



Review Article

TRIVIDHA BODHYA SANGRAHA AS A DIAGNOSTIC APPROACH TO ANUKTA VYADHI

Krishna K L^{1*}, Sreerag P²

¹Assistant Professor, Department of Samhita Siddhanta, ²Assistant Professor, Department of Swasthavritta and Yoga, Shree RMD Ayurved College & Hospital, Kesarsuri Gyanvihar Sankul Vaghaldhara, Gujarat, India.

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ABSTRACT

Changes in diet, lifestyle, environment and pathogens have led to newly emerging diseases that are not named in the classical Ayurvedic texts. Such diseases are termed *Anukta Vyadhi* (unenumerated diseases). *Acharya* Charaka advised that a physician need not feel embarrassed at being unable to name a disease, because understanding the underlying pathology matters more than nomenclature. For this purpose, he described *Trividha Bodhya Sangraha* (threefold set of factors to be understood). **Aim:** To explore *Trividha Bodhya Sangraha* as a diagnostic approach to *Anukta Vyadhi*. **Methods:** A conceptual literature review of classical texts, mainly the *Charaka Samhita* and *Ashtanga Hridaya* with their commentaries, along with published research articles. **Results:** The framework comprises *Vikara Prakriti* (nature of the disease), *Vikara Adhishtana* (site of the disease, physical or psychological) and *Vikara Samutthana* (etiology: dietary, lifestyle and environmental). Applied to coronavirus disease 2019 as an illustrative newly emerged disease, it defined the nature of the illness, its seat in the chest region and respiratory channels, and its etiological link with *Janapadodhwamsa* (community-wide epidemic destruction). The same three factors also organised the assessment of a named disease, *Prameha* (group of urinary disorders including diabetes mellitus). **Conclusion:** After the disease is assessed, treatment is planned opposite to the vitiated *dosha* (bioenergetic humours), affected *Dushya* (tissues) and causative factors. *Trividha Bodhya Sangraha* can therefore serve as a diagnostic tool, along with other diagnostic methods, for understanding and managing emerging diseases.

INTRODUCTION

The primary aim of Ayurveda is to maintain health and to eradicate disease completely. As time passes, people move away from their traditional foods and habits, and significant changes in the environment and climate have resulted in many new diseases that are not described in the *Samhitas* (classical treatises of Ayurveda). Such diseases are referred to as *Anukta Vyadhi* (unnamed diseases). Although the *Acharyas* did not describe every disease that would arise in future, they provided key principles for understanding them. *Acharya* Charaka stated that a physician should never feel ashamed if he fails to give a name to a disease, since it is not always possible to name every disease in every condition.

The concept of *Anukta Vyadhi* is therefore useful for understanding the pathogenesis of a new disease and offers insight into its treatment.

Acharya Charaka elaborated this idea as *Trividha Bodhya Sangraha* (threefold set of factors to be understood) in order to comprehend various pathogenic mechanisms. Chakrapani defined the term *bodhya* (that which is to be understood) as बोध्यः बोद्धव्यो विकारप्रकृत्यादिः, meaning *Vikara prakriti* (nature of the disease) and the related factors.^[1] Accordingly, the concept includes three foundational tools: *Vikara Prakriti* (nature of the disease), *Vikara Adhishtana* (site of the disease) and *Vikara Samutthana* (etiology of the disease). These factors help in understanding the nature of a disease even when it has no name.

Anukta vyadhi

The concept of *Anukta Vyadhi* is derived from *Tantrayukti Atidesha* (a method of extending a stated principle to situations that are not stated).^[2] These diseases are not explained in the *Samhitas* because of limited time and material, and because of factors such

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as the innumerable *Hetu* (causes) and *Lakshana* (signs and symptoms), the continuous emergence of new causative factors, continuous changes in diet and lifestyle, and continuous changes in the environment.

The primary causes of any newly emerging disease are *Asatmyendriyarth* (unwholesome contact of the sense organs with their objects), *Prajnaparadha* (intellectual error) and *Parinama* (effect of time and season), which apply to both *Sharirika* (physical) and *Manasika* (psychological) disease. These are termed *Trividha Vyadhi Hetu* (three causes of disease).^[3] According to *Acharya Charaka*, innumerable diseases can also be classified on the basis of *Ruja* (pain), *Varna* (colour), *Samutthana* (etiology), *Sthana* (site), *Samsthana* (form of manifestation) and *Nama* (name). Naming a disease is only one among many bases of classification and is not always necessary.^[4]

ते चैवापरिसङ्ख्येया भिद्यमाना भवन्ति हि।

रुजावर्णसमुत्थानस्थानसंस्थाननामभिः॥

(*Charaka Samhita, Sutrasthana 18/42-43*)

Consequently, Ayurvedic scholars do not give priority to naming a disease, because the primary goal is the eradication of disease, which does not depend on a name. It is more essential to elaborate this classification in order to understand the underlying pathogenesis, which is possible through *Trividha Bodhya Sangraha*.

Concept of *Trividha bodhya sangraha*

The components of *Trividha Bodhya Sangraha* are:^[5]

- *Vikara Prakriti* (nature of the disease)
- *Vikara Adhishthana* (site of the disease)
- *Vikara Samutthana* (etiology of the disease)

Vikara prakriti

Vikara Prakriti refers to the nature of the disease, in which the predominance of *dosha* (bioenergetic humours: *Vata*, *Pitta* and *Kapha*) and the associated symptoms can be noticed. The involvement of *Ama* (undigested or incompletely metabolised material) is a significant diagnostic tool in determining the *Prakriti* of a disease. Diseases that involve *Ama* exhibit *Ama lakshana* (features of *Ama*), whereas *Trividha bodhya sangraha* as a diagnostic tool

diseases without *Ama* are termed *Nirama* (free from *Ama*). The *Prakriti* of a disease can also be assessed through the vitiated *Dhatu* (body tissue): in *Dhatu pradoshaja vyadhi* (diseases arising from vitiation of body tissues), *Lakshana* related to the vitiated *Dhatu* are seen. Thus, multiple factors decide the *Prakriti* of a disease.

Vikara adhishthana

The site of manifestation of a pathological condition is referred to as *Vikara Adhishthana*.^[6] According to *Chakrapani*, *Adhishthana* is *Ashaya* (visceral seat),^[7] such as *Pakvashaya* (large intestine), *Amashaya* (stomach) or *Mutrashaya* (urinary bladder). The site of manifestation can further be classified as *Sharirika* (physical) or *Manasika* (psychological).

Vikara samutthana

Vikara Samutthana pertains to the *Nidana* (causative factors) of a particular disease, which may be *Aharaja* (diet-related) or *Viharaja* (lifestyle-related). Intake of foods that are incompatible with the body may disturb the equilibrium of the *Dosha* and lead to disease. Similarly, inappropriate lifestyle leads to the manifestation of disease.

AIM

To explore *Trividha Bodhya Sangraha* as a diagnostic approach to *Anukta Vyadhi* and to illustrate its application with examples.

MATERIALS AND METHODS

A comprehensive review of classical Ayurvedic texts, including the *Charaka Samhita* and *Ashtanga Hridaya* with their commentaries, was conducted to identify references to *Trividha Bodhya Sangraha*. In addition, published research articles and other literature were reviewed to obtain references on this topic.

RESULTS

The review shows that the nature, site and cause of a disease can be assessed systematically through *Trividha Bodhya Sangraha* even when the disease has no classical name. The diagnostic parameters under each component are summarised in Table 1.

Table 1: Diagnostic parameters under *Trividha Bodhya Sangraha*

Component	Meaning	Diagnostic parameters
<i>Vikara Prakriti</i>	Nature of the disease	Dominant <i>Dosha</i> and <i>Dushya</i> (tissue) imbalance; specific symptoms; presence (<i>Sama</i>) or absence (<i>Nirama</i>) of <i>Ama</i> ; features of the vitiated <i>Dhatu</i> .
<i>Vikara Adhishthana</i>	Site of the disease	Area of disease manifestation (<i>Ashaya</i>); distinction between physical (<i>Sharirika</i>) and psychological (<i>Manasika</i>) seat
<i>Vikara Samutthana</i>	Etiology of the disease	Etiological components involved in manifestation: diet (<i>Aharaja</i>), lifestyle (<i>Viharaja</i>), environment and related factors

Application to emerging diseases

New diseases such as computer vision syndrome, human immunodeficiency virus infection, chikungunya and dengue fever have emerged that are not described in the ancient Ayurvedic texts.^[2] *Trividha Bodhya Sangraha* helps to gain knowledge regarding these *Anukta Vyadhi*. The classical position on diseases that are not enumerated is stated as follows:^[8]

रोगा येऽप्यत्र नोद्दिष्टा बहुत्वान्नामरूपतः।

तेषामप्येतदेव स्यादोषादीन् वीक्ष्य भेषजम्॥ (*Charaka Samhita, Chikitsasthana 30/291*)

That is, for diseases not listed here because of their multiplicity in name and form, treatment should be planned after observing the *Dosha* and the other factors. Contemporary public health problems, including non-communicable diseases and emerging

communicable diseases, are covered under the concept of *Janapadodhwamsa* (community-wide destruction, epidemics). As these diseases are unnamed in Ayurvedic references, they are *Anukta Vyadhi*, and this concept allows novel diseases to be understood.

Application to coronavirus disease 2019

Coronavirus disease 2019 (COVID-19) is a novel disease first identified in 2019 that was not previously known. It is considered a *Janapadodhwamsa vikara* (disease causing destruction of communities), in which the environment, including air, water and seasons, becomes polluted, and this vitiation of the environment leads to disease affecting a large population. The application of *Trividha Bodhya Sangraha* to this disease is presented in Table 2.

Table 2: Application of *Trividha Bodhya Sangraha* to coronavirus disease 2019

Component	Application
<i>Vikara Prakriti</i>	<i>Agantuja sannipataja jvara</i> (fever of exogenous origin involving all three <i>Dosha</i>) with <i>Vata-Kapha</i> predominance; major symptoms are <i>Jvara</i> (fever), <i>Shvasa</i> (breathlessness) and <i>Kasa</i> (cough)
<i>Vikara Adhishtana</i>	Primarily <i>Uras</i> (chest region), with <i>Pranavaha srotas dushti</i> (vitiation of the channels carrying vital breath, i.e. the respiratory channels)
<i>Vikara Samutthana</i>	The <i>Nidana</i> can be correlated with the <i>Nidana</i> of <i>Janapadodhwamsa vikara</i> described in the <i>Vimanasthana</i> of the <i>Charaka Samhita</i>

The etiology of this disease can thus be correlated with the causes of *Janapadodhwamsa vikara* described in the *Vimanasthana* (section on specific determination) of the *Charaka Samhita*.^[9,10]

Diagnosis before treatment

Acharya Charaka has explained methods to diagnose and treat *Anukta Vyadhi*, which mainly arise due to changes in diet, lifestyle, environment and new pathogens. Diagnosis is based on understanding the *Nidana*, *Dosha* involvement, *Dushya* and progression of the disease. Before proceeding to treatment, appropriate knowledge of *Aptopadesha* (instruction of authoritative persons) and its implementation are responsible for both the prevention and the cure of disease.^[11]

आसोपदेशप्रज्ञानं प्रतिपत्तिश्च कारणम्।

विकाराणामनुत्पत्तावुत्पन्नानां च शान्तये॥(*Charaka Samhita, Sutrasthana 7/55*)

According to *Acharya Charaka*, a well-versed physician should first examine the disease, diagnose it properly,

and only then choose suitable medicines and treatment.^[12]

रोगमादौ परीक्षेत ततोऽनन्तरमौषधम्।

ततः कर्म भिषक् पश्चाज्ज्ञानपूर्वं समाचरेत्॥

(*Charaka Samhita, Sutrasthana 20/20*)

Treatment principle for *Anukta vyadhi*

Treatment that is opposite to the *Dosha*, *Dushya* and *Nidana* is always beneficial, and both *Ukta* (described) and *Anukta* (undescribed) diseases can be treated by applying this principle properly.^[13]

दोषदूष्यनिदानानां विपरीतं हितं ध्रुवम्।

उक्तानुक्तान् गदान् सर्वान् सम्यग्युक्तं नियच्छति॥

(*Charaka Samhita, Chikitsasthana 30/292*)

Whether a disease is named or unnamed, the treatment principle outlined by *Acharya Charaka* is to oppose the *Dosha*, *Dushya* and causative factors. Taking *Prameha* (group of urinary disorders including diabetes mellitus), a named (*Ukta*) disease, as an example, the *Dosha*, *Dushya* and *Nidana* are given in Table 3.^[14]

Table 3: Dosha, Dushya and Nidana in Prameha

Factor	Details
Dosha	Kapha, Pitta and Vata
Dushya	Rasa (plasma), Rakta (blood), Mamsa (muscle), Meda (fat), Majja (bone marrow), Shukra (reproductive tissue), Oja (vital essence), Ambu (body water), Vasa (muscle fat) and Lasika (lymph)
Nidana	Foods, drinks and activities that increase Meda, Mamsa and Kapha are the main causes: sweet, sour, salty and unctuous foods, sugarcane juice, jaggery and similar items, together with sedentary habits and excessive sleep

Whenever a treatment plan is prepared for *Prameha*, whether the cause is *Aharaja* or *Viharaja*, it should be opposite to the properties of the *Dosha* predominantly involved in that specific type of *Prameha*. In addition, the treatment should counteract the affected properties of the specific *Dushya*, and foods and lifestyle factors that aggravate the condition should be avoided. Assessment of these three factors is necessary both to understand the disease and to plan its treatment.

DISCUSSION

Relevance of *Trividha bodhya sangraha* in the current scenario

Lifestyle disorders, environmental change and novel pathogens continue to produce clinical conditions that have no counterpart in the classical texts. The *Acharyas* knew that, as time progressed, new diseases would arise and that it would not be possible to describe everything in every age. They therefore gave guidelines and principles, in the form of *Trividha Bodhya Sangraha*, to deal with such newly originating clinical conditions. The strength of this concept lies in shifting the diagnostic question from what a disease is called to what the disease is doing: which *Dosha* and *Dushya* are involved, where the disease is seated, and what has caused it.

The illustrative application to coronavirus disease 2019 shows that a disease unknown to the classical authors can still be described in Ayurvedic terms, with a definable nature, a definable site and an etiology that links it to the concept of *Janapadodhwamsa*. The example of *Prameha* shows that the same three axes apply equally to a disease that is named in the texts, so the framework is not confined to novel conditions. In both cases, careful observation of the patient is essential for a complete understanding of the clinical manifestations, so that treatment can be carried out in a scientific, methodical and planned manner to obtain the desired outcome. Once the nature, site and cause are established, the treatment principle of opposing the vitiated *Dosha*, the affected *Dushya* and the causative factors follows directly, whether the disease is named or not.

The present work is a conceptual review and the illustrations given are interpretative. The

framework has not been validated in a clinical or observational setting, and it should be used along with the other diagnostic methods of Ayurveda and contemporary clinical assessment rather than as a stand-alone tool. Observational studies correlating the three components with clinical findings in emerging diseases would be a useful direction for future work.

Why *Trividha bodhya sangraha* in *Trishothiya adhyaya*?

Acharya Charaka has explained this concept in the *Sutrasthana* (18th chapter), known as *Trishothiya Adhyaya* (the chapter dealing with *Shotha*, swelling). This chapter belongs to the *Roga Chatushka* (quadrad on diseases), which follows the *Kalpna Chatushka*, where treatment procedures were described. On moving from treatment to disease, it becomes necessary to know the methods of diagnosing a disease, and this emphasis on diagnosis is one reason for placing the concept here. Another reason is that this chapter deals with *Shotha*, which can be considered both a disease and a symptom. Treatment of *Shotha* is determined by the specific features present, and with the support of *Trividha Bodhya Sangraha* proper diagnosis and suitable treatment can be achieved. This is why the concept is included in this chapter.

CONCLUSION

In the current era, new and unclassified diseases are emerging because of drastic changes in lifestyle, dietary habits and environmental factors, and because of novel pathogens. The concept of *Anukta Vyadhi* helps Ayurvedic physicians to understand the pathogenesis of a newly formed disease and to plan appropriate treatment. Application of *Trividha Bodhya Sangraha* (*Vikara Prakriti*, *Vikara Adhishthana* and *Vikara Samutthana*) provides a structured basis for diagnosing such diseases, and *Vaidyas* (Ayurvedic physicians) can use it, together with other diagnostic methods, to diagnose and manage emerging diseases in a rapidly changing world.

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*Address for correspondence

Dr. Krishna K L

Assistant Professor,
Department of Samhita Siddhanta,
Shree RMD Ayurved College & Hospital,
Kesarsuri Gyanvihar Sankul, Gujarat.
Email: drkrishnalakshman@gmail.com

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