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Role of *Trividha Bodhya Samgraha* in *Rogavinishchaya*

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ABSTRACT

Ayurveda is broad in its diagnostic approach which emphasizes naming a disease is not always mandatory rather knowledge about *Nidana* (Etiological Factors), *Dosha*, *Dushya* and *Samprapti* of *vyadhi* (etiological factors and etiopathogenesis) are very important. There are several diseases mentioned in the *Samhitas* does not match with exact clinical presentation of disease always and for that reason, proper history taking and detailed physical examinations are essential to detect the involvement of *dosha-dushya* for *Rogavinishchaya*. Sometimes the clinical features are not *vyadhi lakshana*; if there is only *dosha-lakshana*, nomenclature of the disease is quiet difficult for a *Vaidya*. On the other hand, based on the '*Purush Purush Veekshya*' concept, diagnosis is always individual to each patient. *Acharya Charaka* has mentioned the methodological concept of *Trividha Bodhya Samgraha* i.e. *Vikara Prakriti Vikara Adhithana* and *Vikara Samutthana* that deals with the basic principles of *nidana* and different stages of pathological factors of a disease. This methodology holds the foundation for understanding innumerable *Ukta vyadhi* (mentioned diseases) as well as for *Anukta vyadhi* (unsaid/ hidden diseases) and that concept can be applied to diagnose any of the diseases for further treatment planning. If accurate diagnosis is made through proper and sequential manner it can provide the multidimensional approach of treatment modalities in *Ayurveda*. This present article aims to provide the concept of *Trividha Bodhya Samgraha* in clinical diagnostic approach in *Ayurveda*.

Key Words *Trividha Bodhya Samgraha, Rogavinishchaya, Vikara, Diagnosis*

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INTRODUCTION

Diseased state represents the deviation from *swasthya* and discomfort to the *kaya, vak* and *mana*. There are different stages of *vyadhi* and different doshik involvement for manifestation of different *vyadhi* that are needed to be evaluated for prevention and treatment. According to *samhitas*, due to multifactorial nature, diseases are innumerable and require essential approach

for proper diagnosis in a systematic way. Methodology to understand diagnosis and to plan treatment is mentioned broadly in seven *Chatushkas* of *Charak Samhita*. Among the seven *Chatushkas*, *Roga Chatushka* provides the basic principle to understand the etiopathogenesis of *vyadhi* which is sensibly explained in broad spectrum of *Anukta Vyadhi*¹. In context to *Anukta Vyadhi*, concept of *Trividha Bodhya Samgraha*

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has been mentioned that comprehends the entire pathological process of vyadhi². Acharya Charaka has mentioned the methodological concept of *Trividha Bodhya Samgraha* i.e. *Vikara Prakriti Vikara Adhishthana* and *Vikara Samutthana* that deals with the basic principles of *nidana* and different stages of pathological factors of a disease. These emphasise on *Nidana*, *Doshadushya Sammurchhana* and *Lakshanas*³. Various other fundamentals are also mentioned in support of diagnosis which incorporates *Prakopa Hetu*, *Yoni*, *Samutthana*, *Atmana*, *Adhishthana*, *Vedana*, *Samsthana*, *Shabda-Sparsha-Rupa-Rasa-Gandha*, *Upadrava*, *Sthana-Kshaya-Vridhhi*, *Udaraka*, *Naama* and *Yoga*⁴. This methodology holds the foundation of innumerable *Ukta vyadhi* (mentioned diseases) as well as for *Anukta vyadhi* (unsaid/ hidden diseases) to diagnose any of the diseases. Proper observation of patient i.e. *Rogi Pariksha* and observation of the etiopathogenesis i.e. *Roga Pariksha* are essential for the understanding of exact clinical manifestation of symptoms in order to carry out scientifically and methodically therapeutic treatment in planned manner to get desirable outcome. The topic *Trividha Bodhya Samgraha* is very nicely explained in *Trishothiya Adhyaya* in *Roga Chatushka* which helps a *Vaidya* in diagnosis by explaining complete methodology of pathogenesis⁵. Later on Acharya *Vagbhata* has also supported this concept by the same manner in their texts.

MATERIALS AND METHODS

Concepts are compiled from Ayurvedic classics especially *Charaka samhita* and various research journals were also helpful to compile the concept.

BACKGROUND OF TRIVIDHA BODHYA SAMGRAHA

In *Charaka Samhita-Sutra sthana- Trishothiya Adhyaya*, for proper diagnosis and absolute treatment planning, key for classification of innumerable disease (*aparisanthyeya*) is mentioned. The first verse of this topic describes basic and primary methods of classification as *ruja* (pain), *varna* (colour), *samutthana* (etiology), *sthana* (site), *samsthana* (symptoms) and *naama* (nomenclature) --- these are six primary criteria to classify diseases and it is also said that based on these criteria, diseases are innumerable⁶.

The very next verses give the comprehensive classification of the entire diseases. Next verse indicates classification according to, '*Yathasthuleshu samgraha*', i.e. *Samanyaja Vikara* which are mentioned in next *Adhyaya* i.e. *Ashtodariya adhyaya* and according to, '*Prakriti Samanya vikara*' i.e. *Nanatmaja Vikara* which are mentioned in subsequent *Adhyaya* i.e. *Maharogadhyay*⁷⁻⁸. This classification has been described to give direction for understanding of treatment planning properly. The word '*Vyavasthakaranam*' suggests the prescribed treatment principles⁹. These are *Ukta vyadhis*.

After above mentioned two classification methods, there are some exceptions. In the next

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verse, *Acharya Charaka* narrates that a *Vaidya* should never be ashamed if he is not able to name a disease or the particular stage of a disease as there can be no definite standardization of nomenclature of all diseases¹⁰.

Hence, there should be the methodology for understanding various types of pathogenesis. A general protocol which comprehends all the pathogenesis is represented by *Acharya Agnivesha* as the solution of this problem¹¹. This verse describes three stages of pathology.

- *Kupito dosha*: Vitiating of doshas.
- *Samutthana visheshatah*: Varieties of etiologies.
- *Sthanaantaragata*: Spreading and localization in different sites in the body.

These three stages have been given the key for realization of pathogenesis of any diseases. So, the above mentioned six criteria depend on type or degree of doshik aggravation, specific etiological origin and spreading & localization of that particular aggravated dosha in different sites. Thus by this way the concept of *Anukta vyadhi* comes.

In the next verse, above general protocol of pathogenesis has been further elaborated as principle of *Trividha Bodhya Samgraha* i.e. collection of 3 factors that should be known for proper diagnosis and treatment¹². That 3 factors are-

1. *Vikara Prakriti*: The nature of the disease.
2. *Vikara Adhishthana*: The different regions of localization.

3. *Vikara Samutthana*: Special causative factors along with pathogenesis.

Thus, *Trividha Bodhya Samgraha* is the general protocol for diagnosing all pathological processes and it is must for a *Bhisag* to know this clearly to ascertain them for a successful treatment.

DISCUSSION

❖ *Vikara Prakriti*

According to commentator *Gangadhar*, *Vikara Prakriti* includes coherent causative factors of diseases i.e. *Dosha*, *Dushya*, *Agni* and *Ama*. *Vyadhi* is a sort of *Dosha Vaishamy* either in the form of *Dosha Kshaya* or *Dosha Vriddhi* leading to manifestation of different clinical features. Along with *Doshas*; *Dushya* i.e. *dhatu & mala* and *Agni* also gets vitiating and further progresses the disease. Clinical features or *lakshanas* help in evaluating *Amsha-Amsha Kalpana* of *Doshas* i.e. *Vikalpa Samprapti* in manifestation of a disease¹³. 'Amaya' is stated as one of the synonyms of *vyadhi*¹⁴. It suggests that *Ama*, produced by the weakness of *Agni*, is also one of the factors which is involved in manifestation of every disease¹⁵. Hence, there is no provision for separate consideration of *ama* other than *Agni*. Clinical features are essential to know about *Vikara Prakriti* that can be evaluated through *Pariksha* (*Trividha*, *Shadvidha*, *Ashtavidha*, *Dashavidha* and *Dwadashavidha*) that evaluate *doshabala & rogibala*. Treatment of disease depends upon the stages of *vyadhi* & symptoms manifested thus *Vikara Prakriti* can be evaluated clinically.

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Besides these, it is also seen that every disease has a specific symptom i.e. *atma lakshana* (cardinal features). Sometimes two diseases become manifested at a time in one individual i.e. *Vyadhishankara*¹⁶. Sometimes 2 or 3 diseases

Table 1 Examples for Understanding of *Vikara Prakriti*

Factors	Examples
One symptom pertaining to many diseases	<i>Jwara</i> , <i>Daha</i> , <i>Murccha</i> etc.
Diseases having similar signs and symptoms	<ul style="list-style-type: none"> • <i>Adhoga Raktapitta</i> and <i>Pittaja Prameha</i> • <i>Vatavyadhi</i> and <i>Urustambha</i>
Cardinal features	<ul style="list-style-type: none"> • <i>Atisaranam</i> in <i>Atisara</i> • <i>Muhurbaddha</i> • <i>muhurdravam</i> in <i>Grahani</i> • <i>Santapa Deha Manasa</i> in <i>Jwara</i>
<i>Linga Shankara</i>	Combination of multiple symptoms observed in a particular disease.
<i>Vyadhi Shankara</i>	It manifests due to conglomeration of 2 or many diseases (<i>Ubhayarthakari</i>). E.g. <i>Nava-jwara</i> & <i>Raktapitta</i>

❖ *Vikara Adhishthana*

Adhishthana is the site where diseases are manifested. It refers to location where disease manifests due to *Dosha Dushya Sammurchana*¹⁷. As we know that behind the manifestation of every disease, there are 3 steps- *Dosha prakopana*, *Dhatu pradushana* and *kha-vaigunya*. *Dosha-dushya sammurchana* takes place in that particular location where there is *kha-vaigunya* and disease becomes manifested in that site and symptoms appears accordingly. *Vikara Adhishthana* can be *Sharirika* or *Manasika Adhishthana* or both. It can also include *Srotas* and *Anga-Pratyanga*. *Srotasa* signifies anatomical location of *vyadhi*. Aggravated *Doshas* get amalgamated with *Dhatu*s and results in *Dosha Dushya*

represent similar cardinal features. Even a disease may be appeared with only 2 to 3 symptoms or multiple symptoms. These implicate the nature or *prakriti* of *vikara* and that should be known by all physicians before going to clinics (Table 1).

Sammurchana leading to manifestation of disease at particular location. Even, *dosha lakshana* can be manifested due to aggravation of *dosha* at its own place. Hence, if the *Doshas* controlled in *sthana*, it provides easy alleviation or prevention of respective type of diseases. And above all, *Pranayatanas* are most important factor in the body to conduct all biological processes and corporeal activities, as there is presence of *prana* in it¹⁸. Manifestation of disease is different in *Sharira* and *Manas* that helps in diagnosing the disease and planning the further treatment, thus *Vikara Adhishthana* can be interpreted (Table 2).

Table 2 Examples for Understanding of *Vikara Adhishthana*

Features	Examples
<i>Sharirika & Manasika ubhaya Adhishthana</i>	<i>Jwara</i> , <i>Vataja Grahani</i> , <i>Agantuja Atisara</i>
<i>Sharirika Adhishthana</i>	<i>Gulma</i> , <i>Udara roga</i> , <i>Prameha</i> , <i>Vatavyadhi</i>
<i>Manasika Adhishthana</i>	<i>Unmada</i> , <i>Apasmara</i>
Nomenclature according to site of manifestation of disease	<ul style="list-style-type: none"> • <i>Grahani</i> • <i>Udara Roga</i> • <i>Katishoola</i> • <i>Sandhivata</i> • <i>Shiroroga</i> • <i>Hanubheda</i> • <i>Manyastambha</i> • <i>Sronibheda</i> • <i>Nakhabheda</i>
Disease in <i>Doshasthana</i>	<ul style="list-style-type: none"> • <i>Pakwashayagata vata</i> (involvement of <i>vata-sthana</i>) • <i>Grahanidosha</i> (involvement of <i>pitta-sthana</i>) • <i>Kaphaja Shiroroga</i> (involvement of <i>kapha-sthana</i>)

❖ *Vikara Samutthana*

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The *Samutthana* can be considered as simile of *Hetu-Samprapti*. *Vikara Samutthana* refers to etiological factors that are responsible for causation of diseases along with samprapti. In *Vikara Samutthana*, we can include the whole process how exposure of *Hetu* generates *Vikara Prakriti* in the *Vikara Adhishthana*. *Samutthana* is one of synonyms of *Hetu* mentioned in *Samhita*. Thus, the complete etiopathogenesis comes under the title *Samutthana*.

Generally, on the basis of *samutthana*, *vyadhi* can be classified into two types- *Amashaya Samutthana* & *Pakwashaya Samutthana*. Types, predominancy of *dosha*, *sadhyasadhyatwa*, *amsha-amsha kalpana* of *dosha*, *doshabala* & seasonal involvement in *vyadhi*- these factors are included in different types of *samprapti*¹⁹. It is essential to comprehend the variants of *Samutthana* for proper application of treatment as the exposure of a specific type of *Hetu* generates specific type of pathology. Sometimes 2 diseases may have similar *nidana*, sometimes one disease has a specific *nidana*, some has genetic reason etc. Sometimes for specific *Nidana Sevana*, *Mula Vyadhi* will affect another *Adhishthana* and cause another disease and when one disease becomes the cause of another disease it is termed as *Nidanarthakara Roga*²⁰. (Table 3)

Table 3 Examples for Understanding of *Vikara Samutthana*

Factors	Examples
Diseases having own specific <i>Nidana</i>	Eating 'Mrittika' in <i>Mridbhakshanajanya Pandu Roga</i>
Diseases having similar <i>Nidana</i>	<i>Jwara</i> and <i>Gulma</i>
<i>Nidanarthakara roga</i>	<ul style="list-style-type: none"> • <i>Grahani</i> after <i>Atisara</i> • <i>Pleeha/Arsha/Grahani</i> causing <i>Udara Roga</i>

Genetic factors (Sahaja)	<i>Kushtha, Arsa, Klaivya, Sahaja Prameha</i>
Organisms (Jantuja)	<ul style="list-style-type: none"> • <i>Raktaja Krimi</i> causes <i>Kushtha</i> • <i>Snayuka Krimi</i> causes <i>Snayuka Roga</i>
Janapadadhvamsa	<i>Atisara, Swasa</i>
Contagious (Aupasargika vyadhi)	<i>Kushtha, Krimi, Sosha, Netra Abhishyanda</i>

CLINICAL SIGNIFICANCE OF TRIVIDHA BODHYA SAMGRAHA

Trividha Boddhya Sangraha is the complete description of diagnostic and pathological factors in respect to confident & successful treatment planning.

❖ *Vikara Prakriti:*

- *Lakshana Pratyayika Chikitsa* is advised in first 3 stages of *kriyakala* i.e. before *Dosa-Dushya Sammurchhana*.
- *Vyadhi Pratyayika Chikitsa* is advised during *Vyakta Avastha* of *Kriyakala*.
- In differential diagnosis of diseases like- *Annadravashoola, parinamashoola etc.* certain clinical features are helpful.
- *Sama & nirama* stage of a disease is identified and treatment can be done accordingly.
- *Atma lakshana* of a disease helps to diagnose definitely to prescribe absolute treatment.
- Based on manifestation of *Lakshanas*, *Sadhyasadhyatva* of disease can be assessed.

❖ *Vikara Adhishthana:*

- As every *Srotodusti* has a specific line of treatment, planning of the treatment should be done accordingly.

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- On the basis of somatic &/or psychological origin of the disease, *Daivavyapashraya*, *Yuktivyapashraya* or *Sattwavajaya* chikitsa should be adopted.

❖ **Vikara Samutthana:**

- *Nidana Parivarjana Chikitsa* is advised to be adopted to prevent further pathogenesis in every disease and it is the prime line of treatment.
- Different types of *Samprapti* help in differential diagnosis, definite diagnosis and prognosis of a disease.
- *Sahaja & Aupasargika vyadhi* predict about future disease and by this way preventive aspect, which is also a wing in *Ayurveda chikitsa*, is highlighted.

TRIVIDHA BODHYA SAMGRAHA OF PRAMEHA²¹⁻²²

❖ **Vikara Prakriti:**

- *Dosha: Kapha pradhana Tridosaja vyadhi*
- *Dushya: 10 dushyas as Bahuabaddhameda, Bahudrava sleshma, Sariraja kleda, Shukra, Shonita, Vasa, Majja, Lasika, Rasa & Oja*
- *Agni: Dhatvagnimandya specially Medagni*
- *Ama: Sama* condition
- *Sadhyasadhyatva: Kaphaja-sadhya, Pittaja-kricchrasadhya, Vataja-asadhya*

❖ **Vikara Adhishthana:**

- *Srota: Medovaha Srota & Mutravaha Srota*
- *Srotodushti: Sanga & Atipravritti*
- *Adhishthana: Sariradhishthana*
- *Rogamarga: Madhyama*
- *Doshasthana: Basti*

❖ **Vikara Samutthana:**

- *Hetu: Asyasukham, swapnasukham, dadhi, gramya-udaka-anupa mamsarasa, payah, navanna, gudavikriti* etc.
- *Sankhya: 3 doshaja* varieties, total 20 in number
- *Pradhanya: Kaphapradhana Tridosha*
- *Vidhi: Kaphaja-sadhya, pittaja-kricchrasadhya, Vataja-asadhya*
- *Vikalpa: Different gunas* become deranged in 20 types
- *Bala & Kala: seasonal, diurnal* and based on consumption of food

CONCLUSION

Trividha Bodhya Samgraha has the prime importance in diagnosis of diseases i.e. *Rogavinishchaya*. If a *bhishag* have good knowledge about *Trividha Bodhya Samgraha*, his treatment plan will be of no confusion and *roga-shanti* is attained for sure. Ayurveda diagnosis of a disease should be done through following this systematic methodology and the physician who acquires the exact knowledge of these three aspects would never fail to cure the disease.

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