

A REVIEW ARTICLE ON PROGRESS OF PURVARUPA IN TO DISEASE

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Abstract

Ayurveda is an eternal science with absolute principles, in which principle includes nidanapanchaka (examination of diseases). Nidanapanchaka (examination of diseases) includes Nidana (cause), Purvarupa (Premonitory Signs), Rupa (signs & symptoms), Upashaya (reliving and aggravating factors) and Samprapti (Patho-physiology). The knowledge of this nidanapanchaka (examination of diseases) is very important to diagnose any kind of disease. The concept of purvarupa (premonitory signs) was described by Charaka, Shushruta, Vagbhata, Madhava and Harita. Appearance of symptoms before the manifestation of actual disease is called purvarupa (premonitory signs). To diagnose the vyadhi (disease), an Ayurvedic Physician should know the nidanapanchaka (examination of diseases). Purvarupavastha (premonitory stage) plays an important role in disease and its treatment. Shatkriyakala in Ayurveda is defined as the six main stages of disease manifestation. These six stages of disease formation are considered as significant as they help in the thorough recognition of the seed of disease much before it shows its clinical indications. Through this article an attempt has been made to re-evaluate the inter-relationship between purvarupa (premonitory signs) and disease with the help of shatkriyakala.

Keywords: Purvarupa (premonitory signs); Vyadhi (disease); Nidana (cause); Shatkriyakala.

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INTRODUCTION

Ayurveda is the most ancient Indian medical science of life. Ayurveda stresses mainly on maintaining a healthy life. It provides measures to prevent disease. Vyadhi means not feeling well.^[1] Purvarupa (premonitory signs) is one of the most important concept in Nidanapanchaka (examination of diseases), which are nidan(cause), purvarupa (premonitory signs), rupa (signs and symptoms), upashaya (reliving and aggravating factors) and samprapti (Patho-physiology).^{[2][3][4]} Madhava nidana had been explained how purvarupa (premonitory signs) converts into rupa (signs and symptoms) stage very well. In Ayurvedic concepts there are six stage of shatkriyakala.^[5] These six stages include accumulation, aggravation, dissemination, location, manifestation and disruption of dosha (humors). During the first three stages, disease symptoms may be subtle or nonexistent or latent, they generally then to appear during the last two stage called vyaktavastha (manifestation) and bhedavastha (disruption). This concept has been utilized in the prevention and management of any disease. The six stages of Kriyakala which seeks to explain incidence of Vranas (wound), in terms of doshic (humor) disturbances has been discussed. This conceptual study will be helpful in management of the various progressive and chronic diseases.

AIMS AND OBJECTIVES

1. To study the concept of purvarupa (prodermal signs) and shatkriyakala.
2. To study the concept of purvarupa (prodermal signs) and its implementation to decide line of treatment.

MATERIAL AND METHODS

Only textual material have been used for this study, from which various reference have been collected main Ayurvedic texts used in this

study are Charaka Samhita, Shushruta Samhita, Madhavanidana, Ashtanga Hridaya and the available commentaries on it. Modern texts and related websites have also been searched.

Concept of purvarupa

According to charaka Samhita it is second part of nidanapanchaka as the hetu increases disease stepwise progresses. Madhavanidana says that purvarupa of Disease are premonitory signs that which urge to produce the disease.^[6] But not clearing the specific Dosha of Disease. It occurs in sthanasamshraya avastha (Localization) of progression of samprapti. When Dosha and Dushya accumulation is occurring, the purvarupa (premonitory signs) is developing and when it totally gets accumulated it develops into symptoms and mainly the strotodushti occurs and it will be co-related with symptoms not with the purvarupa (premonitory signs).

Purvarupa should obviously present in all diseases, it may be silent or fully exposed. In samhita purvarupa (premonitory signs) of some vyadhi are not explained. For eg.- in charaksamhita purvarupa of vatavyadhi and kshtakshina are not fully explained, they are in avyakta avastha (subtle form).^{[7][8]} According to madhavidana, there are two types of purvarupa.^[9] Samanya and vishesha. In that vishesha purvarupa explains about Doshadhikya in that premonitory sign. For further study, purvarupa (premonitory signs) and samanya lakshana in various diseases^[10] are tabulated in Table 1 and Single purvarupa (premonitory sign) can be present in two or three diseases^[11] are tabulated in Table 2.

Concept of Shatkriyakala

Shatakriyakala is a series of steps involved in the process of pathogenesis of disease by kupita (aggravated) doshas in consecutive stages. These are as follows-

Table 1: Purvarupa and samanya lakshana in various diseases

Sr. No.	Vyadhi	Purvarupa	Samanya Lakshana
1	Prameha (diabetes)	Yes	Yes
2	Shotha (edema)	Yes	Yes
3	Shitpitta (Skin disease)	Yes	Yes
4	Udarda (Skin disease)	Yes	Yes
5	Kotha (Skin disease)	Yes	Yes
6	Jwara (fever)	Yes	Yes
7	Grahani (chronic colitis)	Yes	Yes
8	Rajayakshama (tuberculosis)	Yes	Yes
9	Murcha (syncope)	Yes	Yes
10	Apasmara (epilepsy)	Yes	Yes
11	Urusthambha (deep vein thrombosis)	Yes	Yes
12	Trishna (thirst)	Yes	Yes
13	Pandu(anaemia)	Yes	Yes
14	Ashmari (renal calculus)	Yes	Yes
15	Vridhi (scrotal swelling)	No	Yes
16	Arbuda (tumor)	No	Yes
17	Vidradhi (abcess)	No	Yes
18	Visarpa (erysipelas)	No	Yes
19	Alasak (Indigestion)	No	Yes
20	Vilambika (Indigestion)	No	Yes
21	Swarbheda (hoarseness of voice)	No	Yes
22	Shula (pain)	No	Yes
23	Udavarta (udavarta)	No	Yes
24	Vatavyadhi (neurological disorders)	No	Yes
25	Shlipada (filariasis)	No	Yes
26	Kushtha (leprosy)	Yes	No
27	Atisara (diarrhea)	Yes	No
28	Arsha (haemorrhoids)	Yes	No
29	Raktapitta (haemorrhagic disorder)	Yes	No
30	Kasa (cough)	Yes	No
31	Hikka (hiccough)	Yes	No
32	Swasa (dyspnea)	Yes	No
33	Chardhi (vomiting)	Yes	No
34	Vatarakta (gout)	Yes	No
35	Udara (ascites)	Yes	No
36	Medoroga (obesity disorder)	No	No
37	Galaganda (goitre)	No	No
38	Apachi (cervical lymphadenitis)	No	No
39	Granthi (cyst)	No	No
40	Vranashotha (inflammation)	No	No
41	Amlapitta (hyperacidity)	No	No
42	Visuchika (cholera)	No	No
43	Krimi (worm infestation)	No	No
44	Daha (peripheral neuritis)	No	No
45	Unmada (psychosis)	No	No
46	Urakshata (bronchiectasis)	No	No

Table 2: Single purvarupa present in various Diseases

Sr.No.	Purvarupa	Vyadhi
1	Rakteklochanata (reddishness of eye)	Shitapitta, udarda, kotha (skin diseases), masurika (small pox)
2	Swaduasyata (sweetness in oral cavity)	Prameha (diabetes)
3	Hasta-pada-tala daha (burning sensation in hands and feet)	Kushtha (leprosy), prameha (diabetes)
4	Sweda-asweda pravrutti (excess or absence of perspiration)	Vatarakta (gout), kushtha (leprosy), Apasmara (epilepsy)
5	Glani (giddiness)	Murcha (syncope), vatarakta (gout)
6	Aanaha (flatulence)	Shwasa (dyspnea), gulma (phantom tumor)
7	Hritpada (chest pain)	Shwasa (dyspnea), murcha (syncope), Apasmara (epilepsy)
8	Sthivana (splitting of sputum) Shitkamitwa (desire for cold things)	Pandu (anaemia), Yakshma (tuberculosis)
9	lohagandhi nishwasa (expiratory smell like iron metal)	Raktapitta (haemorrhagic disorders)
10	Balakhshaya (loss of strength)	Arsha (haemorrhoids), Grahani (intestinal disorders), Vishuchika (cholera)
11	Aruchi (loss of appetite)	Jwara (fever), chardi (vomiting), urustambha (D.V.T.), Ashmari (renal calculus)

1. Sanchaya (Accumulation)

In this inceptive stage, dosha (humors) undergoes increase as a result of aggravating factors (diet, lifestyle, exercise, stress and season) each dosha (humors) accumulates in its own sites.

As an example -

Vata - Colon, mind, heart.

Pitta - Blood, Liver, Skin.

Kapha - Stomach, lungs, joints.

Usual reason for accumulation of dosha (humors) is mandagni (poor digestive capacity) and ama (residue of undigested or partially digested materials) begins to form obstruction to the srotasa (channels). Chayavashtha (Accumulation) is stated to be characterized by vague and ill-defined symptoms. An overall feature of this stage is stated to be, an aversion towards similar and attraction towards contraries.^[12]

2. Prakopa (Aggravation)

If no measures are taken to correct the situation, the process continuous to take next stage in which accumulated dosha (humors)

provoke and irritate the local sites and dosha (humors) becomes abnormal.

3. Prasara (spread)

In the prasara (spread) stage the patient still does not manifest the classical symptoms i.e. rupa (sign and symptoms) of specific disease. Due to spreading nature of dosha (humors) symptoms may not localized and can appear and disappear in different areas of the body and can prashama (remission) occurs.

4. Sthanasansraya (Localization)

At this stage the relocated dosha (humors) rapidly becomes more concentrated at the cellular and organ level than in earlier stage. The vitiated dosha (humors) also cease movement and mix with tissue (dhatus) at the new location causing them to now become vitiated tissues (dushya). The fourth stage of kriyakala is indeed the first stage in which the symptoms of the disease regard the symptoms which appear at the purvarupa stage.

The stage obviously represents the premonitory phase yet to manifest fully. In the kriyakala, the excited dosha (humors) having extended to other parts of the body, becomes

localized and it marks the beginnings of specific symptoms pertaining to those structures. The prakrapita dosha (vitiated humors) having extended and spread over to part other than their own due to strotovagunya or pathological involvement of the related strotas (channels) by implication, leading to dosha-dushya sammurchana (Interaction between dosha and dushya).

Knowledge of premonitory symptoms will help in further differentiating prakriti (body type) based normal tendencies and abnormal symptoms due to vitiated doshas (humors).

5. Vyakti (manifestation)

This stage may be stated to be that of the manifestation of fully developed disease.

6. Bhedha (Disruption)

This is stage in which the disease may become sub-acute or chronic or incurable.

For example, when shotha (edema) or vidradhi (abscess) bursts, it exhibits the characteristic symptomatology of vrana. In this stage, as purvarupa (premonitory signs) increases it convert into rupa (sign and symptom) and samprapti (patho-physiology) occurs and vyadhi (disease) fully develops. According to sushruta, manage the sanchayavastha (accumulation stage) and not to get forward to next Awastha (stage) of that Disease.^[13]

Sushruta said that deranged dosha (humors), checked or subdued in their chayavastha (accumulation stage) may not be able to proceed with subsequent evaluative changes. If left untreated they may gain in strength and intensity in course of their further development.

Concept of disease

There are so many definitions of vyadhi (disease) given by charaka, sushruta and vagbhata. According to Madhavanidana

vyadhi means the sequel from dosha sanchaya upto its complication.^[14] That means vyadhi is nothing but interaction between vitiated doshas and vitiated dushya. In relation to specific organ site i.e. Adhistan producing symptoms and signs of disease. Acharya charaka says that purvarupa of Vatavyadhi are subtle. But acute observation is that attack of symptoms occurs intermittently as in pakshyaghata, Aakshepaka. The purvarupa of arshas (piles) are confused with symptoms of Grahani, Udara, pandu. One can differentiate this in Purvarupavastha.^[15]

DISCUSSION

So in progress of disease, single element of nidanapanchaka can't give complete information about that disease. While screening the Table 1 about 14 diseases have both purvarupa and samanya lakshana and 10 Diseases have purvarupa only but not samanya lakshana. 11 Diseases have no Purvarupa but have samanya lakshana. 11 Diseases does not have both purvarupa and samanya lakshana.

In some diseases due to less hetusevana dosha-dushya sammurchana occurs fastly and ends also. Due to this purvarupa are in Alpavega and Alpabala that means they are not exposing itself completely.eg. Alsaka, Vilambika, Shula, Vranashotha, Visuchika etc. On the other side due to hetusevana, purvarupas are exposed completely like in Jwara, Atisara, Apsmara, Raktapitta etc. In some diseases there are no any premonitory signs and no more samanya lakshana there must be some pratyatma lakshana.eg. Vridhi, Arbuda, Shlipada etc. In these diseases according to main dosha(humor) clue about purvarupa of that disease could be understood.

Purvarupa are so important to differentiate the disease for eg. differentiation of Prameha from Raktapitta is not on mutrapravritti but on the premonitory signs of Prameha.^[16] According to Charaka, laghu Ashana (light diet) and Apatarpana (reducing therapy) are the

management in the purvarupavastha of Jwara (fever).^[17] Sneha virechana (mild purgation) can be given in the early stage of Ashmari (renal calculus) as said by Sushruta.^[18] As in vatavyadhi and pakshaghata bhrama (vertigo) may be seen or not. The Purvarupa of diseases are so important that Charaka explained one complete adhyaya in indriyasthan. So, the management of any disease is possible as early with the knowledge of purvarupavastha and shatkriakala.

CONCLUSION

From the discussion, it is clear that purvarupavastha is important for treatment point of view and is only assessed with the help of shatakriyakala. Purvarupavastha is nothing but premonitory signs of disease and can be observed by astute observer. This article is an attempt to collect those hidden signs of disease. All those signs are very helpful in early diagnosis, pathogenesis and understanding the stages of disease. This view surely gives new direction for further clinical studies.

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