

ROLE OF *TRIVIDHA BODHYA SANGRAHA* IN DIAGNOSIS OF DISEASE

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ABSTRACT

Diagnosis is a crucial step in the management of diseases. Unlike modern medicine, which primarily relies on specific investigations, *Ayurveda* emphasizes understanding the underlying pathology through fundamental diagnostic principles. One such important concept described in classical texts is *Trividha Bodhya Sangraha*, which includes *Vikara Prakriti* (nature of disease), *Adhithana* (site of disease), and *Samutthana* (causative factors). These three components collectively help in understanding the origin, localization, and pathogenesis of diseases. This methodology serves as a foundation for diagnosing both *Ukta Vyadhi* (described diseases) and *Anukta Vyadhi* (undocumented diseases). A proper and sequential understanding of these factors enables a comprehensive and multidimensional approach to diagnosis and treatment planning. The present article aims to explore the role of *Trividha Bodhya Sangraha* in the clinical diagnostic approach in *Ayurveda*.

KEYWORDS: *Trividha Bodhya Sangraha*, *Vikara Prakriti*, *Adhithana*, *Samutthana*, *Ayurveda* diagnosis, *Roga Pariksha*, *Anukta Vyadhi*.

INTRODUCTION

Disease represents a state of imbalance that affects both body and mind. Due to its multifactorial nature, diseases are innumerable and require a systematic approach for accurate diagnosis. In *Ayurveda*, proper understanding of disease involves thorough examination of both the patient (*Rogi Pariksha*) and the disease (*Roga Pariksha*), which helps in identifying the exact etiopathogenesis and clinical manifestations for appropriate management.

The fundamental principles of *Ayurveda* are elaborated in the *Sutra Sthana* of *Charaka Samhita*. In this context, *Acharya Charaka* has described the important concept of *Trividha Bodhya Sangraha* in the 18th chapter (*Trishothiya Adhyaya*) of *Sutra Sthana*.

Trividha Bodhya Sangraha comprises three essential components: *Vikara Prakriti* (nature of the disease), *Adhishthana* (site of manifestation), and *Samutthana* (causative factors). These three factors collectively help in understanding the origin, localization, and pathogenesis of disease, thereby forming a strong foundation for diagnosis and treatment planning. This concept is further supported by *Acharya Vagbhata* in his classical texts, emphasizing its clinical relevance.

MATERIAL AND METHODS

The concepts have been compiled from classical Ayurvedic texts, primarily *Charaka Samhita*, along with relevant commentaries and published research articles.

CONCEPT OF TRIVIDHA BODHYA SANGRAHA

In *Charaka Samhita-Sutra sthana- Trishothiya Adhyaya*, for proper diagnosis and absolute treatment planning, key for classification of innumerable disease (*aparisanakhyeya*) is mentioned. The first verse of this topic describes basic and primary methods of classification as Pain, Colour, Etiology, Site, Symptoms and Name. These are six primary criteria to classify diseases.

In the next 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 diseases. 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 problem. 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 Sangraha* i.e. collection of 3 factors that should be known for proper diagnosis and treatment. That 3 factors are-

1. *Vikara Prakriti*: The nature of the disease.
2. *Vikara Adhishthana*: Site or location of the disease in the body where the pathological process occurs
3. *Vikara Samutthana*: Special causative factors along with pathogenesis.

Vikara Prakriti

The state of *Dhatuvaisamyam* is termed as the *Vikara*. Hence, the vitiated condition of *Dhatu* is stated as the prime reason cause behind the generation of Disease. 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 Vaishamyam* 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 vitiated and further progresses the disease.

In Modern science we can correlate *Vikara Prakriti* to Pathological diagnosis. To determine the nature of a disease, several laboratory investigations are carried out, the findings of which assist in identifying the underlying pathology and confirming the diagnosis.

Table 1: Examples for Understanding of *Vikara Prakriti*.

Disease	Relevant Laboratory Investigation	Possible Findings
<i>Prameha</i>	Blood glucose tests (FBS, PPBS, HbA1c)	Increased blood glucose and HbA1c
	Lipid profile	Increased cholesterol and triglycerides
	Urine examination	Glycosuria, sometimes ketonuria
<i>Pandu</i>	Complete Blood Count (CBC)	Decreased hemoglobin
	Peripheral blood smear	Microcytic or macrocytic RBCs
	Nutritional profile	Deficiency of iron, B12 or folate
Tuberculosis	Sputum Examination	Acid-fast Bacilli

Adhishthana

Adhishthana refers to the site or location of the disease in the body where the pathological process occurs. It is the place where *Dosha-Dushya Sammurchana* occurs, resulting in disease manifestation. *Vikara Adhishthana* can be *Sharirika* or *Manasika* or both. It can also include *Srotas* and *Anga-Pratyanga*.

The clinical manifestation of any disease is greatly influenced by its *Adhishthana*. Although the *Doshas* may be similar in different diseases, variation in their site of involvement leads to differences in symptom presentation. This is because each *Adhishthana* is associated with particular *Srotas* which determine the nature of symptoms produced.

For example, *Dosha* vitiation in the *Amashaya* produces digestive symptoms like *Arochaka* and *Chhardi*, whereas in the *Pranavaha Srotas* it manifests as respiratory symptoms such as *Swasa* and *Kasa*. Therefore, understanding *Vikara Adhishthana* is essential for accurate diagnosis, as it helps in identifying the system involved and guides appropriate management.

In Modern we can correlate it to Clinical diagnosis. It is made on the basis of history, signs and symptoms. For example: Fever+ cough+ weight loss+ anorexia favours the clinical diagnosis of Tuberculosis which is confirmed by chest X-ray and sputum examination.

Table 2: Examples for Understanding of *Vikara Adhishthana*.

Disease	Investigation for identifying site	Inference of Site
Osteoarthritis	X-ray of affected joint (eg. Knee joint)	Joint space narrowing, osteophytes confirms joint (sandhi) as Adhishthana
Pulmonary Tuberculosis	Chest X-ray, Sputum examination	Lung infiltrates cavitation confirms Lungs as Adhishthana
Nephrolithiasis (kidney stone)	Ultrasound KUB	Presence of calculi in kidney confirms Kidney as Adhishthana
Hepatitis	LFT, Ultrasound abdomen	Elevated Liver enzymes, hepatomegaly confirms Liver as Adhishthana

Samutthana

In *Vikara Samutthana*, we can include the whole process how exposure of *Hetu* generates *Vikara Prakriti* in the *Vikara Adhishthana*. *Samutthana* refers to the causative factors responsible for the development of disease. These may include dietary factors, lifestyle habits, environmental influences, and psychological causes.

Due to these causative factors, *Doshas* become aggravated and interact with susceptible *Dushya*, leading to the initiation of disease. In modern we can correlate *Samutthana* to Etiological diagnosis.

Table 3: Examples for Understanding of *Samutthana*.

Disease	Confirmatory Investigation	Basis of Confirmation (<i>Samutthana</i>)
Pulmonary Tuberculosis	Sputum examination (AFB staining), CBNAAT, Culture (LJ medium)	Detection of <i>Mycobacterium tuberculosis</i> bacilli confirms disease
Typhoid Fever	Blood culture, Widal test	Isolation of <i>Salmonella typhi</i> or significant antibody titre confirms disease
Urinary Tract Infection (UTI)	Urine routine & microscopy, Urine culture & sensitivity	Presence of significant bacteriuria (>10 ⁵ CFU/mL) confirms infection
Hepatitis B	HBsAg test, ELISA, PCR for HBV DNA	Presence of viral antigen/DNA confirms Hepatitis B infection

DISCUSSION

Ayurveda provides a comprehensive approach to disease diagnosis by analyzing the fundamental factors involved in disease manifestation. The concept of *Trividha Bodhya Sangraha* described in the *Charaka Samhita* plays a crucial role in understanding disease pathology. It includes three essential components: *Vikara Prakriti*, *Adhithana*, and *Samutthana*.

Vikara Prakriti helps in identifying the nature of the disease and the involvement of *Doshas* such as *Vata*, *Pitta*, and *Kapha*. Understanding *Dosha* predominance is essential for determining the type and severity of disease. *Adhithana* refers to the site where the disease manifests. Identification of the affected organ, tissue, or system helps in understanding the localization of pathology.

Samutthana explains the etiological factors responsible for disease development. These may include improper dietary habits, lifestyle factors, seasonal influences, and psychological causes. These factors lead to the vitiation of *Doshas* which subsequently interact with susceptible *Dushya* resulting in disease manifestation.

The concept of *Trividha Bodhya Sangraha* is particularly useful in understanding diseases that are not clearly described in classical texts, known as *Anukta Vyadhi*. By analyzing the causative factors, site of pathology, and nature of disease, the physician can identify the disease and plan appropriate treatment strategies.

Thus, *Trividha Bodhya Sangraha* provides a systematic framework for understanding disease etiology, pathogenesis, and clinical presentation, making it an essential tool in disease diagnosis.

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