

**CONCEPTUAL STUDY OF COMPLETE DIAGNOSTIC TOOLS OF AYURVEDA AS A
TRIVIDHA BODHYA SAMGRAHA**Dr. Hitesh Miyani*¹ and Dr. K. K. Upadhyay²¹3rd Years PG Scholar, Dept. of Rog Nidan, Parul Institute of Ayurveda, Vadodara, Gujarat.²Professor & HOD, Dept. of Rog Nidan, Parul Institute of Ayurveda, Vadodara, Gujarat.***Corresponding Author: Dr. Hitesh Miyani**3rd Years PG Scholar, Dept. of Rog Nidan, Parul Institute of Ayurveda, Vadodara, Gujarat.

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ABSTRACT

Ayurveda (indian traditional medical science) has complete diagnostic tools in the form of *Trividha Bodhyha Samgrah* & with the help of the *Trividh Bodhya Samgraha*, We can make diagnosis of any disease and then we treat the disease properly. *Trividha bodhya samgrah* includes 1) *vikar samutthan*, 2) *vikar adhistan*, 3) *vikar prakruti*.

KEYWORD: *Trividha Bodhya Samgraha* for Diagnosis, example:- *Pandu roga*.**INTRODUCTION**

^[1]*vikaranama akushalo na jihviyat kadhachana, na hi sarvavikaranam namtoasti dhruva sthithi. (charak, sutra, 18/44)*

In *charaka samhita* our *acharya* says that one must not get shamed if he do not know the name of disease because it is not possible to name all the diseases, we can treat any disease by knowing three basic tools 1) *vikara samutthana*, 2) *vikara adhistan* 3) *vikar prakruti* & with the help of this three tools, we can make diagnosis of any disease properly.

Ayurveda has both preventive and curative aspect. In literature of *Ayurveda*, *acharya* mentions preservative aspect as a *swasthrvuta* and *sadvruta*. In curative aspect, they mentions different *sthana* like *nidana*, *vimana*, *indriya*, *sharira*, *chikitsa*, *kalpa* and *siddhi sthana*, with the help of these we can make diagnosis and treatment properly.

In diagnosis portion, included the *sthana* of *sutrasthan*, *nidana*, *vimana*, *indriya* and *sharira sthana*.

For making proper diagnosis of any disease, we must know three basic things like origin of *dosha* (etiological factor), nature of pathology and pathological sites which is mentioned in *charak samhita* as *vikar samutthan*, *vikar prakruti* and *vikar adhistan*. In combination all these three are called *trividha bodhya samgraha*.

AIM AND ONJECTIVES

Conceptual study of complete diagnostic tools of Ayurveda as a *trividha bhodhya samgraha*.

MATERIALS AND METHODS

CHARAK SAMHITA and ASTANG HRIDAYA are referred for collection and compilation.

DISCUSSION

^[2]*yastu rogavigyaya karmaniarabhate bhisaka, api aushadhidhangyaha tasya shidhhihi yadrachya. Yastu rogvisheshagyaha sarvabhaishjyakovidaha, Deshaakalapramanagyaha tasya shidhhiha asamshayam.*

If the *Bhishaka* have proper knowledge about *Bheshaja* but don't know about *roga* then he will not succeed in *Chikitsa*.

In other side if *Bhishaka* have proper knowledge about *Roga*, *Bhesaja*, *Desha*, *Kala*, *Pramana*, *Bhishaka* definitely succeed in *Chikitsa*.

^[3]*Acharya Caraka* mentions 4 chapters in *sutra sthana* for diagnosis of diseases, which called *Roga Chatustaka*. Which are including *Kriyantshirshiya*, *Trishothiya*, *Ashtodariya* & *Maharoga adhyaya*. In this *roga chatuska*, *Acharya Charaka* had stated mainly three factors to understand pathogenesis of any disease which are 1) *vikar samutthana* 2) *vikar Adhistan*, 3) *vikar prakruti*.

^[4]*Vidhibhedam Vikaranam trividham bodhysamgrahm* *Acharya Caraka* mentions these three tools as *Trividha Bodhya Samgraha*. Because through them, we can get the *buddhatva* (complete knowledge) of *Rogvijana*.

Which are

^[5]*sa aeva kupito doshaha samutthanvisheshatah, sthanantaragat chaiva janayati aamayan bahuna. tasmatavikaraprakruti adhisthan antarani cha, samutthanvisheshancha budhva karma samachareta.*

Vikar Samutthan is a Pathogenesis. It has nidana panchaka (Nidana, Purvarup, Rup, Upashaya-anupashaya, Samprapti). (also see as shadvidha kriyakala).

Vikar Prakruti is a Pathology. It has Dosha, Dushya, Agni & Agnumandhyajanit Samata.

Vikar Adhishthana is a Pathological site. It has included Anga and Angavyava (organs) and Strotasa (Systems).

So vikar samutthan, acharya described when a person consumption of nidana and it's aggravated a dosha and circulated whole body and develop pathology. It's mean vikar samutthan is a process of pathogenesis which are included nidana panchaka.

Vikar prakruti described as a prakruti of vikar which manifested as a pratyatmaka ling.

A pratatmaka ling is a pre dominant symptom of vikar-roga.

Vikar adhishthan described as a pathological sites which included strotasa (all the system), anga and pratyanga (organ).

When we will observed those all types of pathological condition, with the help of Asthvidha Pariksha and dashavidha pariksha. With help of Astavidh pariksha, we can understand involvement of Dosha & rogabala. With the help of Dashvidh pariksha we can understand atura bala.

^[6]*Yo hi yetat tri ayam gyatva karmani arambhate bhishak, Gyanpuurva yathanyayam sa karmastu na muhyati.*

If a bhishak have good knowledge about trividha bodhya sangra his treatment plan will be of no confusion and roga shanti is attained for sure.

^[7]Understand trividha bodhya samgrah as example of Pandu,

It's **Vikar Prakruti** is Pitta dosh, Ras Dhatu, Jatharagni, Jatharagni janit samata.(Pathology).

it's **Vikar Adhishthan** is Annavaha, Udakvah, Ras vaha, Raktvah, purishvah, mutravah Strotasa.

Strotodusty-Sang, vimarg gaman (pathological or traumatic blood loss).

Agni-Jatharagni, Dhatvagni

It's **Vikar Samutthan** is it's nidana (Pitta pradhan tridoshaja and mudbhakshan-mud).

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