“ROOPA” – THE SIGNS AND SYMPTOMS IN AYURVEDA

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KEYWORDS: Roopa, Signs and symptoms, Vyadhi, Doshas, Nidanapanchaka, Vyavachedakanidana, Sthana samshraya, Lakshanas.

ABSTRACT

The ultimate aim of Ayurveda is the maintenance of positive health and also preventing and curing the diseases appeared in the framework of life. Ayurveda implements its own way of holistic approach throughout the every aspect and every stage of the disease. Ayurvedic approach towards analyzing and interpreting the actual understanding of various diseases and its principles adopted in diagnosis stands unique and distinctive. The reputation of a physician depends more upon his skill in diagnosis and prognosis with the proper interpreting and differentiating the presenting symptoms of a given disease. Hence a very much importance is given in Ayurveda for the diagnosis of diseases with due consideration of the signs and symptoms, with an aim to arrive at a right diagnosis before starting any treatment. Among the nidana-panchaka’s (five diagnostic methods), Roopa is more precise and holds good for arriving at proper diagnosis. Roopa forms the important diagnostic tool of the detection of a disease and also for examination of the patient. Hence, Roopa plays an important role in understanding or interpreting the nature of the disease, for differential diagnosis, prognosis and ultimately for planning the proper treatment.

Keywords: Roopa, Signs and symptoms, Vyadhi, Doshas, Nidanapanchaka, Vyavachedakanidana, Sthana samshraya, lakshanas.

INTRODUCTION

Hetu, Linga and Aushada are known as ‘Trisutra’ which is one of the basic concepts of Ayurveda. Ayurveda greatly emphasizes on these tri-sutras. Linga (characteristics) is related with both hetu(cause) and aushada(medicine) in terms of healthy individuals and patients; and also by understanding the linga; one can distinguish and interpret the proper hetu and aushada.

In Ayurveda, Every disease is known by its Roopa (presenting signs /symptoms) or lakshanasaumudhaya (group of symptoms) caused mainly due to the dosha-dushyasamurcchana(interaction between vitiated body humors and body tissues).

Roopa is nothing but the signs and symptoms of a disease, which is known as important vyadhi-bhodhaka hetus(disease suggesting methods) among nidana-panchakas(five methods of diagnosis) for the understanding and interpreting the disease. Roopa gives the knowledge about the involved dosha(body humors), dushya(body tissues) and their severity.

According to the manifestation of the different roopas, one can assess the degree of vitiation of different doshas and dushyas, its site, characteristics (like eka-doshaja, samsargaja or sannipathajavyadhi’s) and thus helps in planning the proper line of treatment.

AIMS: To compile the scattered information with analysis and presentation in a temporal sequence.

METHODOLOGY: For the present study, the primary source for literary compilation and analysis were the classical text books of Ayurveda and recent Ayurvedic texts.

REVIEW OF LITERATURE:

Roopa is clearly defined and well described in all the classical Ayurvedic texts without any ambiguity. Roopa is that stage which gives the idea about the fully manifested form of distinct clinical features of the disease. The purva-pradhastha (stage of premonitory symptoms) which has attained the fully developed state with clear-cut manifestation or appearance of the signs and symptoms is known as Roopa, or the symptoms that are well established to form a disease. Linga, Akruthi, Lakshana, Chihna, Samsthana, Vyajan, etc, are the various synonyms which indicates the signs and symptoms.
1) लिंगः Any morbid phenomenon experienced by the patient which is the form of symptom indicative of disease is called linga. These are the characteristics by which a disease is known surely.
2) आकृति: Any physical manifestation of abnormalities in the form of particular shape or appearance denotes the symptoms of a disease are called as Akruti. For example: Sharavika, Kacchapika, KaakanakaKusta, Yuvana-Pidaka, etc.
3) लक्षण: It is the subjective evidence of disease or of patient condition experienced by the patient in the form of symptoms which designated towards the disease is called lakshana. It denotes the symptoms of a disease.
4) चिह्नः It is a sign/indication of existence of some disturbance and it is perceptible to the examining physician is called chihnam. It is a mark or the spot by which a condition or a disease can be identified.
5) संघायः: It is an objective feeling detected by the physician, indicates towards the disease
6) व्यायः: The word “Vyanyana” means the root of the disease. That sign which manifests into a disease or it is a manifestation of symptoms that is almost universally associated with a particular disease is called vyanyana.

CLASSIFICATION OF ROOPA:
Roopa can be classified into two types\(^2\) as are follows; Samanyaroopa, and Vishesharoopa.

SAMANYA ROOPA: The general signs and symptoms of a disease are called as ‘Samanyaropaa’. For example: Samanyalakshanas (general signs and symptoms) of Jwara (fever) are; absence of sweating, rise in body temperature and pain all over the body. Similarly Samanyalakshanas (general signs and symptoms) of Gulma(Tumor), Amavata(Rheumatoid arthritis), etc
VISHESHA ROOPA: The specific signs and symptoms of different types of the disease are known as ‘Vishesharoopaa’. For example: Vataja Jwara Lakshanas (vata dominant fever symptoms), Pittaja Jwara Lakshanas, Vataja Gulmalakshanas, Raktaja Gulmalakshanas, etc.

Commentator Gayadasa has classified the Roopa into two types\(^3\):
1) दोषजिल᭑ग: Lakshanas which are the developed during the course of the sanchaya, prakopa and prasara stages are mainly due to vitiation of dosha and are also designated as doshajalakshanas (signs and symptoms of body humors). For example; during the sanchayavasta, stiffness and fullness of the kosta, etc; in prakopavasta, pain in abdomen and movement of gases within abdomen; and in prasaravasta, pain in abdomen due to abnormal movement of vata and gargling noise are the vatadoshajalakshanas caused only due to vitiation of doshas.
2) व्याकाल᭑ग: The symptoms which developed during the stages of the sthanasamshravya and bhedaavasta of kriyakala are designated as vyadhijalakshanas (signs and symptoms of a disease). In Sthanasamshravya – the symptoms are not completely manifested or less prominent and it represents the poorva-roopa stage of the disease. In Vyakhavaasta – the symptoms are completely manifested and more prominent representing the disease and it represents the actual disease.

Roopa in relation with Dosha:
▷ दोषाविविधतारुपरीपरासाधिकारणम्\(^9\)
Vitiation of doshas(Body humors) is the prime reason, responsible for the causation of most of the diseases. In almost all the diseases there will be the vitiation of one or more doshas. Various types of symptoms and innumerable conditions can be produced by the vitiation of doshas itself.

Roopa in relation with Kriyakala (Stages of the Disease)
प्रबन्धाताक्रमनिविकालः\(^10\)–Stage of actual disease manifestation:
The signs and symptoms are the characteristic manifestations which are completely developed after the stage of sthana-samshravya. Roopa is the stage of complete manifestation in its fully-blown, clearly identifiable form. The roopa can be considered as the advanced form of the warning signs (poorvaroopa). The stage of poorvaroopa represents the resistance offered by the body tissues or organs to the attacking doshas causing a disease, whereas the manifestation of symptoms of a particular disease indicates the body tissues or organs have been overcome by the dominant doshas, finally resulting into the disease.

Relation of Roopa with Vyadhi (Disease)\(^11\)
▷ One symptom may be common to many diseases.
▷ For example; jwara(fever) may be common symptom of many diseases having irregularity as their onset.
▷ One symptom may be related to only one disease.
▷ For example; santhapa (hyperpyrexia) is the symptom of fever alone.
▷ Many symptoms may be related to only one disease.
▷ For example; many symptoms like irregularity in onset may be common to many diseases.
▷ Many symptoms may be common to many diseases.
▷ For example; many symptoms like irregularity in onset may be common to many diseases like fever, asthma, hiccough, etc.

Nomenclature of a Disease:
In Ayurveda, every disease is often named on the basis of its main symptom or chief complaint. For Example: कसायः: Kasa is named based on its symptom, i.e repeated coughing.
▷ अतिरिक्तारुपबलीकरणम् | (Gayadasa)
▷ हिंदुस्तानीरुपबलीकरणम्: Roopa in relation with Swapna (Dreams):
Similarly the dreams seen at any stage of diseases are also very important, such as in Madatyaya (Alcoholic intoxication) and Garavisha (type of poisoning) etc. For example; seeing terrifying and inauspicious objects is a symptom seen in Madatyaya (alcoholic intoxication)\(^12\). Inauspicious dreams and dreams of talking with devils are especially seen in Garavisha\(^13\).

FACTORS RESPONSIBLE FOR FORMATION OF ROOPA:
In Ayurveda, Doshas (abnormal body humors) due to various forms of permutation and combination brings about the variation in the presentation of typical and distinctive clinical features of the disease\(^15\. Depending upon the permutation and
combination of the various fractions (amsa) of the doshas and their location within the body, there will be difference in the presentation of different pain, color, shape, specific manifestation, etc of the disease.

For example: Guna-vikalpa of different doshas was well reflected in all the Kushta’s (skin diseases)\textsuperscript{15}. The production of different presentations of Kushta (skin disorders) is based on;

- **Amshamshahbedam** - depending upon the permutation and combination of the various fractions of dosha.
- **Anubandhabedham** - due to its association with other doshas.
- **Stananisarvadeha** - depending on the location in the body.
- **Varna** - due to variation in color.
- **Samstana** - due to variation in shape.
- **Prabhava** - due to variation in effect.
- **Nama** - Nomenclature.

There will be innumerable presentation of the diseases, based on रूपा- different types of pain; वर्णा- different types of color; सन्तुलना- different causative factors; स्थाना- different sites, organs, tissues and संस्थान- different clinical signs and symptoms\textsuperscript{16}.

For example: In Vata-vyadhi (~CNS Disorders), vitiation of vata is responsible for the causation of different typical presentations, is mainly based on हेतु (causative factors) and श्यामा (site).\textsuperscript{17}

**ASSESSMENT OF ROOPA**

Any Vikara (disease) is examined by its vikruthi (morbid manifestation). This vikruthi should be examined by; हेतु (causative factors), दृष्टि (body humors), दृष्टि (affected tissues), प्रकृति (body constitution), राशि (living place), काल (time factor), वक्ता (strength of the disease and patient) and especially with exhibited signs and symptoms. If the causative factors are numerous and too strong, then the signs and symptoms of the disease will be too strong. Similarly, if causative factors and other above factors are weak, then signs and symptoms of a disease is also less strength and if the above factors are moderate, then signs and symptoms of a disease will be of moderate nature.\textsuperscript{18}

**EXAMINATION METHODS FOR ASSESSING THE ROOPA**

Roopa, the signs and symptoms forms the most important diagnostic criteria which will be helpful in the examination of a disease as well as the patient.

* Dwividha Pareeksha: Pratyaksha (Direct perception) and Anumana (Inference)
* Trividha Pareeksha: Aptopadesha (Authoritative Texts), Pratyaksha and Anumana;
* Darshana (inspection), Sparshana (palpation) and Prashna Pareeksha (interrogation)
* Chaturvidha Pareeksha: Aptopadesha, Pratyaksha, Anumana and Yukti (proper planning)
* Shadvidha Pareeksha: Panchendriyapareeksha (examination of senses) and Prashna Pareeksha (interrogation)

* Ashtasthana Pareeksha: Nadi (pulse), Mala (end products of digestion), Mutra (urine), Jihva (tongue), Shabda (hearing), Sparsha (skin), Drik (vision) and Akruti (physical examination)

**UTILITY OF ROOPA**

The knowledge of the above mentioned five means of diagnosis is very essential for understanding diseases and ultimately proper diagnosis. Roopa is that which exhibits the specific nature of the disease, dosha-dushta involved, adhisthana, avastha of a disease and strength of a disease. By having the above information, there will be a complete picture about disease with proper diagnosis. Finally it helps the physician for planning a better line of treatment based on roopa. The knowledge of disease cannot be gained only with help of nidana and poorvaroopa, but roopa will be useful as an important diagnostic criterion for gaining the complete knowledge of a disease.

**Role of Roopa in Understanding a Disease:**

The presenting symptoms of a disease will be helpful in achieving the absolute knowledge of;

- हेतु or निदान’s (etiological factors)
- दृष्टि-दृष्टि, अग्रदृष्टि, धातुदृष्टि, etc (vitiating components of the body)
- अधिस्थान: शरीर-मानस, बाह्य-अथवाभाब्यतात्वस्थ, धातुपातित्व, वण-वणात्मकता, अधिपातित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगतित्व, अधिगатि...
Features of विकृष्टमायथाविधि (Diseases cured with difficulty): A disease is said to be difficult to cure, if the given premonitory symptoms, actual signs and symptoms are of moderate strength.

Features of अमायथाविधि (Incurable diseases): A disease is said to be incurable, if the signs and symptoms are of deep-rooted, located in many tissues, organs, vital points, joints, etc and is of chronic nature.

Thus, Roopa forms the important prognostic tool in a clinical practice for distinguishing the curable conditions, incurable conditions and chronicity of the condition which further helps in planning the appropriate line of treatment.

Role of Roopa in Differential Diagnosis:
Each and every disease will have its own presenting signs and symptoms known as ‘Pratyatmalakshanas’ (specific signs and symptoms). But same lakshanas can also be found in other diseases too. In such circumstances, it is very difficult for a physician to ascertain or to arrive at a proper diagnosis.

<table>
<thead>
<tr>
<th>आधि (Disease)</th>
<th>रूप (Type of pain)</th>
<th>वहग (Type of color)</th>
<th>समुदाय/हेट (Etiological factors)</th>
<th>व्यायाम</th>
<th>संथान/सिंधा (Symptoms)</th>
</tr>
</thead>
<tbody>
<tr>
<td>रक्तस्पिति (Hemorrhage)</td>
<td>No pain during micturition</td>
<td>color based on dosha involved</td>
<td>Pittapradhahaaahara-viharasevana(uhsna,teekshna,katu rasa excess intake)</td>
<td>Yakruth, pleeha (liver, spleen)</td>
<td>flow of blood is seen in Vataja,Pitajya, and Kaphajatypes</td>
</tr>
<tr>
<td>प्रमह (Diabetic condition)</td>
<td>No pain</td>
<td>Manjistavarna in Raktajameha</td>
<td>Kapha-pradhanahetu</td>
<td>Basti (Urinary bladder)</td>
<td>Prabhuthaavilamutrata (turbitious with excessive urination)</td>
</tr>
<tr>
<td>अस्मरी (Renal Calculi)</td>
<td>Pain atumbilicus, bladder, etc</td>
<td>Gomedasankanshu</td>
<td>Vataprakopakaahara-vihara, H/O Suppression of urge of urine</td>
<td>Basti (Urinary bladder)</td>
<td>Mutravishneendhara, pain in nabhi, basti, etc</td>
</tr>
<tr>
<td>मूत्रमार्गतथाश्च (foreign body in Urinary T.)</td>
<td>Painful voiding of urine</td>
<td>Shuddharakta</td>
<td>H/O Injury, entry of foreign body in urinary tract</td>
<td>Basti, mutramarga (Urinary tract and bladder)</td>
<td>Shuddharaktaagamanah (Hematuria), mutrakruchrata</td>
</tr>
</tbody>
</table>

Role of Roopa in Chikithsa (Treatment):
As Roopa is a well-defined, complete manifested state of a disease, so the line of treatment should be most appropriate to the condition.

लक्षणोपन्यासिक (Symptomatic treatment): Every disease should be treated based on their presenting signs and symptoms or evenavasta (stage or condition) of a disease. For example: In Atisara(Diarrhea), Raktapitta(Hemorrhage), etc. Doshas are the body humors, which in their normal state maintains the body and in their abnormal state they produce various disease and even destroys the body. There is no disease without the involvement of doshas (vitiating body humors) in the causation of the diseases. If a disease/condition is of unknown or which is of strange presentation, then in such circumstances it should be treated on the basis of presenting signs and symptoms.

DISCUSSION
Roopa forms the important diagnostic tool of the detection of a disease among the nidanapanchakas. Among the nidanapanchaka’s, Roopa is more precise and holds good for better diagnosis. Chakrapani, the commentator of Charaka sammitha describes Roopa is that stage which indicates the vatavidoshas and the stages of the disease, i.e. ama stage or pakva stage or advanced stage of the disease and is a distinct stage from that of nidanam, upashaya and samprapthi.

Gayadasa describes that Roopa is that which is formed due to the interaction between the dosha and dushya and is capable of producing the vyadhi. The symptoms are the characteristic manifestations which developed after the stage of sthanamsamshraya and later which are considered as roopa. The roopa can be considered the advanced form of the warning signs (poorvo-roopa). The stage of poorvaroopa represents the resistance offered by the body tissues or organs to the attacking doshas causing a disease, whereas the manifestation of symptoms of a particular disease indicates the body tissues or organs have been overcome by the doshas resulting in disease.

When roopa appears, the disease becomes more pronounced with obvious and clearly defined (स्पष्ट) symptoms which will help for carrying out necessary laboratory investigations to arrive at a proper diagnosis. Hence Roopa of a disease indicates the actual manifestation of the disease.

Samsthana - site of origin and manifestation, Chakrapani says that samsthana is the appearance, shape, structure, etc.
Samsthana can be considered as the site of origin and manifestation of actual disease. Samsthana is the manifested form of the sthanashrithadoshas (localized vitiated body humors) originate actually. The vitiated doshas gets originate at one place and also shows its effect at another place. Here one can consider the effect of sthanika and agantujadoshas. Chinha can be considered as signs, as they will be experienced by the patient itself.

Doshajalakshanas: These symptoms are formed mainly due to the vitiation of doshas itself. There will not be any involvement of dishya (includes body tissues and end-products) until the stage of sthanasamshravya. There will not be the process of dosha-dushyasamamurchana which would ultimately results in the manifestation of the disease and also there will not be involvement of any body organs or tissues. The treatment is directed towards normalization of affected/ vitiated doshas. During the sanchaya, prakopa and prasara stages, symptoms are not clearly exhibited and they can be subsided easily by respective doshopakrama measures.

It is said that, Roopa is not the disease but the abnormal condition of the body which causes these symptoms, is called as ‘disease’. A name given to the group of symptoms, or a symptom alone is accepted as the name of the disease. Acharya Charaka himself has given his consent; for the nomenclature of a disease, it may be done as convenient for the identification and treatment of a disease\(^2\), and some of those that have been mentioned as the symptoms of diseases appear as independent diseases; as long as they exist secondarily, they are called symptoms and not diseases. A symptom is referred as the temporary state of disease, but is not the disease itself. For example- feature of aruchi (tastelessness) in the disease jwara (fever) is paratrantra (Secondary disease); however aruchi can also manifest independently (swatantra–primary).

CONCLUSION

Roopa is the stage of complete clear-cut manifestation of distinct clinical features of the disease. Roopa is that which exhibits the specific nature of the disease, dosha-dushya involved, adhisthana, avastha of a disease, and strength of a disease. Different lakshanas of a vyadhi are produced due to dosha-dushyasamamurchana, doshaguna-vikalpa, and so on. Roopa forms the most important diagnostic tool helpful for the examination of a disease as well as patient. Among the nidanapanchaka’s, Roopa is more precise and holds good for arriving at a proper diagnosis. Roopa is helpful in understanding the nature of a disease, for Differential diagnosis of a disease, for treatment of a disease and prognosis of a disease. Hence, very much importance is given in Ayurveda for the diagnosis of diseases with due consideration of presenting signs and symptoms, with an aim to arrive at correct diagnosis before starting any treatment.

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