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IMPORTANCE OF PURVARUPA IN PROGNOSIS OF DISEASES

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ABSTRACT

Nidan Panchak is used in Ayurveda to diagnose illnesses, and one of its constituents is Purvarupa. The word Purva means prior or earlier and the word Rupa means symptoms.In total the symptoms observed before manifestation of any disease is known as Purvarupa. No illness manifests itself overnight. The period spent from intake of etiological factors (Nidan Sevan) to the emergence of specific symptoms is called as Purvarupa. These are premonitory characteristics that appear before to the disease's actual onset. Usually, Purvarupa is either in milder form or poorly manifested form or unmanifested form,so that forthcoming disease is not clearly identified during Purvarupa stage.This Purvarupa manifest when Dosa Dushya Sammurchhana commence i.e during fourth stage of Satkriyakala which is called Sthanasamshrayavastha. Understanding Purvarupa carefully aids in both determining the prognosis of illnesses and their differential diagnosis. Prognosis refers to likely outcome or course of a disease and the chance of recovery or recurrence of same. Any disease associated with all Purvarupa is regarded as incurable and also refers to poor prognosis.Any disease with a smaller number of Purvarupa is refers to good prognosis which is either easily curable (Sukhasadhya). Any ailment can be treated more simply or easily at the Purvarupa stage. Therefore, understanding Purvarupa is crucial for predicting the course of an illness i.e prognosis of disease.It also helps to early prevention and management of disease.

KEYWORDS: *Purvarupa, Sadhyasadhyata, Dosha-dushya Sammurchhna, Prognosis.*

INTRODUCTION

Ayurveda aims at wellbeing of life in both preventive and curative aspect. Disease should be examined prior to determining the line of treatment[1]. Diagnosis of the disease is done by using various measures. Nidan panchak is one of the important tools used for diagnosis of diseases. 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 Nidan, Purvarupa, Rupa, Upashaya and Samprapti are five parts of nidan panchak. Individually or collectively, these all play a vital role in diagnosis of a disease. Prognosis refers to sadhyasadhyata of vyadhi i.e the predicting the likelihood or expected development of a disease,including whether the patient's condition will improve or worsen or remain stable over time. Several factors are responsible for a good prognosis like involvement of Dosha-Dushya, duration of the illness,age and gender of the patients, involvement of stage of Satkriyakala etc..Among the above factors Purvarupa plays an important role in determining the prognosis of disease. Purvarupa are prodromal features or signs of future disease. Due to continuous nidansevan, doshas are aggrevated which in turn vitiate the dushyas i. e. rasa, rakta etc. causing dosha – dushya sammurchhana, giving rise to the purvarupa of vyadhi. This generally occurs in the fourth Kriyakal or in sthansanshray avastha[2]. Purvaroopa which is an important factor of Nidan Panchak is defined as the typical features that are seen before manifestation of any disease. The sign symptoms seen in Purvarupa will be very much helpful to diagnose the disease in earlier stage and also prevents further progression to vyaktavastha and its complications.

REVIEW OF LITERATURE

According to Ayurveda, diseases arise due to any imbalance in the three doshas—Vata, Pitta, and Kapha. This imbalance follows a sequential process known as Shatkriyakala. Initially, after intake of causative factors (Nidan Sevana), dosha accumulation (Sanchaya avastha) takes place and then progressed to aggravation of Dosa (Prakopa avastha) and further spread (Prasar avastha) subsequently if Nidan sevan continues[3]. During disease progression (Samprapti), there is a crucial stage called Sthana-Samshraya, where doshas interact with bodily tissues (DoshaDushya Sammurchhana), leading to early symptoms known as Purvarupa. While classical texts describe Purvarupa for many diseases, but in some cases, milder forms of Rupa (sign and symptoms) may also be considered as Purvarupa[4]. The concept of Purvarupa serves as an essential and useful tool for identification of future disease.

Purvarupa, also known as Pragroopa, refers to the early symptoms that appear before the full manifestation of a disease[5]. According to Acharya Vagbhata, these premonitory signs indicate an impending illness but do not specifically reveal which doshas are involved in its pathogenesis (Samprapti). These symptoms are typically mild and not distinctly noticeable. Madhava Nidana describes Purvarupa as "Avyakta Lakshanas" meaning faint or hidden symptoms of an upcoming disease. It emphasizes that only those signs predicting a future illness qualify as Purvarupa, thereby excluding causative factors (Nidana), fully developed symptoms (Rupa), relieving or aggravating factors (Upashaya), and disease progression (Samprapti). Additionally, Madhava Nidana explains that during the Sthana Samshraya stage, when

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vitiated doshas interact with affected dhatus, subtle and unclear symptoms arise, signaling the onset of a disease[4]. These early indicators, preceding the full-fledged manifestation of an illness, are recognized as Purvarupa.

TYPES OF PURVARUPA

Purvarupa, or premonitory symptoms, are classified into different types based on their nature and the level at which they manifest. Broadly, they are of two primary types:

- Samanya Purvarupa (Generalized premonitory symptoms) Vishesha Purvarupa (Dosha specific premonitory symptoms)

Again, according to A.Hr. Sarvanga Sundar commentary; three types[6]:

- Sharira Purvarupas - premonitory symptoms limited to physical state.
- Manasa Purvarupas - premonitory symptoms limited only to the mental state.
- Sharira-Manasa Purvarupas - premonitory symptoms which occur both at physical and mental state.

- **Samanya Purvarupa (Generalized Premonitory Symptoms):**
  These symptoms indicate the onset of a disease but it is not possible to identify the dominant Dosa responsible for manifestation of disease. For example, symptoms like, Santapa, Aruchi, Trushna, Angamarda and Hrudibyatha may suggest the future manifestation of Jwara (fever)[7]. However, they do not reveal whether the fever will be Vataja, Pittaja, or Kaphaja. If the causative factors persist and no preventive measures are taken, the disease eventually manifests. The appearance of all Purvarupa symptoms mentioned in classical texts is considered a poor prognosis, often indicating that the disease may be difficult to cure.
- **Vishesha Purvarupa (Dosha-Specific Premonitory Symptoms)**
  These symptoms not only predict an upcoming disease but also predominance of dosha can be identified in a particular disease. For example, Atyartha Jrimbha(excessive yawning), is a premonitory symptom of Vataja Jwara, Nayanadaha (burning sensation of eyes) indicates Pittaja Jwara, and Ananna Abhinandana (tastelessness) is observed in Kaphaja Jwara.
- **Sharira Purvarupa (Physical Premonitory Symptoms)**
  Purvarupa or premonitory symptoms which are of Sharirika (physical) in nature known as Sharirika Purvarupa, such as Alasya (laziness), Asyavairasya (altered taste perception in the mouth), Gatragourava (heaviness of part of the body or whole body), Jrimbha (yawning) in the patient of Jvara[8].
- **Manasa Purvarupa (Psychological Premonitory Symptoms)**
  The Purvarupa which are Manasa (mental) in nature. Arati (restlessness), Hitopadeshesu Akshanti (getting irritate after hearing the words from elders) are the examples of Manasika Purvarupa[8].
- **Sharira-Manasa Purvarupa (Psychosomatic Premonitory Symptoms):** The premonitary symptoms of disease which associated to both body and mind. For example Priti Amlapatushaneshu (liking towards sour,salt and pungent tastes),Swadusu Bhakshyeshu Dwesha (aversion towards the substances having sweet taste)[8].

  This classification helps in the early identification of diseases, enabling timely intervention and preventive measures.

RELATION OF PURVARUPA IN SHATKRIYAKALA

'Shat Kriya Kala' is described by Acharya Sushruta which includes six stages of manifestation of the disease (Pathogenesis), i.e Sanchaya, Prakopa, Prasara, Sthansanshraya, Vyakti and Bheda Avastha. Sanchay avastha is the collection or sanchaya of doshas in their own ashayas due to the nidansevan, (Chayo vriddhi swa dhamnyev). e.g. Sanchay of vatadosha in pakvashaya, kaphadosha in urdhva amashaya, and pittadosha in adho amashaya. After sanchaya of doshas if the person continues to consume the dosha prakopak nidan, second stage of kriyakal i.e. Prakop avastha appears. In samhita it is stated that 'Kopastu Unmargagamita'. In this stage sanchita doshas started overflowing and they start coming out of their own sthana or ashaya as mentioned above. If still nidansevan is continued and proper care is not taken, the vitiated doshas leave their chief sites and starts spreading in body, turning in to the third stage of pathogenesis i.e. Prasara avastha (stage of overflow of doshas). All these three stages can be identified by the symptoms given in the Samhitas. These prasarita or vimargagami doshas flow all through the body in search of a place for lodgment. When they find a susceptible dhatu or dushya (tissue), in a specific impaired channel (Kha vaigunya or Kha dushti) they get lodged in the dhatus known as Dosa-Dushya-Sammurchhana. This kriyakal is called as Sthana

Samshraya, the 4th stage of Shat Krıya Kala. Sthana indicates place or site (tissues of the body in this instance) and Samshraya indicates lodging or invading of doshas. Doshas in the later stage contaminate and damage the dhatus leading to the manifestation of various diseases depending on the tissue, organ or strotas in which these vitiated doshas get lodged. In this stage the sammurchhana of doshas and dushyas (dhatus) is not complete, for which the disease is not manifested completely. When the disease is completely formed, all lakshanas appear leading to vyakta Avastha (5th stage). Further progression of the disease will lead to appearance of complications or Bheda Avastha.

DISCUSSION

Purvarupa (Prodromal Symptoms) play a crucial role in the early identification and prognosis of diseases in Ayurveda. These symptoms appear before the full manifestation of a disease and indicate the forthcoming illness. Understanding Purvarupa helps in early intervention, thereby preventing disease progression.The following points in discussion help to analyze the importance of Purvarupa in prognosis of disease;

1. **Early Detection & Prevention**
   - Purvarupa provides an opportunity for timely diagnosis i.e at the stage of sthana sanshraya

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before the disease reaches an advanced stage of kriyakala.
- Early treatment at this stage can prevent the disease from progressing to full manifestation of diseases (Vyaktavastha & Bheda).

2. **Indication of Disease Severity:**
   - The number and intensity of Purvarupa determine the prognosis.
   - Mild and fewer Purvarupa suggest an easily curable disease (Sukhasadhya) i.e good prognosis[9].
   - Numerous and intense symptoms indicate a bad prognosis (Yapya Avastha).
   - If all Purvarupa of any disease appears all together at the same time then it indicates incurability of the disease (Asadhya Avastha), also called as Arista Lakshana[10].

3. **Impact on Treatment Strategy:**
   - Recognizing Purvarupa with good prognosis allows for preventive measures like Nidana Parivarjana (avoiding causative factors) and early therapeutic interventions.
   - Strong Purvarupa symptoms along with bad prognosis suggest aggressive treatment is needed to prevent further deterioration.

CONCLUSION

In Ayurveda, the concept of Purvarupa (prodromal symptoms) is integral to early disease detection and management. These initial, often subtle signs emerge during the Sthanasamshraya stage of disease development, where vitiated doshas (bodily humors) localize in susceptible tissues, leading to the onset of disease. Identifying Purvarupa allows practitioners to intervene promptly, potentially halting disease progression. Understanding them is crucial for prognosis, as their appearance can suggest a difficultto-cure condition i.e a good or bad prognosis.It is important because hint of future disease and its course may help to cure the disease at early stage with minimal efforts.

Purvarupa serves as a warning sign, guiding physicians to diagnose, predict prognosis, and initiate timely interventions. Its presence helps in assessing the prognosis of a disease, making it an essential tool in Ayurveda for disease prevention and management.

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