



## INSIGHTS INTO THE CONCEPT OF TRIVIDHA BODHYA SANGRAHA: A CONCEPTUAL REVIEW

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### ABSTRACT

Ayurveda being the *Shashwatha Vijnana* deals with many concepts which are applicable at all times. As the *Prayojana* of the Science is maintaining the health of healthy and curing the diseases of diseased person; in order to understand the disease, many concepts have been described among which *Trividha Bodhya Sangraha* is the prime one. This particular concept has been dealt under *Rogachatushka* of Charaka Samhita while explaining about *Asankhyeyatva* of *Vyadhi*. It includes *Vikara Prakruthi*, *Adhishtana* and *Samutthana Vishesha*. In classical texts there is an elaborative description of many diseases; but as time passes a new variety of pathological presentations are manifesting which are not exactly similar to those mentioned in classics. There might be different *Nidanans*, different *dosha* involvement, different *Adhishtana* in the body and different *Lakshanas*. In such cases, a proper understanding of the entire condition is necessary to plan management protocol. Prior to that, there is the necessity of complete knowledge about *Trividha Bodhya Sangraha* i.e. their scope, application and limitations. Therefore, the present work is attempting for the same which will be helpful in understanding the concept and application of the same in practice.

**Keywords:** *Trividha Bodhya Sangraha*, *Vikara Prakruthi*, *Adhishtana*, *Samutthana Vishesha*, *Anukta Vyadhi*, *Aparisankhya Vyadhi*.

## INTRODUCTION

*Sutrasthana* of Charaka Samhita is said to be the *Shirah* of *Samhita* which is logically divided into 7 *chatushka* and 2 *Sangrahadhyaya*. *Rogachatushka* is one of them which acts as an introductory part of *Nidana sthana* and also deals with important concepts of Ayurveda.

Though there are various classifications of *Vyadhi* in Ayurveda, at many contexts or as a concluding statement, Acharya has declared about *Aparisankhyeyatva* of *Vyadhi*. Among various *Sthanas* of *Samhita*. Acharya Charaka has been explained many aspects such as *Nidana*, *Purvarupa*, *Roopa Samprapti*, *Upashaya-Anupashaya*, *Sadhyasadyata*, *Chikithsa*, *Varjya Rogi* etc. pertaining to particular diseases. Still, guidance can be seen about some general concepts/principles by which undescribed conditions could be understood.

It is the beauty of Charaka Samhitha to give the guidelines of medical knowledge in the form of *Sutras* which are not only mere *Shlokas*, explaining the lengthy concepts in short, but also act as seeds. These seeds act as formulae for new concepts and practical applications. *Trividha bodhya sangraha* is one such concept dealt in *Rogachatushka* under *Trishothiya Adhyaya*<sup>1</sup>. It forms the basis for identification, understanding and planning for the management of any pathological condition including *Anukta Vyadhi* & novel pathologies.

### MATERIALS AND METHODS:

- The primary source of data is from Charaka samhitha *Moola Grantha*
- Concepts are compiled from classical texts, other textbooks and various research journals. Further discussion has been done on the conceptual part to provide insights in order to understand the concept properly.

### OBJECTIVES:

- To analyze the concept of *Trividha Bodhya Sangraha* through literary review
- To analyze the application of *Trividha Bodhya Sangraha* with the examples of *Atisaara*, *Shotha* and *Kushtha* diseases

### Review of Literature:

#### 1. *Trishothiya adhyaya*<sup>2</sup>

In this context, it is mentioned that nomenclature of every condition is not possible as the same *Dosha* when vitiated can cause various disorders based on some particular factors such as *Samutthana Vishesha* and *Sthanantaragata*. In the commentary, one example has been given – vitiated *Dosha* when lodges in *Kanta* can cause *Kasa*, *Aruchi*, *Kantodhwamsa* etc. Hence every condition should be analyzed by considering *Vikara Prakruthi*, *Adhishtana* and *Samutthana Vishesha* which are termed as *Trividha Bodhya Sangraha* in order to treat a particular pathology.

#### 2. *Ashtodariya adhyaya*<sup>3</sup>

The same *Tridosha* when vitiated based on *Sthana*, *Samsthana* and *Prakruthi vishesha* will cause all the diseases including *Anukta Vyadhi*.

In the commentary, *Sthana* refers to *Rasadi* and *Basthyadi*; *Samsthana* refers to *Lakshana* of *Vyadhi* and *Prakruthi Vishesha* refers to the *Karana* for the manifestation of Disease.

#### 3. *Maharogadhyaya*<sup>4</sup>

After the explanation of *Nanathmaja Vikara*, Acharya has dealt with *Aparisankhyeyatva* of *Vyadhi* which is due to *Aparisankhyeyatva* of *Prakruthi* (aetiology), *Adhishtana* (region) and *Linga* (signs & symptoms). Along with this, *Ayatana* has been considered which means external causes like *Dushta Ahara*, *Achara* according to Acharya Chakrapani and *Vishesha Sthana of Dosha* i.e., *Pakvashaya* etc according to Acharya Gangadhara<sup>5</sup>.

#### 4. *Roganika vimana adhyaya*<sup>6</sup>

Here also, while providing reasoning for innumerable diseases, Acharya has mentioned *Prakopana Vishesha* (*Nidana*), *Dushya Vishesha* (*Adhishtana*) and *Vikara Vishesha* (*Lakshana*).

In all the above instances *Trividha Bodhya Sangraha* has been reflected and thus the importance of the same can be inferred.

## DISCUSSION

### Discussion on Trividha Bodhya Sangraha:

#### 1. Samutthana Vishesha:

This refers to the *Vishesha Karana* for a Particular disease. *Dosha* is considered as *Samavayi Karana* for the manifestation of any disease. At the same time, *Agni* and *Ama* will also play an important role. Therefore, under the heading of *Vikara Prakruthi*, *Dosha*, *Agni* and *Ama* can be included.

A. **Dosha:** *Tridosha* is the principal factor for health and disease.<sup>7</sup> *Roga* cannot manifest without the involvement of *Dosha* and *Anukta Vyadhi* should be understood with the help of *Dosha Lakshana*.<sup>8</sup> *Dosha* are the only reason for the pathological manifestations always.<sup>9</sup> In *Kriyakala*, *Sanchaya* is the first stage where there will be an accumulation of *Dosha* in their root places which is the beginning of disease but until *Sthana Samshraya* it cannot be considered as *Vyadhi*, at present scenario due to unawareness of such things, it can be considered. Hence *Dosha* will be the prime factors under the heading of *Samutthana Vishesha*.

B. **Agni:** Though *Dosha* is a basic factor for disease manifestation, their state will be depending on the state of *Agni*<sup>10</sup>. Due to the vitiation of *Agni*, there will be manifestation of various disorders in the body<sup>11</sup>. *Agni*, situated in *Pittadosha* is responsible for the normalcy and abnormal conditions of the body when it is in a normal or vitiated state respectively<sup>12</sup>. Classification of *Agni* is based on the *Dosha* itself. Therefore, both the factors influence each other in all instances. Hence both can be considered as the prime factors for both health and disease.

C. **Ama:** *Ama* produced due to *Mandagni* when amalgamates with *Dosha* and *Dushya* which can be termed as *Sama* is the aetiology for all the diseases<sup>13</sup>. Though in the commentary, *Vikara Prakruhi* has been referred to as *Vatadi Dosha*, *Agni* and *Ama* play a significant role in the manifestation of any *Vyadhi* and *Vatadi* merely refers to the entities which form the *Pratyasanna Karana* for *Vyadhyutpatti*.

Beyond these, there exists *Trividha Hetu*, which are the root cause for any *Vikruthi*;

- *Asathmyendriyarta*
- *Prajnaparadha*

- *Parinama*<sup>14</sup>

*Janapadodhwamsa* is a time where the basic principles dealt in classics will be having more application; especially those mentioned under *Roga Pariksha* as there will be an occurrence of entirely new presentation of pathology which cannot be elicited easily. For that also *Prajnaparadha* is said to be *Yoni* (root cause)<sup>15</sup>.

#### 2. Adhishtana:

The site of manifestation of any pathological condition can be termed as *Adhishtana*. i.e., *Rasadi Dhatu*, *Basthyadi Ashaya/Avayava*. For example, ‘*Uru sthambha*, ‘*Rakta’yoni* etc. diseases will not only change with the change of *Adhishtana*, in the same region there can also be a manifestation of various disorders. Ex: vitiated *Dosha* when lodges in *Gala* can cause *Kasa*, *Aruch*, *Swarabheda*, *Kantodwamsa* etc.<sup>16</sup>.

In the 20<sup>th</sup> chapter of *Charaka Samhita Sutrasthana*, ‘*Ayatana*’ has been mentioned along with *Vikara Prakruthi*, *Adhishtana* and *Samutthana*, which signifies the *Mula/Vishesha Sthana of Tridosha*, that to *Pakwashaya* and *Amashaya*.

Review work on *Adhishtana* alone is needed to clarify whether *Adhishtana* includes *Udbhava sthana and sanchara sthana* also as it is especially indicating ‘*Vyaktasthana*’ of any disorder.

#### 3. Vikara Prakruthi:

*Vikara Prakruthi* is the signs and symptoms of a particular pathological condition. Though, irrespective of the disease manifested, the signs and symptoms should be presented as per the *Dosha* involved, each disease will be having its own specific *Lakshana* which will differentiate it from others. And also, the management will be based on the presentation of *Dosha* itself. Most of the time the *Chikithsa* encounters *Lakshanika* type as eliciting the *Nidana* could be difficult in many cases. For better understanding of the present concept, the following example will be considered:

1) *Samutthana Vishesha (Purusha Niyata): Atisara*

2) *Adhishtana (Sthana Niyata): Shotha*

3) *Vikara Prakruthi (vyadhi Niyata): Kushta*

1) **Samutthana Vishesha (Purusha Niyata): Atisara**  
“*Prati Purusha Siddhanta* is the very basic concept of *Chikithsa* Aspects of Ayurveda. For the manifestation of any disease, *Nidana* is specific. In the context of

'Atisara Chikithsitam' Acharya Charaka has given utmost importance to *Prakruthi* and dealt *Nidana* accordingly. *Atisara* is not only a disease, rather it is *Nidana/Purvarupa/Rupa/Upadrava/Arishta lakshana* in most of the diseases, which indicates its varied intensity.

As *Dosha*, *Agni* and *Ama* are the significant factors among *Samutthana Vishesha*, all the 3 seems to be appreciated well in case of *Atisara*. Hence this example has been taken for understanding.

**Table 1:** is depicting the *Nidana* of *Atisara*.

| <i>Deha Prakruthi</i> | <i>Samutthana Vishesha</i>  | <i>Mechanism</i>  |
|-----------------------|---|---|
| <i>Vata</i>           | Excessive indulgence in <i>Vata</i> , <i>Atapa</i> and <i>Vyayama</i> .<br><i>Ruksha-Alpa-Pramithashana</i><br><i>Tikshna madya</i><br><i>Nithya vyavaya</i><br><i>Udavarta</i>   | <i>Vata vruddhi – agnimandya</i><br><i>Ruksha</i> – drags <i>Dravamsha</i> from <i>Dravadhatu</i> into the <i>Koshta</i><br><i>Chala guna – Atisarana</i> of <i>Pureesha</i> .                                  |
| <i>Pitta</i>          | Excessive intake of <i>Amla</i> , <i>Lavana</i> , <i>Katu</i> , <i>Tikshna Kshara</i> , <i>Ushna</i> food articles.<br>Excessive indulgence in <i>Agni Atapa</i> , <i>Suryatapa</i> , <i>Maruta</i><br>Excess <i>krodha</i> and <i>irshya</i> | <i>Pitta Dravaguna Vruddhi – Agnimandya</i><br><i>Ishath Ushna Guna</i> along with <i>Drava</i> , <i>Tikshna</i> , <i>Sara</i> – liquefies <i>Pureesha</i><br><i>Sara Guna – Atisarana</i> of <i>Pureesha</i> . |
| <i>Kapha</i>          | Excess intake of <i>Guru</i> , <i>Madhura</i> , <i>Snigdha</i> food articles<br><i>Achintana</i> after taken excess food<br><i>Divaswapna</i> , <i>Alasya</i> .   | <i>Soumya Guna – Agnimandya</i><br><i>Sheeta Snigdha Guna</i> - liquefies <i>Pureesha</i><br><i>Drava</i> , <i>Snigdha</i> , <i>Shita Guna</i> - <i>Atisarana</i> of <i>Pureesha</i>                            |

## 2) *Adhishtana (Sthana Niyata): Shotha*

*Shotha* is generally understood as 'swelling'. *Trishothiya Adhyaya* of *Charaka Samhita Suthrasthana* is the context where for the first time the concept of *Trividha Bodhya Sangraha* has been mentioned. The

same sign at different regions of the body attains different names and also there will be involvement of different *Nidana* and *Lakshana*, but *Adhishtana* seems to be important in this case.

**Table 2:** is depicting *Adhishtna* of various *Shotha*.

| <i>Shotha</i>                        | <i>Predominant dosha</i> | <i>Adhishtana</i>                            |
|--------------------------------------|--------------------------|--|
| <i>Upajihvika</i>                    | <i>Kapha</i>             | <i>Jihvamula</i>                             |
| <i>Galashundika</i>                  | <i>Kapha</i>             | <i>Gala</i>                                  |
| <i>Galaganda</i>                     | <i>Kapha</i>             | <i>Galaparshwa</i>                           |
| <i>Galagraha</i>                     | <i>Kapha</i>             | <i>Anrgala</i>                               |
| <i>Visarpa</i>                       | <i>Pitta</i>             | <i>Twak</i>                                  |
| <i>Pidaka</i>                        | <i>Pitta</i>             | <i>Twak</i>                                  |
| <i>Tilaka, piplu, vyanga, nilika</i> | <i>Pitta</i>             | <i>Twak</i>                                  |
| <i>Shankhaka</i>                     | <i>Pitta</i>             | <i>Shankhapradesha</i>                       |
| <i>Karnamula shotha</i>              | <i>Pitta</i>             | <i>Karnamula</i>                             |
| <i>Plihavriddhi</i>                  | <i>Vata</i>              | <i>Pliha</i>                                 |
| <i>Gulma</i>                         | <i>Vata</i>              | <i>Basthi, hrudaya, nabhi, both parshwa.</i> |
| <i>Vruddhi roga</i>                  | <i>Vata</i>              | <i>Vankshana, vrushana</i>                   |
| <i>Udara</i>                         | <i>Vata</i>              | <i>Udara</i>                                 |
| <i>Anaha</i>                         | <i>Vata</i>              | <i>Kukshi</i>                                |
| <i>Rohini</i>                        | <i>Tridosha</i>          | <i>Gala</i>                                  |

### 3) Vikara Prakruthi (Vyadhi Niyata): Kushta

*Kushta* has been considered as *Mahagada* by all the *Acharya*. The condition has been classified based on the Severity and predominant *Dosha* involved, at the end, *Acharya* has said that there are innumerable *Kushta*. This explores a new door for skin diseases which are arising constantly due to many reasons and naming of which is a difficult job and hence they are

treated based on the *Lakshana* they present with. *Lakshana* seems to be the important aspect in case of *Kushta* as there are innumerable reasons and the *Adhishtana* varies from particular area to all over the body. The symptoms are guides for understanding the *Dosha* involved and also for the planning of management protocol.

**Table 3:** is depicting signs and symptoms of various *Kushta*.

| <i>Kushta</i>      | <i>Samuthana Vishesha</i>   |
|--------------------|---|
| <i>Kapala</i>      | Signs – <i>krushna aruna varsna, ruksha-parusha-tanu, vishamakruthi</i><br>Symptoms – <i>todabahula</i> .   |
| <i>Udumbara</i>    | Signs – <i>raga, pinjara loma, udumbara phala sadrusha</i><br>Symptoms – <i>daha, kandu, ruja</i>           |
| <i>Mandala</i>     | Signs – <i>shwata-rakta varna, sthira, snigdha, utsanna mandala</i>   |
| <i>Rushyajihva</i> | Signs – <i>karkasha, raktaparyanta-antam shyava varna, rushyajihva sadrusha</i><br>Symptoms – <i>vedana</i> |
| <i>Pundarika</i>   | Signs – <i>shweta varna and raktaparyanta, pundarika dala sadrusha, utseda</i><br>Symptoms – <i>daha</i>    |
| <i>Sidhma</i>      | Signs – <i>shweta-tamra varna, raja vimunchana, alabupushpa varna</i>                                       |
| <i>Kakanaka</i>    | Signs – <i>kakanantika varna</i><br>Symptoms – <i>apaka, tivurvedana, tridosha linga</i> .                  |
| <i>Ekakushta</i>   | <i>Aswedana, mahavasthu, mathsyashakalavath</i>   |
| <i>Charmakhya</i>  | <i>Bahala and hasthicharmavath</i>  |
| <i>Kitibha</i>     | <i>Shyava varna, khina-khara sparsha</i>  |
| <i>Vipadika</i>    | <i>Pani pada sphutana, tivurvedana</i>  |
| <i>Alasaka</i>     | <i>Kandu, ragayukta pidaka</i>  |
| <i>Dadru</i>       | <i>Kandu ragayukta pidaka with mandolotsanna</i>  |
| <i>Charmadala</i>  | <i>Kandu, sphota, ruja, sparshasahishnuta</i> .   |
| <i>Pama</i>        | <i>Shweta aruna shyava varna, kanduyukta pidaka</i>   |
| <i>Visphota</i>    | <i>Tanutwacha, sphota, shweta aruna varna</i>   |
| <i>Shataru</i>     | <i>Bahuvrana, rakta shyava varna, daha, ruja</i> .  |
| <i>Vicharchika</i> | <i>Kanduyukta pidaka, shyava varna, bahusrava</i> .   |

### Discussion on the concept of Trividha Bodhya Sangraha:

1. Concept of *Trividha Bodhya Sangraha* in *Suthrasthana* – significance:

*Suthrasthana* is said to be *Shira* of *Charaka Samhita* and the *Chatushka* are having exclusive information they are meant to be<sup>16</sup>. Also, it deals with the concepts which are applicable and helpful in understanding the whole *Samhita*. The concept of *Trividha Bodhya Sangraha* has been described first in the *Rogachatushka* under *Trishothiya Adhyaya* which has been quoted

again in the 19<sup>th</sup> & 20<sup>th</sup> chapter in the context where ‘*Aparisankhyeyata*’ of *Roga* come into the picture. In order to understand any pathological condition, the very three basic factors are *Nidana, Adhishtana & Lakshana*. *Rogachatushka* is the introductory part of *Nidana Sthana*, or it is the beginning of *Nidana Sthana* as there is a description of various diseases. It should provide a strong basis and basic principles for the understanding of that subject matter for which it is intended. That is the reason the Concept of *Trividha Bodhya Sangraha* has been dealt with here.

2. Exclusive information has been provided about *Dosha* in *Roga Chatushka* itself which is specifically helpful for the way of *Chikithsa*.

Though in other chapters of *Suthrasthana*, information regarding *Dosha* has been dealt, in *Rogachatushka*, it is evident.

**Table 4:** is depicting information about *Dosha* in *Rogachatushka*.

| Chapter                   | Concept  |
|---------------------------|--|
| <i>Kiyantha shirasiya</i> | <i>Dosha gati</i>  |
| <i>Trishothiya</i>        | <i>Prakrutha &amp; Vaikrutha Dosha Karma</i>                       |
| <i>Ashtoudariya</i>       | <i>Integrity of Dosha in Nijavikara</i>                            |
| <i>Maharogadhyaya</i>     | <i>Prakrutha Doshasthana</i><br><i>Athmalakshana; Doshopakrama</i> |

3. Even after describing the Concept of *Trividha Bodhya Sangraha*, *Nidana Panchaka* have been dealt in *Nidana Sthana*. Whether they are extended information about the same?

As the entire Ayurveda is embedded in the form of *Trisuthra*, all the information regarding the understanding of the disease is framed under *Trividha Bodhya Sangraha*. *Samutthana Visheshha* refers to the state of *Vadadi Dosha* and *Agni* in the manifestation of any disease. They include all the *Samanya* and *Visheshha Nidana* contributing to the disease. *Adhishtana* refers to the region of the body where a particular disease exhibits itself. It may include the place of *Sthana Samshraya*, *Udbhava Sthana*, *Sanchara Sthana* and *Vyakta Sthana* at its core. For the understanding purpose, it has been simplified as *Adhishtana*, the region where *Vyadhi* is expressed. *Vikara Prakruthi* is *Lakshana* of a particular disease and *Purvarupa* can also be considered here as they are reflecting the *Lakshana* of fore coming condition. Thus, it can be said that *Nidana Panchaka* is the extended version of *Trividha Bodhya Sangraha*.

4. Scope of the Concept of *Trividha Bodhya Sangraha* in *Anukta Vyadhi*.

It is more applicable for *Anukta Vyadhi* itself. All the diseases that can manifest in living beings will never trespass the *Dosha* thus, even *Anukta Vyadhi* can be understood with proper knowledge of aetiology, location and symptoms of particular pathological condition<sup>17</sup>.

5. Even the nomenclature of diseases is said to be *Vyavaharartha*, many are having a particular name. For illustration, some of the pathological presentations have been given. They are for both purposes ie, understanding the condition and planning of treatment. There

are innumerable *Shotha* that can manifest due to different *Sthana*, *Dushya*, *Akruthi*, *Nama* etc but only a few have been explained for the guidance of a physician. With that instance, one should incorporate such principles in order to treat the condition<sup>18</sup>.

6. Whether the Concept of *Trividha Bodhya Sangraha* is enough for the understanding of *Vyadhi* and planning of Treatment?

As *Vikara Prakruthi* includes the state of *Dosha* and *Agni*, *Adhishtana* includes *Sthana* at which *Dosha-dushyasammurchana* takes place and *Vyadhi* manifests and *Samutthana Visheshha* includes all the signs and symptoms of a *Vyadhi*. Understanding of these is enough for a thorough knowledge of any pathology. In Ayurveda, there are *Upakrama for Dosha*, *Dhatu Poshana/Prasadana krama*, *Mala Shodhana*. Though there are *Vyadhi Prathyanika Chikithsa /Aushadha* exists, those, in turn, act upon *Dosha* itself as it is said that – how the diseases will not trespass the *Dosha*, in the same way, *Upakrama* for the same will not extend beyond *Shadupakrama*<sup>19</sup> (Cha. Su. 22/43). *Hetu Prathyanika*, *Vyadhi Prathyanika*, *Samprapti Vighatana* and *Lakshanika Chikithsa*. All are concentrating towards one or the other entity of *Trividha Bodhya Sangraha*.

7. Among *Trisuthra*, *Hetu* and *Linga* are included under *Trividha Bodhya Sangraha*. Whether it is indicating the significance of the same?

*Charaka Samhita* being *Kayachikithsa Pradhana Tantra*, has its whole information in the seed *Trisuthra*. i.e., *Hetu*, *Linga* & *Aushadha*. And former two are part of *Trividha Bodhya Sangraha*. Of course, it is indicating the

importance of the same by stressing the point that *Nidana* and *Lakshana* are the key factors for the understanding of Health and Disease.

#### 8. Scope of *Trividha Bodhya Sangraha*:

Already eradicated diseases and those which have not yet manifested can also be understood based on the present concept. Polio was not mentioned in classics as exactly the condition was. But the virus, incubation period, affected part of the body, signs and symptoms have been elicited after its manifestation. And also, the treatment had been planned based on these aspects only.

In the case of COVID-19 also, the same theory had been applied.

*Samutthana*: *Dosha Prakopa* due to the entry of virus  
*Adhishtana*: earlier it was lungs, later along with lungs GIT involvement had been elicited.

*Prakruthi*: cold, dry cough, fever, breathlessness etc.

Thus, it can be said that every pathological condition which has not been explained in the classics can also be understood in its entirety with the help of *Trividha Bodhya Sangraha*.

#### 9. Application of the concept in further *Sthana of Samhita*.

The concept has been exclusively extended in *Vimana sthana (Trividhakuksheeya adhyaya)*, *Nidana sthana*, *Chikithsa sthana and Siddhisthana* also.

#### 10. References of the concept in other *Samhita*.

Direct references are not there, but while describing *Anukta Vyadhi* or *Aparisankhyeyata of Vyadhi*, various factors have been mentioned among which these three have also been included.

## CONCLUSION

The concepts told in Ayurveda are *Shashwatha* at their existence and application. Irrespective of the time, place, change of anything, the concepts stands valid. Therefore, the importance of basic principles could not be measured as they are always beyond perception. The present concept is one such concept that guides for the understanding of the disease which has been explained in classics and also which has not been mentioned, planning of their treatment protocol and thus helps in achieving the *Prayojana* of Ayurveda.

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