

Prameha Poorvarupa: Conceptual Study

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Abstract:

In Ayurvedic Science, Diagnosis Of disease is done with the help of *Nidana Panchaka*. In Fivefold examination, *poorvarupa* is one of the component or part of *Nidanpanchaka*. *Poorvarupa* means prodromal features. No disease appears all of sudden. Time Taken between etiological factors intake to appearance of specific disease is *poorvarupa*. In Modern Era “*Prameha*” has become a major problem, commonly in Socio-economically improved part of our society. *Prameha* means qualitative increase of urine and quality is also disturbed according to *doshas*, *dushyas* and *malas*. *Maharshi Charaka* has described that due to vitiation of bodily principles *vata*, *pitta* and *kapha* prodromal symptoms are observed in all types of *pramehas*. If one can diagnose *prameha* in *poorvarupa* stage then it is easy to treat and prevent from *updrava*. This article discusses the *Prameha poorvarupa*.

Key Words: *Poorvarupa, Prameha, Nidanpanchak*

Introduction:

Ayurveda is recognized as the foremost science of life and has the holistic approach for the maintenance of health and wellbeing. The basic concept of *Ayurveda* about the healthy person is to maintain the equilibrium of *sharirika* and *mansik dosha*. Keeping in view the holistic approach of *Ayurveda*, it may be concluded that health can be achieved by maintaining the equilibrium in both *sharirika* (*vata*, *pitta*, *kapha*) and *mansik dosha* (*Satva*, *Raja*, *Tama*) and *Acharya Sushruta* also emphasized that “*Sanshi ptakriya yogo Nidan parivarganam*”. That is in short treatment is just the exemption of *nidana*. For the proper diagnosis of disease, history of patient, complaints and detailed examination of patients etc are required and are termed as *rogapariksha*. *Nidanpanchak* includes five components i.e. *Nidan* (Aetiology), *Poorvarupa* (Prodromal signs), *Rupa* (Actual signs and symptoms) *Upshaya* (Trial and error method of treatment) *Samprapti* (Pathogenesis). *Nidanpanchak* is subjective as well as objective tool for diagnosis of disease. In these present article focus on *poorvarupa* of *prameha*. *Poorvarupa* symptoms are the symptoms which are manifested prior to the full manifestation of the disease. *Prameha* is the most common non communicable disease. It is the need of time to review the ancient systems of medicine in order to apply prevalent in these systems in preventing the coming epidemic of lifestyle disorders which are preventable with changes in diet, lifestyle and environment. *Prameha* is attracting global importance, as it is rocking the world as non-infectious epidemic or pandemic. It is often referred to as a “Silent killer”.

The Disease in which quantity and frequency of maturation increases is known as *Prameha*. *Prameha* And its types are widely explained in *brihatrayi* and *laghutrayi*, *Acharya charaka* has given elaborate description of *prameha* in *Sutrasthan*, *nidanasthan* and *chikitsaasthan*. In this present article *poorvarupa* has been explained in details.

AIM:

To Study the Contemporary *Poorvarupa* of *prameha*

Objectives:

To Assess the *Poorvarupa* of *Prameha Vyadhi* as per mentioned in *Samhitas*.

Materials And Methods: Materials:

Present Study is literary Study. Hence Only Literary Material was used as data. Literary data was collected using Ayurvedic texts as well as electronic database like pub med, google scholar, IJPAP, Ayush research portal Along with modern textbook of medicine.

Methods:

No specific methods were used during the study as it is literary study.

Poorvarupa Of Prameha:

Poorvarupa or premonitory symptoms are those signs and symptoms which appear earlier to the actual disease, not significantly assignable to the *doshas* as they are mild and few in quantum. *Poorvarupa* are the symptoms which are produced during the *sthansamshraya* by vitiated *doshas* i.e. when *samprapti* has not been completed and disease has not

been manifested. For *prameha* these symptoms include Excessive sweat, body odour, laziness, inclination towards rest, presence of excessive *malas*, in the eyes, ear, teeth, throat, palate, and tongue, excessive growth of hairs and nails, matting of hairs, Excessive thirst, A sweet taste in mouth, Burning sensation in the hands and feet, attraction of insects and insects towards the body and urine and so on. *Prameha* has a close relationship to a condition within oral cavity. it lead to adverse changes in the gums and periodontal tissues effects that may be evident before clinical *prameha* is recognized and diagnosed. Conversely Periodontal disease including gingivitis, and severe periodontitis, can make it more difficult to control diabetes. Periodontal disease is associated with higher levels of insulin resistance, often a precursor of type 2 diabetes as well as with higher levels of glycated haemoglobin. These findings may correlate to the prodromal symptom of excessive excretion of *malas* in the buccal cavity. A sweet taste in the mouth is a prodromal symptom that may be explained by the presence of glucose in

saliva. A burning sensation in the hands and feet is an Important feature of neuropathy that results from diabetes mellitus. Excessive sweat as a consequence of obesity may result in bacterial growth that leads to body odour. Excessive thirst may directly related to disturbed glucose metabolism.

Thus the symptoms described in the *poorvarupa* of *prameha* include prediabetic symptoms and early manifestation of *prameha*. *Poorvarupa* is the indicators of forthcoming disease and appears prior to the manifestation of the disease. It is the state where *doshadushya sammurchana* will begin. In *poorvarupa* will be in *avyakta* from or in *mrudu* stage. Specific *poorvarupa* for *madhumeha* have not been mentioned anywhere in classics. In This context *poorvarupa* of *prameha* are discussed following chart shows the *poorvarupa* according to *Charak*, *sushruta*, *madhavnidana.vagbhat* explained *poorvarupa* as same as *charaka*.

In *Sharangdhara Samhita*, *Kashyap Samhita*, *Bhel Samhita*, *Harita Samhita* has not described about *poorvarupa avastha* of *prameha*.⁽¹²⁾

Table 1. Poorvarupa as per mentioned in charaka Samhita, Sushruta Samhita, madhavnidana. ^(1, 2, 3, 4)

Charak	Sushruta	Madhavnidana
Jatilibhav Kesheshu (Matting of hairs)	Kar-paad Daaha (Numbness and burning sensation in handsand feet)	Dantadinaam malaadhyatwam (Slimy mucous on teeth, eyes, ears, throat,palate)
Madhuryam Aasyasyam (sweetness in the mouth)	Ghanangta (heaviness in body) sensation in hands and feet)	Paani-paaddaha (Numbness and burning
Kar paad Daaha(Numbness and burning sensation in hands and feet)	Vistra-mutra madhurya (sweetness- and whitishness of urine)	Chikkanata dehe (slimy mucous on body)
Mukh taalu kanth shosh pipasa (Thirst)	Aalasya (lassitude)	Trut(excessive thirst)
Aalasya (Lassitude)	Pipasa (Thirst)	Swadaasyam jayate (sweet taste in mouth)
Malam kaaye (accumulation of mala in body)	Vistra Sharir gandha (Bad smellfrom body)	--
Kaaychidreshu updeham(smearing in body orifices) tongue,	Shwas-talugal-jiwha-danteshu-Malo -utpatti (Slimy mucous deposit on palate,pharynx and tongue)	--
Suptata Changeshu (burning sensation and numbness in body parts)	Jatili-bhav-keshanam (clotted hairs)	--
Shatpad-pipilika sharir mutra abhisaranam (crawling of bees and antson the body and urine)	Vrudhhisch nakhanam (Ordinate growth of finger and toe nails)	--
Mutre cha mutradoshan (Turbidity in urine)	--	--
Vistram Sharirghandhi (Fleshy smell in body)	--	--

Nidra and tandra (sleep And drowsiness)	--	--
Swedoanga gandha (excess sweating)	--	--
Kesha,nakha ati vrudhhi (excess growth of hairs, nails)	--	--
Sheetpriyatwam (liking of cold)	--	--

Table 2. Poorvarupa as per mentioned in Ashtanga Hridaya, Ashtang Sangraha,Bhavprakasha, Yogratnakara And Vangsen Samhita^(4,5,6,7,8,9)

Ashtang Hridaya	Ashtang Sangraha	Bhavprakasha	Yogratnakara and Vangsen Samhita
Kara pad daha (Burning sensation of hands and feet)	Pani pada daha (Burning sensation of both hands and feet)	Pani pada daha (Burning sensation of both hands and feet)	Pani pada daha (Burning sensation of both hands and feet)
Madhrya asya (Sweetness in mouth)	Madhurya asya (sweetness in mouth)	Swadu asya (Sweetness of mouth)	Swad asya (Sweetness of mouth)
Gala talu Shosha (Dryness in oral cavity)	Pipasa (Thirst)	Trut (Increased Thirst)	Trut (Increased Thirst)
Anga-Gandha(odour from body)	Talu kantha shosha (Dryness in oral cavity)	Danta Malayukta	Danta Malayukta
Keshanakra-ati vridhhi (excess growth of hairs and nails)	Vistra gandha of mutra and shareera (foul smelling of urine and body)	Chikkana Deha (smoothness of body)	Chikkana Deha (smoothness of body)
Mutre Avidhabanti pip- pilika (ants attracted in urine)	Jatilbhava kasha (Nesty appearance of hairs)	--	--
Sheeta priyata (Desiration of cold items)	Pippilika upsarpana	--	--
Sweda (excess sweating)	Tandra And aalasya	--	--
Shithila Anga (Numbness in both hands and feet)	Shukla mutrata (whitish urine)	--	--
Sajya asana sapna sukha(laziness)	Atimadhurya mutra	--	--
Hrit - Netra - Jiwha - Shravana-updeha	Swasha		
Ghana Angata (smoothy body	Nidra		

Result:

On review it was found that the prodromal features of

prameha have been described elaborately in the classical texts of *Brihatrayee*.all the data assessed in table 3

Table 3: Comparison of most common prodromal symptoms of *prameha*

Symptoms	Charaka	Sushruta	Ashtang hridaya	Ashtang Sangraha	Madhav nidana	Bhava prakash	Yog ratnakara	Vangsen
Kara-padadaha	+	+	+	+	+	+	+	+
MukhaMadhurya	+	-	+	+	+	+	+	+
Pipasa	+	-	+	+	-	-	-	-
MukhaShosha	+	-	+	+	-	-	-	-
Vinstra Gandha	+	+	-	+	-	-	-	-
Kesha nakha Vridhhi	+	+	+	-	-	-	-	-

Jatibhaba kesha	+	+	-	+	-	-	-	-
Tandra	+	+	-	+	-	-	-	-
Sheeta pri- yata	+	-	+	-	-	-	-	-
Mala Kaya	+	+	-	+	+	+	+	+
Shathpip- pilika mutre	+	-	+	-	-	-	-	-

Discussion:

By Analyzing the above data it is found that the features like *kara-pada daha*, *mukha madhurya* and *mala kaya* are common features described by all *acharyas*. The other features like *pipasa*, *mukha shosha kesha nakha vridhhi*, *tandra* have been mostly described in *samhitas*. Hence these typical features can be taken as diagnostic features of pre-diabetes.

Conclusion:

In modern era *Prameha* has become a major problem, commonly in socioeconomically improved part of our society. In India the disease has become very un-common in urban peoples as compared to that of rural, field workers and labour class of the society. The available statistical data shows that, the disease has shown continuous upward trend though the advance facilities of modern medical science are available for its control. In India four out of hundred adults are suffering from the disease. The number of cases yet increasing in routine medical practice of day to day. Our *Ayurved* Classics are full of knowledge about the disease. The Busy and worried life of modern era has open the door for the predisposition of *madhumeha*. According to *Ayurveda* classics any of the disease before appear the main symptoms previously some symptoms are expressed in patients this is called as *purvarupa*. So the need of the hour is to screen the common people in terms of awareness programme in both urban and rural areas. so the prodromal features of *prameha* can be screened earlier and appropriate treatment will be given by holistic method as mentioned in *Ayurveda*.

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