

LITERARY REVIEW ON THE UNDERSTANDING OF ROGA CHATUSHAKA AND TRIVIDHA BODHYA SAMGRAHA***¹Dr. Anandita Mehta, ²Dr. Bipin Bihari Keshari and ³Dr. Konic Singh**¹Pg Scholar, Dept. of Basic Principles, Vaidya Yagya Dutt Sharma Ayurved Mahavidyalaya Khurja, Bulandshehar, U.P., India, 203131.²Professor and Head, Dept. of Basic Principles, Vaidya Yagya Dutt Sharma Ayurved Mahavidyalaya Khurja, Bulandshehar, U.P., India, 203131.³Assistant Professor, Dept. of Basic Principles, Vaidya Yagya Dutt Sharma Ayurved Mahavidyalaya Khurja, Bulandshehar, U.P., India, 203131.***Corresponding Author: Dr. Anandita Mehta**

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ABSTRACT

Ayurveda is the science that has been practicing through centuries. *Ayurveda* mainly focuses on keeping the *Dosha*, *Dhatu*, *Mala* in equilibrium to keep the body healthy. When there is imbalance between *Dosha*, *Dhatu*, *Mala*, disease occurs. To understand the concept of disease, knowledge of *Trividha Bodhya Samgraha* is important. This concept is mentioned in *Roga Chatushaka* of *Charaka Samhita*. It includes *Vikara Prakriti*, *Adhishtana* and *Samuthana*. This concept is useful for *Ukta vyadhis* (listed diseases) as well as *Anukta vyadhis* (diseases which are not known or listed). In Ancient literatures there is description of many diseases, but there are some emerging diseases that have different clinical presentation and are not mentioned in literatures. These diseases have different *nidana* and *lakshana*. So, it is important to have to a proper understanding about the diseases and the measures needed to manage them. For this purpose, depth knowledge about the *Trividha Bodhya Samgraha* is essential. So, by this review an attempt has been made to illustrate the concept of *Trividha Bodhya Samgraha* for understanding the concept of disease progression and for diagnosis and treatment purpose.

KEYWORDS: *Trividha Bodhya Samgraha*, *Roga Chatushaka*.**INTRODUCTION**

Charaka Samhita consists of 8 *Sthanas*, among them *Sutra sthana* is considered as the base which describes fundamental principles of *Ayurveda*. The *Sutra sthana* is divided into 8 *Chatushakas*. In each *Chatushaka* 4 Chapters are mentioned. Among them *Roga Chatushaka* is considered important for understanding the concept of disease and diagnosing it. The concept of *Trividha Bodhya Samgraha* is mentioned in *Trishothiya adhyaya* of *Roga Chatushaka*. Any state that cause discomfort to body and mind is called *Vyadhi* (Disease). *Acharya Charaka* has quoted many aspects Such as *Nidana*, *Purvaroopo*, *Roopa*, *Upshaya*, *Anupshaya*, *Samprapti*, *Chikitsa* etc for disease. The diseases are described according to their originating source on the basis of *strotas*, described according to *dosha* involved. But there are some emerging diseases about which there is very scanty or no reference found in *Ayurveda* literatures. So *Trividha Bodhya Samgraha* forms a basis for identification planning and management of pathological state along with *Anukta Vyadhi*.

Names of *Chatushaka*^[1]

1. *Aushadha*
2. *Swastha*
3. *Nirdesha*
4. *Kalpana*
5. *Roga*
6. *Yojna*
7. *Annapana*
8. *Samgraha dwaya*

Roga Chatushaka- *Roga* means Disease. In *Ayurvedic* literatures many synonyms of the Word *Roga* are quoted like *Vyadhi*, *Aama*, *Gada*, *Jwara*, *Yakshama* etc.^[2] The *Roga Chatushka* provides complete fundamental understandings of pathogenesis in concise manner. It is the 5th amongst 7 *Chatushkas* and is placed between the *Kalpana* and *Yojana Chatushka*. The *Roga Chatushka* provides an insight for the basic understanding of disintegration of *Dhatu samyata* and subsequent manifestation of innumerable diseases. The concept of *Roga Chatushka* is widely applied in the *Samhita*. *Dhatu vishamata* is dealt at length throughout the *Roga*

Chatushka and hence its importance is the creation of the “*Drighanjivitiya Tantra*”.

The *Vikara prasamana* (Treatment) is dependent on the proper knowledge of “*Rogavigyana*”. Because treatment comprises mainly of 3 factors that is,

- Determination of line of treatment
- Selection of the drug
- Proper procedure for drug administration

The understanding of these factors is explained in detail through *Yojana*, *Bheshaja* and *Kalpna Chatushka* respectively. But the appropriate conduction of these three factors is based on the nature of pathogenesis and that is discussed in *Roga Chatushka*. Therefore, it is evident that the *Roga Chatushka* provides a foundational understanding for the achieving of *Vikara prashamana*.

“यस्तु रोगविशेषज्ञः सर्वभैषज्यकोविदः।

देशकालप्रमाणज्ञस्तस्य सिद्धिरसंशयम्”^[3]

The above verse means that, the physician who is well-versed in diagnosing disease, who is proficient in the administration of medicines and who knows about the Dosage of the therapy, that varies from place to place and season to season, surely accomplish the desired objective.

The determination of formulations and procedures depends upon the principle of management, and the principle of management lies upon the understanding of pathogenesis. So, we can say that, *Roga Chatushka* helps in understanding the steps of pathogenesis of the disease.

The *Roga Chatushka* comprises four chapters

“कियन्तः शिरसीयश्च त्रिशोफाष्टोदरादिकौ।

रोगाध्यायो महांश्चैव रोगाध्यायचतुष्टयम्”^[4]

1. Kiyanta Shirsiya Adhyaya- This chapter gives knowledge about the description of diseases related to head and heart which are most important amongst all the organs including vital parts of the body. It explains their *Samavayi Karana* of i.e., *Dosha-Dushyadi*, in respect to different angles of pathogenesis. It gives understanding about how the *Vyadhi prakrti* has been produced. It also describes variations of *Doshas* i.e., *Kshaya*, *Sthana* and *Vridhhi*. The narration of *Kshaya* is also explained with the example of *Madhumeha*, *Pidaka*. It is necessary to localize *Dosha* in *Adhithana* for the manifestation of disease. The provoked *Dosha* according to the diversity of localization in different regions produces variety of diseases.

2. Trishothiya Adhyaya – Trisothiya Adhyaya presents explanation of above-mentioned process i.e., process of *Sthanasamsraya*, through example of *Shotha*, with concentration on *Adhithana*. It classifies *Adhithana*

under major two headings viz. *Samsraya sthana* and *Vyakta sthana*.

In this chapter *Acharya Charaka* has quoted that it is not possible to name all the diseases as the *Vikaras* are innumerable but to minimize the error in treatment and for the accurate diagnosis of disease, a general protocol is given in form of *Trividha Boddhya Samgraha* i.e., *Vikara Prakrti*, *Vikara Adhithana* and *Vikara Samutthana*.^[5]

3. Ashtodariya Adhyaya- When *Doshas* get vitiated based on *Sthana*, *Samsthana*, *Prakriti vishesha* cause disease. *Ashtodariya* is aimed to discuss complete process of *Sammurcchana* responsible for *Roga*.

It also explains the broad classification of innumerable diseases in two types:

1. *Samanyaja*
2. *Nanatmaja*

Among them, it gives the narration of *Samanyaja Vikara* with types.

4. Maharaga Adhyaya- To compile the knowledge related to *Vikara* and to give a general methodology for diagnosis of all diseases, the *Maharoga* is described. It indicates method for diagnosis of all types of *Vataja*, *Pittaja* and *Kaphaja Vyadhis*. In this chapter, types of *rogas* are mentioned. It is also been quoted that, diseases are *Aparisankhya*.^[6] The *Maharoga* has also explained the broad classification of *Nanatmaja Vyadhis*. Further, it narrates the *Upakramas* for *Dosha*. At the end, the importance of *Rogavijnana* is brought out in respect to *Bhesaja Vijnana* to get success in treatment.^[7]

Trividha Bodhya Samgraha and their Importance

It deals with complete description of diagnostic and pathological factors that helps in deciding the treatment plan. It helps in diagnosing pathology that is developing inside human body. *Trividha bodhya Samgraha* consists of.

“तस्माद्विकारप्रकृतिरधिष्ठानान्तराणि च।

समुत्थानविशेषांश्च बुद्ध्वा कर्म समाचरेत्”^[8]

1. *Vikara Prakriti*- The nature of the disease.
2. *Vikara Adhishtana* - The different regions of localization.
3. *Vikara Samutthana*- Special causative factor.

1. Vikara Prakriti- means an entity which is the prime reason behind the genesis of any element. In fact, the specific characteristic features of each element are the reflection of their *Prakrti* and can be called as the nature of element. To know about the *Prakriti* of *Vyadhi* it is important to know about the clinical features that can be evaluated through various *Parikshas* like *Trividha*, *Shadvidha*, *Ashtavidha*, *Dashavidha* etc. The state in which there is imbalance between the *dosha*, *dhatu*, *mala* and *agni* is termed as disease or illness. The vitiated

dosha are held responsible for vitiation of *dushya* because they are the one which vitiates the *dushya* by entering the *dushya's* channel and producing symptoms similar to that of *dushya* in that particular region. Also the disturbance in equilibrium i.e. decrease or increase in amount of *Doshas* leads to the diseased condition, e.g.- Increase in *Vata* leads to “*Kampavata*”, and decrease in *Vata* leads to “*Alpa chestha*” and hence leads to manifestation of *lakshanas*. So, *Vikara Prakriti* is a representative of *Samavayi Karana* (inherent causes) of disease i.e., *Doshas-Dusyās* etc.

2. *Vikara Adhithana*- The site where steps of pathogenesis of disease occur/progresses is termed as *Adhithana*. It also refers to the place or an area of the body where the *Dosha-Dushya Samurchana* takes place and develops pathology, thus developing a diseased state. The area in which *doshas* are accumulated produces symptoms in that area. For e.g., when *doshas* are in *Mukha* they cause *Mukhapaka*, *Mukhavsaaad*. *Krimidanta* etc, when *doshas* are in *hridaya* they cause *Hrit pida*, *hrit shotha* and other *hridyagata* etc. The knowledge of *vikara adhithana* is very important for deciding the treatment plan. For e.g., If *doshas* are located in *Aamashaya* and are in *Bahudosha awastha*, *Vamana* Therapy is indicated as *Shodhana Karma*. If *doshas* are located above clavicle and are in excessive amount then in that case *Nasya* is indicated as *Shodhana karma*. Hence, it is duty of physician to examine patient thoroughly for obtaining perfect diagnosis of *Adhithana*, because, *Vikara Adhithana* acquires important position during the determination of principal of management.

3. *Vikara Samutthana*- It is considered as a *Vishesha Karana* for a particular disease. *Dosha* is one of the major specific causes for progression of disease. *Agni* and *Ama* are other key factors that help in manifestation of disease. Every disease has their different causes and specific symptoms. Some diseases having their own specific *nidana* that is different from one another like eating mud is specific *nidana* of *Mritbhakshanajanya Pandu Roga*, Genetic factors are considered cause for some diseases like *Kushtha*, *Arsha* etc. Some diseases are contagious like *Krimi*, *Sosha* etc. *Vikara Samutthana* also gives an idea about the complete pathogenesis of progression of disease. It makes clear that how the *nidana* leads to *Vikara Prakriti* in the *Vikara Adhithana*. So, it is clear that various causative factors (*Hetu*) and the pathogenesis of disease (*samprapti*) can be considered as the *Vikara samutthana*.

CONCLUSION

From the above discussion it is clear that, the *Trividha Bodhya Samgraha* plays a vital role in diagnosis of disease. *Roga Chatushaka* is the one that contains information about *doshas* and various diseases (*samanyaja-nanatmaj vikaras*), *Vikara Prakriti*, *Vikara Adhithana* and *Vikara Samutthana (Trividha Bodhya Samgraha)* and helps in understanding pathogenesis. The physician who has good knowledge about this topic

never fails to cure the disease. *Ayurveda* literatures are pure source of knowledge, they should be followed without any hesitation where there is scattered information about any disease in literatures, and the disease should be treated with the knowledge of *Trividha Bodhya Samgraha*. The knowledge of *Vikara Samutthana* Helps to prevent pathogenesis and avoidance of cause- *Nidana parivarjana* is advised. *Vikara Adhithana*- Helps in deciding treatment plan. *Vikara Prakriti*- In *Vyakta awastha* of *Kriyakala*, *Vyadhi Pratyaniika chikitsa* is advised.

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

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