continuous and excessive intake of amla (sour) vidaahi, usna (hot), quality food like dadhi (curd), dadhimanda (water of unformed curd), sura (alcohol) etc may cause Raktapitta. Poorvaroopa of raktapitta can also be divided into common and specific. gatir sadan (malaise), anna-n-abhilasha (aversion to food) etc. are common poorvaroopa which indicate deviation of health from normalcy. Symptoms like chardi abhiksanam (frequent vomiting), sukta-amla-gandha udgaar (eructation having smell and taste of sour gruel, chardi bibhatsta (abnormal/dicoloured vomitus), loh-lohita-matsya gandhtavam aasya (metallic, blood like, or foul fish like smell from mouth) etc indicate occurrence of Raktapitta in near future. 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 karpadasuptata daha (numbness and burning sensation in hands and soles), visra sareeragandha (bad odour in body). Poorvaroopa like satpadapipilika sareera mootra abhisarana appear when there is marked hyperglycemia in blood. Pipasa, mukh taalukantha sosha appear during pre-diabetic and diabetic stage. Alasya (laziness), nidra tandra sarvakala (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. Rajyakshma has close resemblance with tuberculosis. Its prevalence is quite high in India. Acharya Charaka mentioned poorvaroopa of raajyakshma in chapters Sosha nidan and Rajyakshma chikitsa. These poorvaroopa can be divided into dosha and adosha. Pratishaaye (coryza), swayathu abhiksanam (frequent sneezing), sleshma praseka (drooling of saliva), annakaale ayasa (exhaustion during meal time), ullekha-aahar ananatra (nausea or vomiting during food intake), mukha-pada sopha (swelling in face and feet) etc are doshaj poorvaroopa. There are poorvaroopa due to impairment of mental state of patient. Paaniyo aavekshanam atyartham (excessive observation of palms or hands by patient), bahhay pramaan jigryasa (curiosity to know measurement of arms), stri kaamta (longing for women), nighranitvam (loss of disgust), bibhatsa darsanta kaaye (loathsome view of body). Patient may have characteristic dreams like darsanam anudakanam udak sthana (empty water reservoirs), sunya graam nagarnigam janpad etc (deserted villages, towns, cities or countries), shushk dagdh bhaghn vanam (dreaming of dried burnt and denuded forests), vaanan, shook, sarpa sparsha (dream of coming in physical contact with monkey, snake, crow owl etc), ustra, khara, varaah adhirohan -yaan (dream of riding dog, camel, donkey or on carts drawn by them), kesha, asthi, bhasma, tusha

adhirohanam (climbing on heap of hair, bones, ash etc). There is mention of adosha poorvaroopa like makshika-ghun-kesha-trina patnani (appearance of fly, moth, hair, grass in food items). According to Ayurveda Kustha is a broad term for any kind of skin disorder. Skin disorder especially pigmentation / depigmentation or apparent lesions cause psychological stress too. Apart from common poorvaroopa other important and specific poorvaroopa of Kustha are Asweda/ atisweda (no or excessive sweating), paarushya (dryness), atisalakshana (too unctous), vaivarnya (discolouration), khara, usna, gaurav, swayathu, visarpa gaman abhiksanam (coarseness, heat, heaviness, swelling frequent visarpa), swalpaanam vanaam dusti sanrohanam (suppuration and non-healing of even small wounds). Unmad is a mental disorder. It affects mind, intellect, consciousness, knowledge, memory, manners and conduct of patient. Its poorvaroopa are documented in Unmad nidan and Unmad chikitsa in Charak Samhita. Poorvaroopa can be divided into physical or psychological symptoms. Sira sunyata (vacantness in head), chakshu akulta (excitement in eyes), swann karniyo (tinnitus in ears), ucchavaas adikya (increased inspiration), aasya stravanam (excessive salivation), hridgrha (stiffness in cardiac region), dhyaan- aayasa- samohha-udwega asthane (meditation, exhaustion, bewilderment and excitement without occasion), satata lomaharsha (constant horripilation), jwara abhiksanam (frequent fever), udard (urticaria), ardit aakrti karanm ch vyadhi (facial expression as if affected by facial paralysis) are physical symptoms that occur before full-fledge appearance of Unmad. The psychological changes are bhrant – chaletanvasthit roopam (frequent appearance in dreams of rolling, moving, unstable and inauspicious visual objects), tilpidak-chakra adhirohanam (riding over the wheel of oil press), vata kundalika manthan (being churned by whirl winds), kalusha nimajjam (drowning in a whirl of turbid waters), chakshu apsarpanam (divergence of eyes). Apasmara is closely related with epilepsy in terms of symptoms. In Apasmara, there is transient appearance of unconsciousness with loathsome expression. It occurs due to derangement of smriti (memory), buddhi (intelligence) and satva (mind). Anna na abhilasha (aversion to food), arochaka (anorexia), avipaka (indigestion), kukshi aatopa (distention of abdomen) and anga marda (body-ache) can be called common poorvaroopa of Apasmara. Bhru vyudaas (throwing aside of eyes), satat akshana vaikrit (frequent abnormal movement of eyes), vaikrit sabdh sravan (hearing of any kind of sound in its absence), moha (mental confusion), murchha (fainting), bhrm abhiksanam (frequent giddiness) and tamo darshan (darkness before eyes) are poorvaroopa of Apasmara. It's a mental disorder, apart from physical changes in body there are psychological changes too. Swapne ch madanartan- vyadan- vyathan- vepana- patina (dreams of narcosis- dancing- piercing- achingtrembling- falling). Acharya Charaka has opined poorvaroopa in chikitsa sthana also. Sotha poorvaroopa are usma (rise in temperature at site), davathu (hot sensation in eyes other

parts of body sira aayam (tense veins and arteries) at the site of swelling. Udar roga are krichhasadhya and thus mentioned among Maharoga. Poorvaroopa like sahate na atisohityam (distension or pain on excess eating) and sophacha paadayo (swelling in feet) with other related symptoms may help diagnose this disease in its early stages. 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 nidan parivarjana or minimal treatment.

DISCUSSION

Nidan Panchaka is a tool for diagnosis of disease. Concept of roga pariksha and rogi pariksha are separate in ayurveda. Roga pariksha is done with help of Nidan panchak. As the name suggests nidan panchak are five-fold principles for diagnosis of any disease. The five parts of nidan panchak are Nidan, Poorvaroopa, Roopa, Upshaya and Samprapti. Poorvaroopa are the symptoms which are manifested before the manifestation of the main disease. Among the Nidanpanchak poorvaroopa acquires the second place. Poorvaroopa are prodromal features or signs of future disease. These features occur when, due to continuous nidan intake aggravated dosha, vitiate the dushya (rasa, rakta etc) in body. The stage of kriya kaal called sthana sanshaya where dosha-dushyasammurchana takes place give rise to poorvaroopa.

Importance of poorvaroopa

- a) **In chikitsa:** In poorvaroopa avastha od disease some specific treatment is mentioned: jwar poorvaroopa-laghu ahar, grhritapan is indicated in the poorvaroopavastha of vataj jwar.
- b) **For diagnosis of diseases:** Limitations of nidan to reach final diagnosis are overcome by poorvaroopa. One nidan can be a cause of several diseases, in such situation, only nidan 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 nidan sewan then presence of samanya and vishisht poorvaroopa can give hint about future disease.
- c) **For prognosis:** Prognosis of any disease can also be determined by examining poorvaroopa. Few poorvaroopa along with mild nidan intake and mild roopa means disease is suksadhya. According to Acharya Charak, if all poorvaroopa of any disease appears together, it is called arista because disease become incurable.
- d) **For differential diagnosis of diseases:** Knowledge of Poorvaroopa helps in differential diagnosis of an existing disease. For example, patient urinating dark

yellow or red colored urine without poorvaroopa of prameha confirms diagnosis of existing raktapitta.

- e) In **sadhyasadhyatwa**: to find out the sadhyasadhyatwa of vyadhi, many tools have been mentioned poorvaroopa is one of them.

There are two types of poorvaroopa

1. Samanya poorvaroopa
2. Vishishta poorvaroopa

According to adhishtan

1. Shareer poorvaroopa
2. Manas poorvaroopa
3. Shareer poorvaroopa

Poorvaroopa must be given importance because hint of future disease may help cure disease at early stage with minimal treatment or with nidana parivarjan (avoidance of nidana intake). Poorvaroopa is part of nidana panchak, 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, upshaya further confirms about the disease. Some poorvaroopa like aalasya (laziness), arochaka (aversion to food), avipaka (indigestion), anga marda (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 nidana sewan (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 limited. Change in health from normalcy attracted attention of patient. Pathogenesis of disease start early and apparent symptoms might appear late. Poorvaroopa like karpadasuptata daha (numbness and burning sensation in hands and soles), visra sareeragandha (bad odour in body), satpadapipilika sareera mootra abhisarana (ants crawling / attracted on body and urine) appears when there is marked hyperglycemia in blood for long or as complications of Diabetes mellitus. Shotha poorvaroopa, given in chapter Shavathuchikitsa in Charak Samhita, like usma (rise in temperature at site) and sira aayam (tense veins and arteries) at the site of swelling appear after the actual onset of inflammation. Knowledge of poorvaroopa must be combined with other components of roga pariksha like nidana and upsaya. It helps to stop samprapti at early stages and avoidance of future disease.

CONCLUSION

Nidana panchaka are the important tools in Ayurveda, it can be useful in diagnosis as well as prognosis of the

disease. Poorvaroopa may also help to curb a forthcoming disease in its early stage would require minimal or simpler modalities. Chikitsa given in poorvaroopavastha helps to prevent further progression of disease. It can be concluded that poorvaroopa is important for the diagnosis and prognosis of disease, differential diagnosis of disease and treatment of disease in early stage.

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