



Scan QR for  
Article Download



**ayurlog**  
N J-R A S

<http://www.ayurlog.com>

ISSN: 2320-7329 | July-Sept: 2026 | Volume: 14<sup>th</sup> | Issue: 3<sup>rd</sup>

## NATIONAL JOURNAL OF RESEARCH IN AYURVED SCIENCE

Article Received Date: 19/05/2026 Reviewed on Date: 17/06/2026 Accepted on: 01/08/2026

### Comparative study of *Purvarupas* (Pre-symptoms) of *Prameha* in *Brihatrayee*

Chandrashekhar Bangarwar

M.D. (*Kriya Sharir*) Professor & Head, Dept. of *Kriya Sharir*,

Dr. Prafulla Patil Ayurvedic College & Research Centre, Pathri Road, Parbhani (Maharashtra).

**Author Correspondence:** [bangarwar.chandrasekhar@gmail.com](mailto:bangarwar.chandrasekhar@gmail.com)

**Abstract** This research provides a comparative analysis of the *Purvarupa* (premonitory signs and symptoms) of *Prameha* as documented in the *Brihatrayee*—the three foundational Ayurvedic texts: *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*. In contemporary medicine, symptoms like polyuria and nocturia are associated with Diabetes Mellitus; however, Ayurveda categorizes them under the broad spectrum of *Prameha*. Although these classical texts were composed during different periods, they offer comprehensive descriptions of *Purvarupa* with both notable similarities and distinct terminological variations. The study aims to highlight these similarities and differences to aid in clinical diagnosis and the practical application of Ayurvedic principles.

**Keywords:** *Prameha*, *Purvarupa*, *Brihatrayee*, *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*

**Introduction** The prevalence of symptoms such as polyuria (frequent urination) and nocturia (frequent urination during the night) has increased significantly over the past three decades. In contemporary medicine, patients presenting with these symptoms are commonly diagnosed with Diabetes Mellitus, whereas in Ayurveda, they are diagnosed under the broad spectrum of *Prameha*. *Prameha* is a disease of considerable clinical importance in Ayurveda and has been comprehensively described in all three *Brihatrayees*—*Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*. Although these classical texts were composed during different periods and under varying circumstances, they provide detailed descriptions of *Prameha* with both notable similarities and distinct differences. One such aspect is the description of *Purvarupa* (premonitory signs and symptoms), which has been discussed in all three *Brihatrayees*.

A comparative review reveals both common features and variations in the description of these *Purvarupas* across the classical texts. Therefore, the present study was undertaken to conduct a detailed comparative analysis of the similarities and differences in the *Purvarupas* of *Prameha* as described in the *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*.

**Aim** Comparative study of *Purvarupas* of *Prameha* in *Brihatrayee*.

### Objects

1. Study of *Purvarupas* of *Prameha* in *Charaka Samhita Nidana Sthana Prameha Nidana* 4/47.
2. Study of *Purvarupas* of *Prameha* in *Charaka Samhita Chikitsa Sthana Prameha Chikitsa* 6/14.
3. Study of *Purvarupas* of *Prameha* in *Sushruta Samhita Nidana Sthana Prameha Nidana* 6/5.
4. Study of *Purvarupas* of *Prameha* in *Ashtanga Hridaya Nidana Sthana Prameha Nidana* 10/38.

**Review of Literature** References about *Purvarupa* of *Prameha* have been collected from:

1. *Charaka Samhita Nidana Sthana Prameha Nidana* 4/47<sup>1</sup>
2. *Charaka Samhita Chikitsa Sthana Prameha Chikitsa* 6/14<sup>2</sup>
3. *Sushruta Samhita Nidana Sthana Prameha Nidana* 6/5<sup>3</sup>

4. *Ashtanga Hridaya Nidana Sthana Prameha Nidana* 10/38<sup>4</sup>

In *Charaka Samhita Nidana Sthana Prameha Nidana* 4/47, the following *Purvarupas* are described:<sup>1</sup>

1. *Jatilibhavam Kesheshu*: Hair becomes sticky and dry.
2. *Madhuryam asyasya*: Feeling of sweetness in the mouth.
3. *Karpadayo suptata daha*: Feeling of loss of sensation and a burning sensation in the upper and lower extremities.
4. *Mukhtalukanthashosha*: *Mukha* (mouth), *Talu* (palate), and *Kantha* (throat) become dry.
5. *Pipasa*: Increased frequency of thirst.
6. *Alasya*: Feeling lazy.
7. *Malam kaye kaychhidreshupdeha*: The *Sharira* (body) and all *bahirmukha srotas* (external orifices) are accumulated with extra mucus.
8. *Paridaha*: Burning sensation in the *Sharira* (whole body).
9. *Suptata changeshu*: Loss of sensation in the *Sharira* (whole body).
10. *Mutre cha mutradoshan*: Many problems regarding *Mutra* (urine).
11. *Vinstra sharirgandha*: Body odor like fish.
12. *Nidra*: Always feeling sleepy.

13. *Tandra*: Always feeling incomplete sleep (drowsy).

In *Charaka Samhita Chikitsa Sthana Prameha Chikitsa* 6/14, the following *Purvarupas* are described:<sup>2</sup>

1. *Sveda*: Excessive perspiration or sweating.
2. *Angagandha*: Bad smell from the *Sharira* (whole body).
3. *Shithilangata*: Loss of tone in the muscles of the body.
4. *Shayyasan swapna sukhe ratishcha*: Desire to always sleep or sit comfortably.
5. *Hrinetra jivha sravanopdeha*: *Hridaya* (chest area), *Netra* (eyes), *Jivha* (tongue), and *Sravana* (ear cavity) are accumulated with extra mucus.
6. *Ghanagta*: Some parts of the body become stiff.
7. *Kesh Nakha ativridhhi*: Recurrent extra growth of *Kesha* (hair) and *Nakha* (nails).
8. *Sheetapriyatwam*: Desiring cold things.
9. *Gal talu shosha*: *Gala* (throat) and *Talu* (palate) become dry.
10. *Madhuryam asye*: Feeling of sweetness in the mouth.
11. *Kar pada daha*: Burning sensation in the upper and lower extremities.

12. *Mutrebhidhavantipipilikashcha*: Observation of ants around excreted urine.

In *Sushruta Samhita Nidana Sthana Prameha Nidana* 6/5, the following are described:<sup>3</sup>

1. *Hasta pada tala daha*: Burning sensation in the palms and soles (upper and lower extremities).
2. *Snighdha pichchil guru gatanam*: The *Sharira* (whole body) becomes *Snighdha* (oily), *Pichchila* (sticky), and feels *Guru* (heavy).
3. *Madhur Shukla Mutrata*: *Mutra* (urine) becomes sweet and whitish.
4. *Tandra*: Always feeling incomplete sleep (drowsy).
5. *Saad*: (Described as a symptom in the text).
6. *Pipasa*: Increased frequency of thirst.
7. *Durgandha*: Bad smell.
8. *Shwasa talu gala jivha danteshu malotpatti*: *Shwasa* (breath), *Talu*, *Gala*, *Netra*, *Jivha*, and *Sravana* are accumulated with extra mucus.
9. *Jatilibhavam Keshanam*: Hair becomes dry and sticky.
10. *Vridhishcha Nakhanam*: Increased growth of nails.

In *Ashtanga Hridaya Nidana Sthana Prameha Nidana* 10/38, the description of *Prameha Purvarupa* by *Vagbhata* is the same as *Charaka's* account in *Chikitsa Sthana*:

1. *Sveda*: Excessive perspiration or sweating.
2. *Angagandha*: Bad smell from the *Sharira* (whole body).
3. *Shithilangata*: Loss of tone in the muscles of the body.
4. *Shayyasan swapna sukhe ratishcha*: Always wanting to sleep or sit comfortably.
5. *Hrinetra jivha sravanopdeha*: *Hridaya*, *Netra*, *Jivha*, and *Sravana* are accumulated with extra mucus.
6. *Ghanagta*: Some parts of the body become stiff.
7. *Kesh Nakha ativridhhi*: Recurrent extra growth of *Kesha* and *Nakha*.
8. *Sheetapriyatwam*: Always wanting to have cold things.
9. *Gal talu shosha*: *Gala* and *Talu* become dry.
10. *Madhuryam asye*: Feeling of sweetness in the mouth.
11. *Kar pada daha*: Burning sensation in the upper and lower extremities.
12. *Mutrebhidhavantipipilikashcha*: Observation of ants around excreted urine.

#### Materials & Methods Materials

1. *Charaka Samhita Nidana Sthana*
2. *Charaka Samhita Chikitsa Sthana*
3. *Sushruta Samhita Nidana Sthana*

4. *Ashtanga Hridaya Nidana Sthana*

#### Methods

1. Type of Study: Fundamental or Literary study.

#### Observations

1. **Jatilibhavam keshanam**: As per *Charaka Samhita Nidana Sthana* 4/47 and *Sushruta Samhita Nidana Sthana* 6/5, this means hair becomes sticky and dry. This symptom is not mentioned in *Charaka Samhita Chikitsa Sthana* 6/14 or *Ashtanga Hridaya Nidana Sthana* 10/38.<sup>4</sup>
2. **Madhuryam asyasya**: As per *Charaka Samhita Nidana Sthana* 4/47, this means feeling sweetness in the mouth. *Charaka Samhita Chikitsa Sthana* 6/14 and *Ashtanga Hridaya Nidana Sthana* 10/38 describe this as *Madhuryam asye*. This symptom is not mentioned in *Sushruta Samhita Nidana Sthana* 6/5.
3. **Karpadayo suptata daha**: As per *Charaka Samhita Nidana Sthana* 4/47, this means loss of sensation and burning in the extremities. *Charaka Chikitsa* 6/14 and *Ashtanga Hridaya* 10/38 describe it as *Kar pada daha* (burning sensation). *Sushruta Nidana* 6/5 mentions it as *Hasta pada tala daha*.
4. **Mukhtalukanthashosha**: *Charaka Nidana* 4/47 describes this as dryness of the mouth, palate, and throat. *Charaka Chikitsa* 6/14 and *Ashtanga Hridaya* 10/38 describe it as *Gal talu*

*shosha* (dryness of throat and palate). It is not mentioned in *Sushruta Nidana* 6/5.

5. **Pipasa:** *Charaka Nidana* 4/47 and *Sushruta Nidana* 6/5 mention increased thirst. It is not mentioned in *Charaka Chikitsa* 6/14 or *Ashtanga Hridaya* 10/38.
6. **Alasya:** *Charaka Nidana* 4/47 mentions feeling lazy. This is not mentioned in the other three sources.
7. **Malam kaye kaychhidreshupdeha:** *Charaka Nidana* 4/47 mentions extra mucus accumulation in the body and orifices. *Sushruta Nidana* 6/5 describes it as *Shwasa talu gala jivha danteshu malotpatti*. *Charaka Chikitsa* 6/14 and *Ashtanga Hridaya* 10/38 describe it as *Hrinetra jivha sravanopdeha*.
8. **Paridaha:** *Charaka Nidana* 4/47 mentions a burning sensation in the whole body. This is not mentioned in the other three sources.
9. **Suptata changeshu:** *Charaka Nidana* 4/47 mentions loss of sensation in the whole body. This is not mentioned in the other three sources.
10. **Mut্রে cha mutradoshan:** Mentioned in *Charaka Nidana* 4/47 as many problems regarding urine.
11. **Vinstra sharirgandha:** *Charaka Nidana* 4/47 mentions a fishy body odor. *Sushruta Nidana* 6/5 calls it *Durgandha* (bad smell). *Charaka*

*Chikitsa* 6/14 and *Ashtanga Hridaya* 10/38 call it *Angagandha*.

12. **Nidra:** Mentioned in *Charaka Nidana* 4/47 as feeling sleepy. Not mentioned in the other three sources.
13. **Tandra:** *Charaka Nidana* 4/47 and *Sushruta Nidana* 6/5 mention drowsiness. Not mentioned in *Charaka Chikitsa* 6/14 or *Ashtanga Hridaya* 10/38.
14. **Shithilangata:** *Charaka Chikitsa* 6/14 and *Ashtanga Hridaya* 10/38 mention loss of muscle tone. Not mentioned in *Charaka Nidana* 4/47 or *Sushruta Nidana* 6/5.
15. **Shayyasan swapna sukhe ratishcha:** *Charaka Chikitsa* 6/14 and *Ashtanga Hridaya* 10/38 mention the desire for comfort. Not mentioned in *Charaka Nidana* 4/47 or *Sushruta Nidana* 6/5.
16. **Ghanagta:** *Charaka Chikitsa* 6/14 and *Ashtanga Hridaya* 10/38 mention body stiffness. Not mentioned in *Charaka Nidana* 4/47 or *Sushruta Nidana* 6/5.
17. **Kesh Nakha ativridhhi:** *Charaka Chikitsa* 6/14 and *Ashtanga Hridaya* 10/38 mention extra growth of hair and nails. Not mentioned in *Charaka Nidana* 4/47 or *Sushruta Nidana* 6/5.
18. **Sheetapriyatwam:** *Charaka Chikitsa* 6/14 and *Ashtanga Hridaya* 10/38 mention a preference for cold things. Not mentioned in *Charaka Nidana* 4/47 or *Sushruta Nidana* 6/5.



**Conclusion** After careful observation, it can be concluded that most of the *Purvarupa* (premonitory symptoms) of *Prameha* have been described by *Charaka*, *Sushruta*, and *Vagbhata* with only minor differences in terminology, without any significant difference in meaning. Some *Purvarupa* are described exclusively by *Charaka*, while others are mentioned only by *Sushruta*. The *Lakshanas* (clinical symptoms) described in the Ayurvedic classics are intended as illustrative guidelines rather than an exhaustive list. In clinical practice, an Ayurvedic physician may observe additional symptoms not explicitly mentioned in the texts, or some of the classical symptoms may be absent in a particular patient. Therefore, while examining patients, all relevant *Lakshanas* should be assessed with an understanding of the underlying concepts and their clinical significance. Greater importance should be given to the intended meaning and context conveyed by the classical authors rather than to a literal, word-for-word interpretation. This approach enables a more comprehensive and practical

application of Ayurvedic principles in the diagnosis and management of *Prameha*.

## References

1. Agnivesha. *Charaka Samhita. Nidana Sthana Prameha Nidana 4/47*. Revised by Charaka and Dridhabala. Acharya JT, editor. Varanasi: Chaukhambha Surbharati Prakashan; 2021.
2. Agnivesha. *Charaka Samhita. Chikitsa Sthana Prameha Chikitsa 6/14*. Revised by Charaka and Dridhabala. Acharya JT, editor. Varanasi: Chaukhambha Surbharati Prakashan; 2021.
3. Sushruta. *Sushruta Samhita. Nidana Sthana Prameha Nidana 6/5*. Acharya YT, editor. Varanasi: Chaukhambha Surbharati Prakashan; 2021.
4. Vagbhata. *Ashtanga Hridaya. Nidana Sthana Prameha Nidana 10/38*. Paradakara HS, editor. Varanasi: Chaukhambha Surbharati Prakashan; 2020.

*Conflict of Interest:* None

*Source of funding:* Nil

## Cite this article:

Chandrashekhar Bangarwar. "Comparative study of Purvarupas (Pre-symptoms) of Prameha in Brihatrayee". (2026)

*Ayurlog: National Journal of Research in Ayurved Science*, 14(03),

<https://www.ayurlog.com/index.php/ayurlog/article/view/>.