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Application of *Trividha Bodhya Sangraha* w.s.r. to *Roga Chatushka*

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ABSTRACT

The method of *Chatushka* is adopted so as to conglomerate the similar descriptions under one heading, so the descriptions related to *Bhaishajya* were placed under *Bhaishajya Chatushka* and so on & also dual classification of the aim of *Ayurveda* i.e., *Swastha Rakshana* and *Vikara Prashamana* forms a kind of base. *Roga Chatushka* is comes under in *Vikara Prashamana* forms, the determination of formulations and procedures depends upon the principle of management, and the principle of management lies upon the understanding of pathogenesis. The *Roga Chatushka* provides complete fundamental understanding of pathogenesis in concise manner. A general protocol which comprehends all the pathogenesis is represented by *Acharya Charaka* with description of *Trividha Bodhya Sangraha* (*Prakriti, Adhishthana, Samutthana*). An attempt has been made in the present paper to analyze the application *Trividha Bodhya Sangraha* in relation with *Roga Chatushka*.

Key words: *Roga Chatushka, Trividha Bodhya Sangraha, Agni & Grahani, Ayurveda*

INTRODUCTION

चतुष्काणां महार्थानां स्थानेऽस्मिन् सङ्ग्रहः कृतः |

श्लोकार्थः सङ्ग्रहार्थश्च श्लोकस्थानमतः स्मृतम् || (Cha. Su. 30/46)

Chatushka indicates the knowledge of a subject with different angles reveals deep thinking of its particular subject through their respective study.^[1] This meaning indicates *Chatushka* as a necklace of 4 strings. Synonyms of “The *Chatushka*” as per quoted by *Charaka* are - *Chatuspada*^[2], *Adhikara*^[3] & *Adhyaya*.^[4]

Dual classification of the aim of *Ayurveda* i.e., *Swastha*

Rakshana and *Vikara Prashamana* forms a kind of base. The *Vikaraprasamana* (treatment) is dependent on the proper knowledge of “*Rogavijnana*”. Because treatment comprises mainly of three factors that is,

1. Determination of line of treatment
2. Selection of the drug
3. Proper procedure for drug administration

The understanding of these factors is explained in detail through *Yojana, Bhashaja* and *Kalpna Chatushka* respectively. But the appropriate conduction of these three factors is based on the nature of pathogenesis and that is discussed in *Roga Chatushka*. Therefore, it is evident that the *Roga Chatushka* provides a foundational understanding for the achieving of *Vikaraprasamana*.

The *Roga Chatushka* provides complete fundamental understanding of pathogenesis in concise manner. It contains 4 chapters –

ROGA CHATUSHKA

1. *Kiyanta Shirashiya*
2. *Trishotiya*

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3. Astodariya

4. Maharoga

A general protocol which comprehends all the pathogenesis is represented by Acharya Charaka with description of Trividha Bodhya Sangraha.^[5]

Trividha Bodhya Sangraha

1. Vikara Prakriti

2. Vikara Adhithana

3. Vikara Samuthana

Vikara Prakriti is pathogenesis of the disease. Vikara Adhithana is a pathological site of the disease. Vikara Sammutthana is how etiological factors are developed pathology or origin of diseases. If we know about Vikara Prakriti then it is helpful to us, know about pathological component which are involved in pathology. If we know about Vikara Adhithana then it is helpful to us which is a pathological site and where we will work.^[6] If we know Vikara Sammutthana (origin of disease) then it is helpful to us for *Nidana Parivarjana*. It is help to stop growth of disease. So, the concept of Trividha Bodhya Sangraha is helpful to us about diagnosis of non-mentioned diseases.

DISCUSSION

According to *Adhikarana Tantrayukti*^[7] the Roga Chatushka possesses the Adhikara of Roga Vijnana, the titles of the Adhyaya have the Adhikara for the respective chapters, the general principles for Roga Vijnana quoted in Roga Chatushka possess the Adhikara for the whole Rogavijnana.

The Kiyantah Sirashiya gives knowledge about Samavayi Kaarana of Roga i.e., Dosh and Dushyadi, in respect to different angles of pathogenesis. It gives understanding about how the Vyadhiprakriti has been produced. It also describes variations of Doshas i.e., Kshaya, Sthana and Vriddhi. The narration of Kshaya is also explained with the example of Madhumeha Pidaka.^[8]

It is necessary to localize Dosh in Adhithana for the manifestation of disease. The provoked Dosh according to the diversity of localization in different

regions produces variety of diseases. Trishothiya presents explanation of above mentioned process i.e. process of Sthanasamshraya, through example of Shotha, with concentration on Adhithana.^[9]

In Astodariya Adhyaya the "Samutthana" has been elaborated by narrating broad classification of disease i.e., Samanyaja Vikara. It is carried out with help of "Sankhya" and "Vidhi" Samprapti. Sankhya Samprapti gives the idea about total number of types of pathogenesis, Vidhi Samprapti occupies majority of portion of genesis among totality of Samprapti. Therefore, the description of Samutthana is mainly conveyed through Vidhi Samprapti. Thus, Sankhya and Vidhi Samprapti are combinedly provides knowledge of variants of pathogenesis. For example, the Udara is produced in eight types of Samutthana Viz. Vata, Pitta, Kapha, Sannipata, Pleeha, Chhidra, Baddha, Udaka^[10]; ultimately manifests symptoms in eight variety.

In Maharoga Adhyaya remaining disease other than Samanyaja Vikara i.e., Nanatmaja Vikara^[11] has been narrated on the basis of Prakriti Samanya. The broad classification (Yathasankhya Sangraha) of Vikara is not enough for the achievement of knowledge of Dhatusamyata. Therefore, to compile the knowledge related to Vikara and to give a general methodology for diagnosis of all diseases, the Maharoga is described.

The state of Dhātuvaishamyā is termed as the disease. Agni is stated as a root cause for the health and disease condition.^[12] Application of Trividha Bhodhya Sangraha is narrated with the help of diseases like Grahani & Jwara etc. in relation with Agni.

Table 1: Grahani in relation with Trividha Bhodhya Sangraha

Grahani

SN	Trividha Bhodya Sangraha	Components
1.	Vikara Samuthana Visheshā	Nidana : "Abhojanat Atibhojanat...."
		Nidanarthakara Roga : "Atisaraeshu Yonatiyatnavana Grahani-gada"

2.	<i>Vikara Adhithana Vishesha</i>	<i>Sharirika Adhithana</i> Site : “ <i>Grahani Ashritam Grahani Dosh...</i> ”
		<i>Srotas: Annavaha, Pureeshavaha</i> <i>Srotodusti: Sanga, Atipravrutti</i>
3.	<i>Vikara Prakruti Vishesha</i>	<i>Lakshana :“Atisrishtam Vibadham Va Dravam...”</i> <i>Dosha: Pitta Pradhana Tridoshaja Vyadhi</i>
		<i>Dhatu: Rasa, Rakta, Mamsa</i> <i>Agni: Mandagni</i>

Table 2: Vikara Prakruti in relation with various diseases

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

Table 3: Vikara Samuthana in relation with various diseases

SN	<i>Vikara Samuthana</i>	Components
1.	Diseases having own <i>Nidana</i>	Eating mud in <i>Mridbhakshanajanya Pandu Roga</i>
2.	Diseases having similar <i>Nidana</i>	<i>Jwara</i> and <i>Gulma</i>

3.	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>
4.	Genetic factors	<i>Arhsa, Klaibya</i>
5.	Contagious (<i>Upsargika</i>)	<i>Krimi, Shosha, Netra Abhishyanda</i>

Table 4: Vikara Adhithana in relation with various diseases

SN	<i>Vikara Adhithana</i>	Components
1.	<i>Sharirika</i> or <i>Manasika Adhithana</i>	<i>Jwara: Sharirika</i> and <i>Manasika Adhithana</i>
2.	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>Trikgaha</i> ▪ <i>Sronibheda</i>

CONCLUSION

The *Prayojana* of *Roga Chatushka* is to elaborate the fundamental understanding of *Dhatuvaishamyam* which is necessary for proper administration of *Aturasya Vikara Prasamana Chikitsa*. *Agni* is the prime force for the sustenance of all biological systems/living being. Hence, the four types of *Agni* (*Kayagni, Jatharagni, Dhatvagni* and *Mahabhutagni*) should be considered as the appropriate reason for the explanation of four *Adhyaya* in *Chatushka*. The arrangement of *Roga Chatushka* provides a complete methodology for getting knowledge of *Roga Vijnana* mainly based on *Vikara Prakruti, Vikara Adhithana* and *Vikara Samutthana*. *Kiyantana Sirashiya Adhyaya* narrates various aspects of generation and manifestation of *Vikara Prakruti*. *Trishothiya Adhyaya* describes *Roga Vijnana* with

respect to *Vikara Adhithana*. It provides understanding that how the *Vikara Prakruti* manifests symptomatology in variety of diseases by localizing in various *Adhithanas*. *Astodariya Adhyaya* gives a method for understanding of *Vikara Samutthana*. In Which Manner, the *Vikara Prakruti (Dasha Dushya)* Produces *Sammurcchana* in *Vikara Adhithana* is explored by *Astodariya. Maharogadhyaya* - comprehends the knowledge of *Roga Vijnana*, which is explained in previous *Adhyaya* with respect to determination of Principles of Management. So, application of *Trividha Bodhya Sangraha* carried out throughout the *Roga Chatushka*.

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