

Trividha Bodhya Samgraha as a Foundational Framework for Diagnosis in Ayurveda-A Review

Prof. Dr Milind B Aware¹, Prof. Dr Bhavana S Dande², Dr Pranay Suresh Barpande³

PG Guide, Shree Saptashruni Ayurved College and Hospital, Nashik¹

HoD, Shree Saptashruni Ayurved College and Hospital, Nashik²

MD Scholar, Shree Saptashruni Ayurved College and Hospital, Nashik³

Abstract: *Ayurveda emphasizes a holistic and individualized diagnostic approach in which the identification of disease extends beyond mere nomenclature. Classical Ayurvedic diagnostics primarily focus on the comprehensive evaluation of Nidana (etiological factors), Dosha, Dushya, and Samprapti (pathophysiological progression), as these components are fundamental for understanding disease manifestation and planning appropriate management. In clinical practice, many disorders may not precisely correspond to the disease entities described in the classical Samhitas, thereby necessitating a systematic clinical assessment based on detailed history taking and thorough physical examination.*

The Ayurvedic principle of “Purusham Purusham Veekshya” highlights the patient-specific nature of diagnosis, advocating individualized assessment through the application of various diagnostic principles. In this regard, Charaka elaborated the concept of Trividha Bodhya Samgraha, which encompasses Vikara Samutthana (etiopathogenesis), Vikara Adhithana (site of disease manifestation), and Vikara Prakriti Vishesha (specific pathological characteristics). This conceptual framework provides a structured understanding of disease origin, progression, localization, and variation.

The principles of Trividha Bodhya Samgraha serve as a valuable diagnostic tool for both Ukta Vyadhi (classically described diseases) and Anukta Vyadhi (unclassified or undescribed diseases), thereby broadening the scope of Ayurvedic clinical application. A precise and sequential diagnostic approach not only facilitates accurate disease assessment but also contributes to effective therapeutic planning and evaluation of treatment outcomes through multimodal Ayurvedic interventions. The present article aims to critically analyze the Ayurvedic diagnostic methodology with special reference to Trividha Bodhya Samgraha and its clinical applicability in the diagnosis and understanding of Anukta Vyadhi..

Keywords: Ayurveda, Diagnosis, Trividha Bodhya Samgraha, Anukta Vyadhi, Samprapti

I. INTRODUCTION

Disease represents a state of physical and psychological disequilibrium that disrupts the normal functioning of the body and mind. The progression of illness occurs through multiple stages, each of which requires systematic evaluation for effective prevention, diagnosis, management, and restoration of health. Owing to the multifactorial and dynamic nature of disease causation, pathological conditions are considered innumerable in Ayurveda, thereby necessitating a comprehensive and individualized diagnostic approach.

The principles of disease understanding and therapeutic planning have been elaborately described in the seven *Chatushkas* of the Charaka Samhita. Among these, *Roga Chatushka* provides a systematic framework for understanding the etiopathogenesis and progression of diseases, including established, newly manifested, and emerging disorders. This concept is extensively interpreted under the broader domain of *Anukta Vyadhi*^[1] (unclassified or undescribed diseases).

In the context of *Anukta Vyadhi*, the concept of *Trividha Bodhya Samgraha* assumes significant clinical importance. It encompasses the comprehensive evaluation of disease through *Vikara Samutthana* (etiopathogenesis), *Vikara Adhithana* (site of manifestation), and *Vikara Prakriti Vishesha* (specific pathological characteristics). This framework



emphasizes the assessment of *Nidana* (etiological factors), *Dosha-Dushya Sammurchana*^[2] (interaction between pathological factors and affected tissues), and *Lakshanas*^[3] (clinical manifestations), thereby facilitating a deeper understanding of disease pathology.

In addition, several fundamental diagnostic parameters have been described to support clinical evaluation, including *Prakopa Hetu, Yoni, Samutthana, Atmana, Adhishtana, Vedana, Sansthana, Shabda-Sparsha-Rupa-Rasa-Gandha, Upadrava, Vriddhi-Sthana-Kshaya, Udaraka, Nama, and Yoga*^[4]. Collectively, these principles contribute to a multidimensional assessment of disease and patient status. Careful observation and comprehensive examination of the patient are therefore essential for accurate interpretation of clinical manifestations and for formulating a rational, systematic, and outcome-oriented therapeutic approach.

II. MATERIALS AND METHODS

The present study is based on a comprehensive review and critical analysis of classical Ayurvedic literature, including major Samhitas, along with relevant modern textbooks and published research articles from indexed journals. Literary data pertaining to Ayurvedic diagnostic principles, particularly Trividha Bodhya Samgraha and Anukta Vyadhi, were systematically collected, compiled, and analyzed. The conceptual framework was further interpreted through critical discussion to establish a scientific understanding of the proposed topic and its clinical applicability in Ayurvedic diagnosis.

III. AIM AND OBJECTIVE

To critically evaluate and develop a clinical understanding of diagnostic principles in Ayurveda with special reference to *Trividha Bodhya Samgraha*.

Process of Disease Manifestation –

The process of disease manifestation in Ayurveda begins with *Nidana Sevana*, which refers to the continuous exposure to etiological and precipitating factors. Persistent indulgence in such causative factors leads to *Dosha Dushti* or vitiation of the Doshas, resulting in functional imbalance within the body. Subsequently, the vitiated Doshas interact with susceptible *Dushyas* (body tissues), causing *Dushya* involvement and progression of pathological changes. In the presence of *Kha Vaigunyata* (structural or functional weakness at specific sites), the aggravated Doshas localize in vulnerable tissues and initiate pathological interactions known as *Dosha-Dushya Sammurchana*. This pathological amalgamation ultimately culminates in the manifestation of clinical signs and symptoms, leading to the establishment of disease. Thus, the sequential understanding of these stages provides a comprehensive insight into the etiopathogenesis and clinical progression of disease, forming the basis for accurate diagnosis and rational therapeutic intervention.

Significance of Trividh bodhya sangraha –

Trividha Bodhya Samgraha is an important diagnostic framework described in Ayurveda for understanding the comprehensive nature of disease. It provides a systematic approach to clinical diagnosis through the evaluation of three essential components: *Samutthana Vishesha* (etiological and pathogenetic factors), *Vikara Prakriti Vishesha* (specific pathological characteristics of the disease), and *Adhithana Vishesha* (site of manifestation or anatomical involvement). Collectively, these principles facilitate etiological, clinical, and anatomical assessment of disease, thereby enabling accurate diagnosis and rational therapeutic planning. The concept is particularly significant in the evaluation of *Anukta Vyadhi* (unclassified diseases), where diagnosis is based on pathological understanding rather than mere disease nomenclature.

Samutthana Vishesha -

This represents the etiological aspect of disease diagnosis in Ayurveda and forms the foundation for understanding the initiation and progression of pathological processes. The term *Samutthana* is considered synonymous with *Hetu* and denotes the fundamental causative factors responsible for the origin of disease. *Vikara Samutthana* specifically refers to those etiological and pathogenetic factors that trigger the vitiation of *Doshas*, disturb tissue homeostasis, and ultimately



lead to disease manifestation. Classical Ayurvedic literature emphasizes that precise identification and analysis of *Nidana*^[5] are essential for accurate diagnosis, prognosis, and rational therapeutic planning.

According to Chakrapani, successful management of disease depends upon a comprehensive understanding of *Nidana*, as the removal or avoidance of causative factors constitutes the primary principle of treatment. Persistent indulgence in disease-causing factors (*Nidana Sevana*) initiates pathological changes within the body, resulting in Dosha Dushti and subsequent disease development. In certain conditions, the primary disease itself may become a causative factor for another disorder affecting a different *Adhithana* (site of manifestation); such conditions are described as *Nidanarthakara Roga*^[6]. This concept reflects the dynamic and interconnected nature of disease progression in Ayurveda.

Vikara Samutthana Vishesha encompasses a wide range of etiological determinants involved in disease causation. These include diseases associated with specific causative factors, such as ingestion of soil in *Mridbhakshanajanya Pandu Roga*; diseases sharing similar etiologies, as observed in *Jwara* and *Gulma*; and disorders in which one disease predisposes to another, such as *Grahani*, *Atisara*, *Pleeha*, or *Arsha* contributing to the development of *Udara Roga*. In addition, hereditary or genetic predisposition has also been recognized in conditions like *Kushta*, *Arsha*, and *Klaibya*. Ayurveda further acknowledges the role of microorganisms and parasitic infestations (*Jantuja*), epidemic and environmental factors (*Janapadodhwamsa*), and communicable diseases (*Upsargika*) in disease manifestation.^[7]

Thus, the concept of *Samutthana Vishesha* provides a multidimensional understanding of disease etiology by incorporating dietary, behavioral, environmental, hereditary, infectious, and secondary pathological factors. This comprehensive etiological approach facilitates early diagnosis, prevention, and individualized therapeutic intervention, thereby playing a crucial role in Ayurvedic clinical practice.

Vikara Prakriti Vishesha

This refers to the specific pathological nature and characteristic presentation of a disease in Ayurveda. It plays a crucial role in clinical diagnosis by enabling differentiation between diseases based on their symptomatology, severity, progression, and pathological behavior. This concept emphasizes detailed evaluation of disease manifestations and their underlying *Dosha-Dushya*^[8] involvement to achieve accurate clinical interpretation.

Certain diseases may present with similar signs and symptoms, wherein a single symptom can be observed in multiple disorders. For example, manifestations seen in *Jwara* may resemble those of *Adhoga Raktapitta* and *Pittaja Prameha*, while features of *Vatavyadhi* may overlap with *Urustambha*. Therefore, identification of distinguishing pathological features becomes essential for differential diagnosis. *Vikara Prakriti Vishesha* also includes the assessment of cardinal manifestations that are characteristic of a particular disease, such as excessive watery stools in *Atisara* or *Santapa Deha-Manasa* in *Jwara*.^[9] These hallmark features help in establishing diagnostic specificity.

The concept further explains *Linga Sankara*, wherein a combination or overlap of symptoms from different disease conditions may occur, making diagnosis clinically challenging. In addition, *Vyadhi Sankara* describes the simultaneous manifestation or conglomeration of multiple disease processes (*Ubharthakari*), as observed in conditions like *Navajwara* and *Raktapitta*. Thus, *Vikara Prakriti Vishesha* provides a comprehensive understanding of disease characteristics and symptom complexes, facilitating precise diagnosis, differential assessment, and formulation of individualized therapeutic strategies in Ayurvedic practice.

Adhishthana vishesha^[10]

This refers to the site or substratum where a disease manifests and progresses. In Ayurveda, it plays a crucial role in understanding the localization, expression, and severity of pathological changes. *Vikara Adhishthana* may be broadly classified into *Sharirika* (physical) and *Manasika* (psychological) domains, depending upon the predominant involvement of the body or mind. Certain diseases such as *Jwara* exhibit both *Sharirika* and *Manasika Adhishthana*, indicating the psychosomatic nature of the disorder. The concept also denotes the specific site of manifestation of disease, which helps in identifying the affected organ or system. Disorders like *Sandhivata* manifest in joints, *Grahani* in the gastrointestinal tract, *Udara Roga* in the abdominal region, *Katishoola* in the lumbar area, *Pada Suptata* in the lower extremities, *Shiroruk* in the head, *Hanubheda* in the jaw region, *Trikgraha* in the sacral region, and *Sronibheda*



in the pelvic area. Thus, the understanding of *Vikara Adhishthana* is essential for accurate diagnosis, assessment of disease pathology, and selection of appropriate therapeutic interventions in Ayurveda.

IV. DISCUSSION

The *Trividha Bodhya Samgraha* represents a comprehensive clinical approach used to analyze the nature of a disease to ensure accurate treatment planning.

Here is a more detailed breakdown of its components and their clinical importance:

Vikara Samuthana (Origin/Etiology)

This component focuses on identifying the root cause and the starting point of the disease.

Clinical Significance: It is used to advise *Nidana Parivarjana Chikitsa*.^[11]

Objective: By avoiding the causative factors (*Nidana*), the practitioner aims to prevent further pathogenesis and stop the disease from worsening.

Vikara Adhishthana (Site of Manifestation)

This refers to the specific location, organ, or system where the disease is localized.

Clinical Significance: Understanding the site is considered essential for planning the Treatment modality.

Objective: It ensures that the therapy is targeted accurately to the affected tissues or channels (*Srotas*).

Vikara Prakruti (Nature/Pathology of the Disease)

This involves a deep analysis of the disease's characteristics and its progression.

Specific Treatments: It is used to recommend *Vyadhi Pratyhanika Chikitsa*^[12] (disease-specific treatment) during the *Vyakta Avastha* (manifestation stage) of the disease cycle (*Kriyakala*).

V. CONCLUSION

In conclusion, *Trividha Bodhya Samgraha*—comprising etiological factors (*Nidana*), *Dosha-Dushya Sammurchana*, and the pathogenesis of disease—forms the fundamental basis of Ayurvedic diagnosis and clinical understanding. A systematic evaluation of these three components enables accurate assessment of disease manifestation and progression. The limitations in the reliability of Ayurvedic diagnosis may arise from the absence of a structured and objective diagnostic methodology. Therefore, a physician possessing comprehensive knowledge of these principles can achieve precise diagnosis and effective management of disease.

REFERENCES

1. Yadavji Trikamji Charaka Samhita of Agnivesha (Chikitsasthana). Varanasi; Chaukhambha Publications: 1994.Pp.645-646.
2. Yadavji Trikamji Charaka Samhita of Agnivesha (Chikitsasthana). Varanasi; Chaukhambha Publications: 1994.Pp.645-646.
3. Yadavji Trikamji Charaka Samhita of Agnivesha (Sutrasthana). Varanasi; Publications: 1994.Pp.108-9.
4. Vagbhata. (sutrasthana). Astangahrdaya Varanasi; of Vagbhata Chaukhambha Surbharati Prakashan:2017.P.206.
5. Yadavji Trikamji Charaka Samhita of Agnivesha (Vimanasthana). Varanasi; Chaukhambha Publications: 1994.Pp.248.
6. Gupta Monika, Gudipudi V.S.S.N Sarvabhoma, Pujar Rashmi, S Gopikrishna. Clinical Aspect of Guna Siddhanta with Special Reference to Trisutra Ayurveda. AYUSHDHARA, 2019; 6(5): 2407-2414.
7. Vrddha Vagbhata. Astangsamgraha of Vahata or Vrddha Vagbhata (Sutrasthana). Varanasi; Chaukhambha Krishnadas Academy.P.174.
8. Susruta, Kaviraja Ambikadutta Shastri. Susruta Samhita of Maharsi Susruta (Uttaratantra). Varanasi; Chaukhambha Publications:2006.P.11
9. Vagbhata. (Sutrasthana). Astangahrdaya Varanasi; of Vagbhata Chaukhambha Surbharati Prakashan :2017.P.14.
10. Dalhana, Y.T Acharya. Sushruta samhita of susruta (Sutrasthana). Varanasi; Chaukhambha Orientalia:2007.P.106.



11. Agnivesha, Charaka, Dridabala, Acharya YT. Charaka Samhita of Agnivesha (Sutrasthana). Varanasi; Chaukhambha Publications: 1994. P.112.
12. Agnivesha, Charaka, Dridabala, Acharya YT. Charaka Samhita of Agnivesha (Chikitsasthana). Varanasi; Chaukhambha Publications: 1994. Pp.517-518. 12.
13. Vrddha Vagbhata. Astangsamgraha of Vahata or Vrddha Vagbhata (Nidanasthana). Varanasi; Chaukhambha Krishnadas Academy P.387.

