

CONCEPTUAL STUDY OF TRIVIDH BODHYA SANGRAHA AS DIAGNOSIS  
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**ABSTRACT**

For proper diagnosis and for appropriate treatment planning classification of innumerable disease is essential. There are many classification methods to classify all diseases are described in classics. But there are some exceptions. All diseases could not be classified under standard criteria. Hence, there should be the methodology for understanding those types of pathogenesis. A general protocol which comprehends all the pathogenesis is represented by *Acharya Charaka* with description of *Trividh Bodhya Sangraha*. Here some efforts have been carried to elaborated principle of *Trividh Bodhya Sangraha* in respect of pathogenesis.

**KEYWORDS:** *Trividh Bodhya Sangraha, Vikara Prakriti, Vikara Adhithana, Vikara Samutthana.***INTRODUCTION**

*Sutrasthana* of *Charaka samhita* describes fundamental principles of ayurved science. *Sutrasthana* of *Charaka samhita* is divided through eight basic fundamental principles; those are called as *Chatushka* methodology.<sup>[1]</sup> This *Chatushka* methodology gives complete understanding of diagnosis and treatment planning. Out of seven *chatushkas*- '*Roga Chatushka*' gives knowledge about pathology.

The topic (*prashanartha/prakarana*) of '*Trividha Boddhya Samgraha*'<sup>[2]</sup> of *Adhyay 18<sup>th</sup>*, *Trishothiya Adhyay* of *Roga chatushka* explains complete methodology of pathogenesis. There are six verses (42 to 47) under topic of *Trividha Boddhya Samgraha*.

**LITERARY REVIEW**

For proper diagnosis and appropriate treatment planning classification of innumerable disease is essential. The first verse of this topic describes basic and primary methods of classification. (Ch.Su. 18/42)<sup>[3]</sup>

1. Pain
2. Colour
3. Aetiology
4. Site
5. Symptoms
6. Name

These are six primary criteria to classify innumerable diseases.

The very next verse gives the comprehensive classification of the entire diseases.

Next verse indicates classification according to, '*Yathasthuleshu samgraha*', i.e. *Samanyaja Vikara* which are mentioned in *Adhyay 19<sup>th</sup>*, *AstodariyAmadhyay* and according to, '*Prakriti sAmanya vikar*' i.e. *Nanatmaja Vikara* which are mentioned in *Adhyay 20<sup>th</sup>*, *Maharogadhyay*. This classification has been described to give directly understanding of treatment planning. The word '*Vyavasthakaranam*' suggests that. (Ch.Su. 18/43)<sup>[4]</sup>

After above mentioned two classification methods, there are some exception. Taking account of this *Acharya charaka* narrates that a physician should never be ashamed if he is not able to name a disease as there can be no definite standardization of nomenclature of all diseases. (Ch. Su. 18/44)<sup>[5]</sup>

Hence, there should be the methodology for understanding those types of pathogenesis. A general protocol which comprehends all the pathogenesis is represented by *Acharya Charaka* as below.(Ch.Su. 18/45).<sup>[6]</sup>

This verse describes three stages of pathology.

1. Kupito dosha: Vitiating of dosha.
2. Samutthanavisheshat: Varieties of causes.
3. Sthanaantaragata: Spreading and localization in different sites.

These three stages give understanding of pathogenesis of any diseases.

Above general protocol of pathogenesis has been further elaborated as principle of *Trividha Boddhya Samgraha*. (Ch.Su. 18/46)<sup>[7]</sup>

1. *Vikara Prakriti*: The nature of the disease.
2. *Adhishtanantarani*: The different regions of localization.
3. *Samutthan vishesha*: Special causative factors.

Thus, *Trividha Boddhya Samgraha* is the general protocol for diagnosing all pathology and it is must for a physician to ascertain them for a successful treatment.

### 1. *Vikara Prakriti*

According to commentator *Gangadhar*, it is coherent causative factors of diseases i.e. *Dosha*, *Dushya* etc.

### 2. *Vikara Adhishthana*

It is the site where diseases are manifested.

### 3. *Vikara Samutthana*

All commentators define it as causes of diseases. But when we try to elaborate further we can define it as complete process of genesis of diseases.

## OBSERVATION AND DISCUSSION

### *Vikara Prakriti*

The state of *Dhatuvaisamyā* is termed as the disease. Hence, the vitiated condition of *Dhatu*s is stated as the prime reason cause behind the generation of Disease. The basic elements of body viz. *Dosa*, *Dhatu* and *Mala* are mentioned as *Dhatu* in classics.

Thus, the *Dosas*, *Dhatues* and *Malas* are considered as the prime or essential causative factors of disease.

To provide clinical utility, we can say *Vikara Prakriti* consist two types of factors; causative factors and predisposing factors.

Causative factors

1. Agni and aam
2. Dosha
3. Dushya

Predisposing factors:

1. Purusha prakriti
2. Bal
3. Kal
4. Desha

Here, causative factors are further elaborated.

### 1. *Agni*

*Agni* is stated as a root cause for the health and disease condition. Hence, there is no question against its inclusion in *Samavayi Karana* of disease.

Some of the quotation of classic which supports the above consideration are: (Ca.Ci. 15/3)<sup>[8]</sup>, (Ca.Ci. 13/9)<sup>[9]</sup>, (A.H.Su. 1/8)<sup>[10]</sup>, (Ca.Ci. 5/136)<sup>[11]</sup>

### 2. *Ama*

'*Amaya*' is stated as one of the synonyms of disease. It suggests that *Ama* is also one of the *Samavayi Karana* which is involved in the pathogenesis of every disease.

The first *Dhatu* by the weakness of *Agni* remaining undigested and becoming vitiated accumulates in the *amasaya* is known as *ama*. Hence, there is no provision for separate consideration of *ama* other than *Agni*. For example - the *Rasagnimandhya* is always results in *Rasagnimandhya Janita ama*.

### 3. *Dosha*

*Dosha* is primary vitiated factor which initiates process of pathogenesis. *Dosha* is prime most substance which vitiates first among coherent substances of process of genesis of any pathology which is called '*samprapti*'. *Dosha* are first factor which is first affected by causative factors.

Some of classical references are: (Ch.Su. 28/7,8)<sup>[12]</sup>, (Ch.Su. 20/3)<sup>[13]</sup>, (Ch.Su. 20/4)<sup>[14]</sup>, (Ch.Su. 22/43)<sup>[15]</sup>.

### 4. *Dushya*

In process of pathogenesis, the vitiated *Dosha* vitiates *Dhatu* and *mala*. Because of the vitiated form of *Dhatu* and *mala*, they termed as *Dushya*. *Dushya* is integrated part of main pathological substance termed as '*Samruchchana*'.

### *Vikara Adhishthana*

The term *Vikara Adhishthana* refers to the location, where the pathogenesis takes place or *Dosa* - *Dusya* *Sammurchchana* takes place. In other words, it is the site where the *Vikara Prakriti* has been generated.

Knowledge of *Vikara Adhishthana* is essential in planning of treatment because tools of treatment should deliver to reach that location to act against *sammurchchana*.

### 1. *Shareer-Manasa*

This classification can be considered as a principle classification of *Adhishthana*. *Sarira Dhatu*s conducts physical activities and *Manasa Dhatu*s conducts psychic activities. Hence, their diseases and treatment are totally different. To assess a disease whether it comprises *Manasa* or *Sarira Dhatu* with dominancy in pathogenesis, this is primarily quoted in *Vikara Adhishthana*.

## 2. *Srotasa*

*Srotasa* is anatomical location which primary affects healthy and disease conditions.

Classical references, i.e., (Ch.Vi.5/3)<sup>[16]</sup>, (Ch.Vi.5/7)<sup>[17]</sup>, (Ch.Vi.5/6)<sup>[18]</sup> suggests that the classification of *Srotasa* is a most applied form in compare to other classification of *Adhithana*.

## 3. *Dosha sthanani*

The *Dosasthanani* plays a role of prime sites of specific *Doshas* in compare to other region of the body. These regions are the prime sites of vitiation of *Doshas* when they exposed to aetiological factors. In addition, if the provoked *Doshas* in these sites massively aggravated, spreads to various regions of the body and by localization produce variety of diseases.

Hence, if the *Doshas* controlled in this sites, it provides easy alleviation or prevention of respective type of diseases, on the basis of above reasoning.

## 4. *Pranayataniya*

*Prana* are most vital factors of body. The cream of all nutrition – *ojas* contains *prana* in it. *Acharya sushruta* has explained twelve *prana* which are essential energy force to conduct all biological processes and corporeal activities.

*Acharya charaka* has described ten major sites where these *prana* mostly resides. Integrity of whole body depends upon these vital parts.

## *Vikara Samutthana*

In *Vikara Samutthana*, we can include the whole process how exposure of *Hetu* generates *Vikara Prakriti* in the *Vikara Adhithana*. Thus, the complete pathogenesis comes under the title *Samutthana*. The *Samutthana* can be considered as simile of *Samprapti*. It is essential to comprehend the variants of *Samutthana* for proper application of treatment. Because, the exposure of a specific type of *Hetu* generates specific type of pathology.

### 1. *Samutthatva: Amashya or Pakvashya*

*Acharya charaka* mentions two types of *samutthana* in *Roganika Vimana Adhyay*, Viz. *Amasaya Samuttha* and *Pakwasaya Samuttha*.

### 2. *Samprapti bheda*

There are five types or stages described, i.e. *Samkhya, Pradhanya, Vidhi, Vikalpa, Bala, Kala*.

Being a part of *Nidana Pancaka*, it serves as the diagnostic tool for comprehending *Roga Vijnana*. It suggests that the *Samprapti Bheda* gives a clear idea of *Samutthana*.

## Clinical Application

*Trividha Bodhya Sangraha* is complete description of diagnostic and pathological factors in respect to treatment planning.

The exposure of external etiological factors initiates process of pathogenesis by vitiating *agni*. Vitiation of *agni* leads to production of *ama* and generates *Dosha-Dushya samurchchana* in primary *adhithana*. The primitive phase of *samurchchana* manifests premonitory signs of disease (*purvaroop*). *Vikara Prakriti* has been generated after complete *samurchchana* has been taken place which manifests signs of the disease (*roop*). Variants of *Samutthana* lead spreading of *mala* which generate *samurchchana* to secondary *adhithana*. This spreading of *Mala* proceeds the *samutthana* which generates *sammurchchana* by localizing in variety of secondary *adhithana*.

How to identify the different stages of *Vikara Samutthana* by which *Vikara Prakriti* has been generated in *Vikara Adhithana* is elaborated below in respect to *Nidana Pancaka*.

By *Nidana*, physician able to diagnose the aetiological factors responsible for the generation of *samutthana*.

By *Pratyatma Laksana* (pathognomonic signs), the knowledge of *Vikara Prakriti* and primary *adhithana* can be obtained.

*Samkhya Samprapti* provides knowledge of *samutthana visesa*.

*Pradhanya* provides the confirmation of *Vyadhi prakara type of disease* (i.e. *Vatik, Paitika etc.*)

*Vikalpa Samprapti* gives an idea regarding the characteristic of *sammurchchana* taking place in both the *Adhithana*.

The *Vidhi Samprapti* gives complete understanding about the *samutthana*.

The comprehension of *Rupa* provides a platform for determination of *Pradhanya Samprapti*.

## Trividh Bodhya Sangraha of Kushtha

### *Vikara Prakriti*

**Agni:** *Rasagni, Raktagni*, (and *Jatharagni* in secondary type of *kushtha*)

**Ama:** *Rasagni and Raktagni janit ama*. (and *Jatharagni janit ama* in secondary type)

*Srotorodhadi* symptoms according to severity of disease.

### **Dosha:** *Tridosha*

*Samana, Udana, Pacaka, Ranjak, Bhrajaka, Avalambak*.

**Dushya:** *Twak, Mansa, Shonita, Lasika*

**Vikara Adhishthana****Srotasa:** Rasvaha, Raktavaha**Srotodushti:** Sanga, Granthi**Doshasthana****Vata:** Pakvashaya, Sparshendriya**Pitta:** Amashaya, Sveda, Lasika, Rudhir rasa**Kapha:** Amashaya Rasa**Doshanshasthana****Vata:** Koshtha, Urah**Pitta:** Ama- pakva sthana, Amashaya, Tvacha**Kapha:** Amashaya**Pranayataniya:** Rakta**Vikara Samuththana****Samutthatva:** Pakvashaya. (Amashaya in secondary type)**Sakhya samprapti:** 7 and 11.**Pradhana samprapti:** Type of Kushtha as Vataja, Pittaja or Kaphaja.**Vidhi:** Samprapti/core process of pathogenesis from how Hetu penetrate to Symptoms produced.**Vikalpa:** Types of Kushtha.**Bala:** Mrudu, Darun etc.**REFERENCES**

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