



TRIVIDHA BODHYA SANGRAHA: AN AYURVEDIC DIAGNOSTIC FRAMEWORK FOR UNDERSTANDING ANUKTA VYADHI

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How to cite this Article: Dr. Vinay Halatti^{*1}, Dr. Renuka Tenahalli², Dr. Raosaheb A. D.³, Dr. Jyoti P. B.⁴, Dr. Sachin Bagali⁵, Dr. Manjula H.⁶. (2026). TRIVIDHA BODHYA SANGRAHA: AN AYURVEDIC DIAGNOSTIC FRAMEWORK FOR UNDERSTANDING ANUKTA VYADHI. World Journal of Advance Pharmaceutical Sciences, 3(8), 80-83.



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Article Info

Article Received: 26 June 2026,

Article Revised: 16 July 2026,

Article Accepted: 06 August 2026.

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DOI: <https://doi.org/10.5281/zenodo.21893280>

ABSTRACT

Introduction: Diseases are innumerable and cannot always be classified by nomenclature alone. Ayurveda explains such conditions through the concept of Anukta Vyadhi, interpreted using Trividha Bodhya Sangraha described by Acharya Charaka in *Trishothiya Adhyaya* (Charaka Samhita, Sutra Sthana 18). This diagnostic approach comprises Samutthana (etiology), Adhithana (site of manifestation), and Vikara Prakriti (nature of disease), providing a rational framework for diagnosis and management. **Materials and Methods:** A critical review of *Charaka Samhita*, relevant commentaries, research articles, and contemporary literature was conducted to analyse Trividha Bodhya Sangraha. Modern diseases not described in the classics were interpreted as Anukta Vyadhi using this framework. **Results:** The review showed that Trividha Bodhya Sangraha systematically explains disease pathogenesis, localization, and nature irrespective of nomenclature. Contemporary disorders such as PCOS, HIV/AIDS, avascular necrosis, COVID-19, and Nipah infection can be interpreted through Samutthana, Adhithana, and Vikara Prakriti, facilitating individualized Ayurvedic diagnosis and treatment. **Discussion:** Trividha Bodhya Sangraha provides a systematic approach to understanding Anukta Vyadhi by analyzing the cause, site, and nature of disease rather than its name. This enables interpretation of modern diseases within the Ayurvedic framework and supports individualized treatment based on Dosha, Dushya, Agni, and Srotas involvement. **Conclusion:** Trividha Bodhya Sangraha is a practical and adaptable diagnostic model for understanding and managing Anukta Vyadhi. By emphasizing the cause, site, and nature of disease, it enables Ayurveda to address both classical and emerging diseases while preserving its principles of individualized diagnosis and treatment.

KEYWORDS: Trividha Bodhya Sangraha, Anukta Vyadhi, Vikara Prakriti, Adhithana, Samutthana, Ayurveda.

INTRODUCTION

Trividha bodhya sangraha is a unique concept explained in ayurveda.

A disease is a condition of physical and mental suffering.^[1]

For the purposes of prevention, treatment and cure, several phases of illness must be assessed. Diseases are

many due to their complex character, necessitating an essential strategy for accurate diagnosis.

Seven Chatushkas provide a general overview of how to comprehend diagnosis and plan treatment. Roga Chatushka, one of the seven Chatushkas, offers a distinctive method for comprehending the pathophysiology of illnesses, which is logically explained under the wide range of Anukta Vyadhi.

It has been stated that the Anukta Vyadhi idea of Trividha Bodhya Sangraha emphasizes Nidana, Dosha Dushya Sammurchana, and Lakshanas in order to explain the pathological process of illness.

The Charaka Samhita Sutra Sthana elaborates on the core ideas of Ayurveda. In the 18th chapter (Trishothiya Adhyaya) of Sutra Sthana, Acharya Charaka discusses the crucial idea of Trividha Bodhya Sangraha.

Three fundamental elements comprise Trividha Bodhya Sangraha: Samutthana (causative circumstances), Adhithana (location of manifestation), and Vikara Prakriti (nature of the disease).

Together, these three elements aid in comprehending the origins, location, and pathophysiology of illness, providing a solid basis for diagnosis and therapy planning. There are many different things that can be done.

Yatha-sthulesu refers to the significant and more prevalent ailments, such as Udararoga, Mutrakrcchra, etc., that are discussed in general in the Astodariya Adhyaya chapter.

REVIEW OF LITERATURE

Trividha: Three types

Bodhya: That which is to be understood or known.

Sangraha: Collection, summary.

It involves three key components:

1. Vikara Prakriti (nature/signs of disease)
2. Adhithana (site of manifestation)
3. Samutthana (causative factors)

In Trishothiya Adhyaya Acharya Charaka said

त एवापरिसङ्ख्येया भिद्यमाना भवन्ति हि।

रुजावर्णसमुत्थानस्थानसंस्थाननामभिः ॥४२॥

व्यवस्थाकरणं तेषां यथास्थूलेषु सङ्ग्रहः।

तथा प्रकृतिसामान्यं विकारिषूपदिश्यते ॥४३॥

Numerous illnesses are classified according to Ruja (pain), Varna (color), Samutthana (kind of onset), Sthana (place), Samsthana (signs and symptoms), and Nama (by naming).

However, the 19th chapter, Aṣṭodariya Adhyaya, lists the significant illnesses. Other illnesses are categorized according to the variables that affect how they present.^[2]

विकारनामाकुशलो न जिहीयात् कदाचन।

न हि सर्वविकाराणां नामतोऽस्ति ध्रुवा स्थितिः ॥४४॥

स एव कुपितो दोषः समुत्थानविशेषतः।

स्थानान्तरगतश्चैव जनयत्यामयान् बहून् ॥४५॥

तस्माद्विकारप्रकृतीरधिष्ठानान्तराणि च।

समुत्थानविशेषांश्च बुद्ध्वा कर्म समाचरेत् ॥४६॥

यो ह्येतत्तितयं ज्ञात्वा कर्माण्यारभते भिषक्।

ज्ञानपूर्वं यथान्यायं स कर्मसु न मुह्यति ॥४७॥

(Cha.su.18/42-47)

Since it is impossible to provide nomenclature for every illness, the doctor need not be ashamed if he is unable to identify a condition.

Although the causative factors may vary, they can aggravate the same Doshas, which then become localized in different regions of the body, resulting in diverse disease conditions. Therefore, before initiating treatment, the physician should accurately identify the vitiated Dosha, its location, and the responsible etiological factors. A physician who is well-versed in these principles and adheres to the teachings of the classical texts is unlikely to make mistakes in the management of disease.

The main objective of Astodariya Adhyaya is the numerical classification of 48 different disease kinds. But because there are countless clinical variances that the human body can experience.

Explains Vikara Samutthana (origin, progression, and variety of diseases) using a definitive operational technique.

In Maharoga Adhyayan Acharya has addressed Aparisankhyeyatva of Vyadhi, which is caused by Aparisankhyeyatva of Prakruti (aetiology), Adhishtana (region), and Linga (signs & symptoms), following Nanathmaja Vikara's explanation.^[3]

Trividha bodhya Sangraha according to different Acharya's

SI NO.	ACHARYAS	TRIVIDHA BODHYA SANGRAHA
1.	Charaka	1.Vikar prakriti 2.Vikar samutthana 3.Vikar adhithana
2.	Vagbhata	1.Vikar prakriti 2.Vikar samutthana 3.Vikar adhithana

DISCUSSION

The **Roga Chatuska** of the *Charaka Samhita* is primarily concerned with the enumeration and classification of diseases, which forms the foundation of therapeutics (*Cikitsa Tantra*). The principal objective of this group of chapters is to explain that diseases are innumerable and cannot always be confined to a fixed numerical classification.

The **17th chapter, Kiyantaḥ Sirasiya Adhyaya**, serves as the introductory chapter of the Roga Chatuska. The term *Kiyantaḥ* means "how many," indicating the enumeration of diseases. Since the **Siras (head)** is regarded as the chief organ (*Pradhana Aṅga*) and the **Hṛdaya (heart)** is considered a vital organ (*Marma*), this chapter describes the various diseases affecting the head and heart.

The **18th chapter, Trisothiya Adhyaya**, explains the **Trividha Bodhya Sangraha Siddhanta** through the example of **Sotha (inflammation/oedema)**. Initially, Sotha is classified into three major types based on the predominant **Doṣa**—Vataja, Pittaja, and Kaphaja. However, depending on factors such as the **site of Doṣa involvement (Adhisthana)**, **Prakṛti**, **Samutthana (etiopathogenesis)**, and other clinical variations, numerous subtypes can occur. Thus, although three principal varieties are described, the actual manifestations are many.

Following this, the **19th chapter, Astodariya Adhyaya**, describes the **eight types of Udara Roga (abdominal disorders)**, while the **20th chapter, Maharoga Adhyaya**, further elaborates on the classification of major diseases.

The purpose of explaining the **Trividha Bodhya Sangraha Siddhanta** in the Trisothiya Adhyaya is to establish a fundamental principle applicable to all diseases. Just as Sotha is broadly classified into three types but presents in numerous forms depending on factors such as **Prakṛti**, **Samutthana**, and **Adhisthana**, the diseases enumerated throughout the Roga Chatuska should not be considered limited to the stated numbers. The numerical classifications are intended only as broad categories for understanding and teaching, whereas the actual number of diseases varies according to differences in causative factors, Dosic predominance, site of manifestation, and individual constitution.

Anukta Vyadhi refers which don't have direct reference in classical Ayurvedic texts (*Anukta* = unsaid, *Vyadhi* = disease). Ayurveda treats these not as "unknown" but as conditions that can be decoded using the Trividha Bodhya Sangraha.

EXAMPLE: A classic modern example of an Anukta Vyadhi is Polycystic Ovary Syndrome (PCOS) now it's changed to PMOS.

• Decoding PCOS as an Anukta Vyadhi

In Ayurveda no disease can be compared directly with PCOS. The Artava term is also used to represent ovum and hence among the 8 Artavadushti which leads to Abeejata (anovulation), Granthibhoota Artavadushti have the features like Granthila artava can be correlated with the termination of follicle maturation and became cystic in nature. This prevents proper growth of follicle to release a mature ovum as in poly cystic ovary.

Some of clinical symptoms of PCOS may simulate Kapha & Vata dusti Artava (Granthibhoota Artava dushti), there is a increase of Kapha dosha and meda dhatu. The pathology (Samprapti) of sthoulya (Obesity) and PCOS is similar, the selected Amalaki choorna and Kulatha yusha are mentioned as a line of treatment (Chikitsa) for sthoulya (Obesity) as the pathology is similar the selected medicines will treat this condition, and if this condition is not treated early, may lead to the complication of PCOS.

Mithya achara pradushta artava, beeja dosha and daiva, due to these all causative factors, tridosha get aggravated predominantly kapha and vata aggravated more, further leads to vitiation of agni, that lead to agnimandhya (impairment of metabolism) then formation of ama (metabolic waste products accumulation) takes place. Then it leads to dhatwagni mandya (impairment of metabolism in the cells) rasa+meda dhatu get vitiates further then it leads alpa artava (oligomenorehoea) along with formation of granthi.^[4]

• AIDS/HIV as Ojakshaya

HIV isn't in the texts, but its clinical presentation—the total collapse of immunity—is the definition of Ojakshaya (loss of Ojas, the essence of life and immunity).

1. Samutthana: Primarily *Ativyavaya* (excessive sexual indulgence) or *Agantuja* (exogenous/external infection) entering the blood.

2. Prakṛiti: A progressive *Saptadhatu kshaya*, starting from the *Shukra Dhatu* and moving backward to the *Rasa dhatu*.

3. Adhisthana: The entire body (*Sarva Shareera*), specifically the *Rakta* and *Shukravaha srotas*.

TREATMENT

Samutthana Strategy: Managing the infectious agent while preventing further depletion of energy.

Prakṛiti Strategy: Brimhana and Rasayana therapies like Chyavanaprash or Ashwagandha to improve "Vyadhikshamatva" (immunity).

Adhisthana Strategy: Systemic rejuvenation focusing on Sarva-Shareera to rebuild the *Sapta Dhatus*.

• Avascular Necrosis (AVN) of the Femur

AVN has emerged as a post-pandemic complication, often due to high steroid use.

1. Vikara Prakṛiti (Nature): It is categorized as Asthimajjagata Vata with Raktadushti (blood vitiation).

The pathology involves a "drying" or obstruction of blood supply

2. Vikara Adhithana (Site): The Femoral Head (hip joint), specifically affecting the Asthi and Majja Dhatu.

3. Vikara Samutthana (Cause): *Visha dravyas* (toxic/iatrogenic), such as the excessive use of steroids, which lead to *Srotorodha*.

TREATMENT

Vikara Samutthana (The Cause): Immediate *Nidana Parivarjana* (stopping steroids/alcohol) and avoiding high-impact physical activities that stress the hip joint.

Vikara Prakriti (The Nature): *Vata-hara* and *Brimhana* therapies.

- **Internally:** Ghee-based medicines like *Guggulu Tikta Ghrita* to provide deep lubrication and nourishment to the *Asthi dhatu*.

- **Externally:** *Abhyanga* with *Ksheerabala Taila* to pacify *Vata*.

Vikara Adhithana: *Srotoshodhana* (clearing channels) and *Asthi-Poshaka chikitsa* (bone-nourishing).

Tikta Ksheera Basti: This is the "gold standard" treatment. It involves medicated enemas with bitter herbs and milk, which have a direct affinity for *Asthi Dhatu*.

Agni Karma: Thermal micro-cautery around the hip joint to improve local blood circulation and reduce pain.

• COVID-19

Categorized as an *Agantuja* (exogenous) respiratory infection. Its nature is often understood as *Sannipataja* (involving all three *Doshas*), primarily affecting the *Pranavaha Srotas* (respiratory channels).

TREATMENT

Managed as an external infection (*Agantuja*) leading to *Sannipataja Jwara* (multi-systemic fever).

Samutthana: *Nidana Parivarjana* (Isolation to stop viral exposure).

Prakriti: Since it is *Kapha-Pitta* dominant, *Langhana* is the first line of treatment to digest *Ama*.

Adhithana: Targeted *Pranavaha Srotas* clearing using herbs like *AYUSH 64*, *Sudarshana Ghanvati*, and *Sitopaladi Churna*.

• Nipah/Viral Infections as Agantuja sannipataja Jwara

Logic: Sudden, high-mortality viral outbreaks are treated as *Agantuja* (external/foreign) because the cause is a microorganism not usually present in the body's internal balance.

1. Samutthana (Cause): *Bhuta/Abhishangaja* (external organisms/pathogens).

2. Prakriti (Nature): *Sannipataja*, all three *Doshas* are severely disturbed simultaneously, leading to rapid vitiation.

3. Adhithana (Site): The *Pranavaha Srotas* and *Rasavaha Srotas* manifesting as high fever and breathing failure.

TREATMENT

Samutthana: *Nidana Parivarjana* (Isolation/Hygiene) and *Dhoopana* to stop the spread and neutralize external pathogens.

Prakriti: *Tridosha-hara Chikitsa* using potent, multi-purpose formulations like *Sudarshana Ghanvati* or *Sanjeevani Vati* to stabilize the body and digest *Ama*.

Adhithana: *Srotoshodhana* (Channel clearing).

- **Respiratory:** Herbs like *Vasaka* to ease breathing.

- **Circulatory:** *Raktashodhaka dravyas* (like *Guduchi*) to manage high fever and blood-borne inflammation.

CONCLUSION

- *Trividha Bodhya Sangraha* highlights it as the ultimate diagnostic link between ancient pathophysiology and contemporary medical issues.

- It transforms *Ayurveda* into a dynamic, physiological science rather than a strict, text-bound nomenclature.

- *Trividha bodhya sangraha* for *Anukta vyadhi*.

- Understanding the entire triad—*Adhishtana* (cellular tissue localization place), *Samutthana Visheshha* (etiological triggers/signs), and *Vikara Prakriti* (nature of the disease/*Agni* status)—provides enough information to accurately diagnose any sickness and treat it.

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