



Review Article

DIAGNOSIS IN AYURVEDA WITH SPECIAL REFERENCE TO TRIVIDHA BODHYA SAMGRAHA

Monika Gupta^{1*}, Gopikrishna²

¹P.G.Scholar, ²Professor and Head of Department, Department of Roga Nidana and Vikruti Vijnana, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital Hassan, Karnataka, India.

ABSTRACT

Ayurveda is comprehensive in its approach which emphasizes naming a disease is not necessary rather knowledge about *Nidana* (Etiological Factors), *Dosha*, *Dushya* and *Samprapti* of disease (Pathology) are crucial. Several diseases mentioned in the *Samhitas* (Classical texts) does not match with clinical presentation of disease thus in order to ascertain a working diagnosis clinical history and detailed physical examination are critical to the diagnostic process. Based on the '*Purush Purush Veekshya Nyaya*', various *Siddhantas* (principles) ought to be adopted to diagnose the disease, as diagnosis is always individual to each patient. *Acharya Charaka* has mentioned the concept of *Trividha Bodhya Samgraha* (*Vikara Samuthana*, *Vikara Adhishtana* and *Vikara Prakruti Vishesha* that deals with the principles of etiology and different stages of pathology of a disease. This concept holds basis for *Ukta Gada* (listed diseases) as well as for *Anukta Gada* (unlisted diseases). Thus it can be applied to diagnose any of the disease. If accurate diagnosis is made in proper and sequential manner it provides the best outcome by assessing the response to multimodal approach of Ayurveda through treatment modality. This present article aims to provide an insight to develop a clinical approach to Ayurveda diagnosis enunciated in *Samhitas* in context of *Trividha Bodhya Samgraha* underneath the spectrum of *Anukta Vyadhi*.

KEYWORDS: Ayurveda, Diagnosis, *Trividha Bodhya Samgraha*, *Anukta Vyadhi*.

INTRODUCTION

Disease state represents discomfort to body and mind. There are different stages of illness that need to be evaluated for prevention, treatment and cure (Flowchart 1). Due to multifactorial nature, diseases are innumerable and require essential approach for proper diagnosis. Method to understand diagnosis and to plan treatment is mentioned broadly in seven *Chatushkas*. Among seven *Chatushkas*, *Roga Chatushka* provides a unique approach to understand the pathogenesis of diseases (existing diseases, newly formed diseases and emerging diseases) which is sensibly explained under broad spectrum of *Anukta Vyadhi*.^[1] In context to *Anukta Vyadhi* concept of *Trividha Bodhya Samgraha* has been mentioned that comprehends the pathological process of illness, it emphasises on *Nidana*, *Dosha Dushya Sammurchana* and *Lakshanas*.^[2-3] Various other fundamentals are also mentioned in support of diagnosis which incorporates *Prakopa Hetu*, *Yoni*, *Samuthana*,

Atmana, *Adhishtana*, *Vedanam*, *Sansthana*, *Shabda-Sparsha-Rupa-Rasa-Gandha*, *Updrava*, *Vridhhi-Sthana-Kshaya*, *Udaraka*, *Naama* and *Yoga*.^[4] Proper observation of patient is essential for complete understanding of clinical manifestation of symptoms in order to carry out scientifically and methodically therapeutic treatment in planned manner to get desirable outcome.

MATERIALS AND METHODS

Concepts are compiled from classical texts, modern textbooks and various research journals. Further discussion has been done on the conceptual part to put forth the understanding in regard to proposed title.

AIM AND OBJECTIVE

Clinical understanding of Diagnosis in Ayurveda w.s.r to *Trividha Bodhya Samgraha*

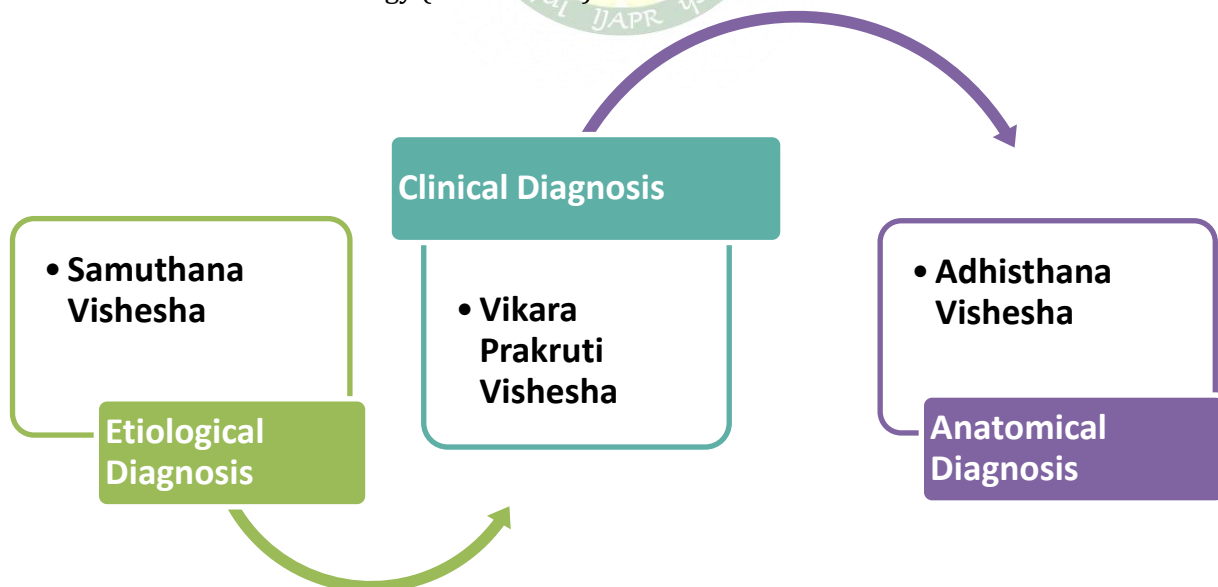


Flowchart 1, Stages of Disease manifestation

DISCUSSION

Trividha Bodhya Samgraha and its Significance in Diagnosis

Concept of *Trividha Bodhya Samgraha* explains about diseases which are not explained in *Samhitas*. This concept can be taken into consideration to know pathogenesis of various diseases. Diagnosis is based on *Roga-Rogi Pariksha* along with *Trividha Bodhya Samgraha*. ‘*Kupito Dosha Samuthanavisheshat Sthanaantaragatah*’ describes different stages of pathology which is further elaborated as *Vikara Prakruti, Adhistanantarani, Samuthana Vishesha*. These three entities are termed as *Trividha Bodhya Samgraha* that can be simulated with modern terminology (Flowchart 2).



Flowchart 2: Trividha Bodhya Sangraha

Samuthana Vishesha (Etiological diagnosis)

Samuthana means fundamental factor for initiation of disease process. *Samuthana* is one of synonym of *Hetu* mentioned in *Samhita*. *Vikara Samuthana* refers to etiological factors that are responsible for causation of diseases. *Chakrapani* opines that successful treatment depends on proper understanding about *Nidana* of the disease.^[5]

“*Nidanasya Artham Prayojanam, Vyadhi Jananam Artham Prayojanam Vyadhi Janana Tat Karoti Iti Nidanarthakarah.*” On specific *Nidana Sevana*; *Moola Vyadhi* will affect another *Adhithana* and cause disease and when one disease becomes the cause of another disease it is termed as *Nidanarthakara Roga*.^[6] There are various etiological factors either as causative factors or risk factors that are responsible for pathogenesis of diseases, *Vikara Samuthana Vishesha* can thus be interpreted as emphasised below (Table 1).

Table 1: Understanding of Vikara Samuthana Vishesha

Diseases having own <i>Nidana</i>	Eating mud in <i>Mridbhakshanajanya Pandu Roga</i>
Diseases having similar <i>Nidana</i>	<i>Jwara</i> and <i>Gulma</i>
One disease as <i>Nidana</i> for another disease (<i>Nidanarthakara roga</i>)	<i>Grahani</i> and <i>Atisara, Pleeha/Arsha/Grahani</i> causing <i>Udara Roga</i>
Genetic factors	<i>Kushta, Arsa, Klaibya</i>
Organisms (<i>Jantuja</i>)	<i>Raktaja Krimi</i> in <i>Kushta</i>
<i>Janapadadhvamsa</i>	<i>Atisara, Swasa</i>
Contagious (<i>Upsargika</i>)	<i>Kushta, Krimi, Sosha, Netra Abhishyanda</i>

Vikara Prakruti Vishesha (Clinical Diagnosis/Pathological Diagnosis)

The diagnosis is made with the evaluation of *Vikara Prakruti*. *Vyadhi* is a sort of *Dosha Vaishamy* either in the form of *Dosha Kshaya* (decrease in *Chala Guna* of *Vata* causing *Alpa Chesta*) or *Dosha Vriddhi* (increase in *Chala Guna* of *Vata* in *Kampavata*) leading to manifestation of *Lakshanas*.^[1,8] *Prakruti* should be noted in regards to *Dosha Prakruti* and *Manas Prakruti*. Along with *Doshas*; *Dhatu* and *Agni* also gets vitiated and further progresses the disease. *Lakshanas* help in evaluating *Amsha-Amsha Kalpana* of *Doshas* in manifestation of disease. Clinical features are essential to know about *Vikara Prakruti* that can be evaluated through *Pariksha* (*Trividha, Shadvidha, Astavidha, Dashavidha* and *Dwadasha*). Treatment of disease depends upon the stages of illness, symptoms manifested thus *Vikara Prakruti Vishesha* can be evaluated (Table 2).

Table 2: Understanding of Vikara Prakruti Vishesha

One symptom pertaining to many diseases	<i>Jwara</i>
Diseases having similar signs and symptoms	<ul style="list-style-type: none"> • <i>Adhoga Raktapitta</i> and <i>Pittaja Prameha</i> • <i>Vatavyadhi</i> and <i>Urustambha</i>
Cardinal features	<ul style="list-style-type: none"> • Excessive watery stools in <i>Atisara</i> • <i>Santapa Deha Manasa</i> in <i>Jwara</i>
<i>Linga Sankara</i>	Combination of symptoms observed in particular diseases.
<i>Vyadhi Sankara</i>	It manifests due to conglomeration of diseases (<i>Ubhayarthakari</i>) Examples: <i>Navajwara, Raktapitta</i>

Adhithana Vishesha^[10] (Anatomical Diagnosis)

Adhithana refers to location where disease manifests due to *Dosha Dushya Sammurchana*. *Vikara Adhithana* can be *Sharirika* or *Manasika Adhithana*. It can also include *Srotas* and *Anga- Pratyanga*. Agitated and disturbed *Doshas* amalgamated with *Dhatu*s and results in *Dosha Dushya Sammurchana* leading to manifestation of disease at particular location. Manifestation of disease is different in *Sharira* and *Manas* that helps in diagnosing the disease and planning the further treatment, thus *Adhithana Vishesha* can be interpreted (Table 3)

Table 3: Understanding of Vikara Adhithana Vishesha)

<i>Sharirika or Manasika Adhithana</i>	<i>Jwara: Sharirika and Manasika Adhithana</i>
Site of manifestation of disease	<ul style="list-style-type: none"> • <i>Sandhivata</i> • <i>Grahani</i> • <i>Udara Roga</i> • <i>Katishoola</i> • <i>Pada suptata</i> • <i>Shiroruk</i> • <i>Hanubheda</i> • <i>Trikgraha</i> • <i>Sronibheda</i>

Significance of Trividha Bodhya Samgraha

Trividha Bodhya Samgraha describes pathogenesis of disease in respect to treatment planning. Significance is elaborated with an appropriate example emphasised in table below (Table 4, 5)

Table 4: Importance of Trividha Bodhya Samgraha

<i>Trividha Bodhya Samgraha</i>	Significance
<i>Vikara Samuthana</i>	<ul style="list-style-type: none"> • '<i>Nidana Parivarjana Chikitsa</i>' is advised to be adopted to prevent further pathogenesis.^[7]
<i>Vikara Adhithana</i>	<ul style="list-style-type: none"> • Essential in planning the Treatment modality
<i>Vikara Prakruti</i>	<ul style="list-style-type: none"> • <i>Vyadhi Pratyanka Chikitsa</i> is advised during <i>Vyakta Avastha</i> of <i>Kriyakala</i> ^[9] • In differential diagnosis viz. <i>Annadravashoola</i>, <i>parinamashoola</i> • Based on manifestation of <i>Lakshanas</i>, prognosis of disease can be assessed

Table 5: Example : Grahani

<i>Vikara Samuthana Vishesha</i>	<ul style="list-style-type: none"> • <i>Nidana</i> ^[11]; "<i>Abhojanat Atibhojanat....</i>" • <i>Nidanarthakara Roga</i> ^[12]; "<i>Atisaraeshu Yonatiyatnavana Grahanigada</i>"
<i>Vikara Adhithana Vishesha</i>	<ul style="list-style-type: none"> • <i>Sharirika Adhithana</i> • Site ^[11]; "<i>Grahani Ashritam Grahani Dosh...</i>" • Srotas: <i>Annavaha, Pureeshavaha</i> • Srotodusti: <i>Sanga, Atipravrutti</i>
<i>Vikara Prakruti Vishesha</i>	<ul style="list-style-type: none"> • <i>Lakshana</i> ^[11]; "<i>Atisrishtam Vibadham va Dravam...</i>" • Dosha: <i>Pitta Pradhana Tridoshaja Vyadhi</i> • Dhatu: <i>Rasa, Rakta, Mamsa</i> • Agni: <i>Mandhya</i>

CONCLUSION

Trividha Bodhya Samgraha (Etiological factors, *Dosha Dushya Sammurchana*, pathogenesis of disease) is having prime importance in diagnosis of diseases. Poor reliability of Ayurveda diagnosis could be a lack of systematic objective methodology and the physician who acquires knowledge of these three aspects would never fail to cure the disease.

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***Address for correspondence**

Dr. Monika Gupta

Department of Roga Nidana and Vikruti Vijnana, Sri Dharmasthala Manjunatheshwara College of Ayurveda and Hospital Hassan, Karnataka, India.

Email:

monikagupta.mg52@gmail.com

Phone: 9149445839

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