



CONCEPT OF TRIVIDH BODHYA SAMGRAHA AND DOSHA BHEDA ARE HELPFUL TO DIAGNOSIS OF DISEASE AND EVALUATION OF TREATMENT.

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ABSTRACT In Ayurveda, We have most imported problem is how to diagnosed a disease. If anyhow we can diagnose the patient, we can't evaluate prognosis of their disease. In this condition we have no way to say, their disease may be cure or not. We are always confusing that we should start or not their treatment. If we want to start the treatment, we have no criteria to evaluate the disease. It is progressing or it is recovering. That's why I want to share some concept regarding diagnosis and evaluation of the disease. Ayurveda mentioned the concept of Nidana Panchaka and Trividha bodhya Samgraha which are used for diagnosis. It is also mentioned the concept of Dosha bheda which is used for evaluation of treatment.

Aim And Objects: How we can use the concept of Trividh bodhya samgraha and Dosha bedha for diagnosis if disease and evaluation of treatment.

Materials And Methods: We used Charaka samhita and Ashtang Hridaya which are based literature of Ayurveda for understand and justification these two concept.

KEYWORDS :Diagnosis Of Diseases, Nidana Panchaka, Trividha Bodhya Samgraha, Evaluate Of Treatment, Dosha Bheda

INTRODUCTION

Ayurveda is science of life. It is our traditional therapy but when we are doing application in practical life. We are realized that some trouble is there which is making unsure about diagnosis and treatment to us.

Our *Acharya*(Authors) mentioned in *Nidana Panchaka*,^[1] It is known as a concept of *Nidana Panchaka*^[2]. It has five substitutes. *Nidana*^[3] is causative factors of all diseases. *Poorvarupa*^[4] is pre symptoms of diseases which are manifested before establishing of disease. *Roopa*^[5] is main symptoms of disease which are guided to us for diagnosis of disease. *Upshaya*^[6] is confirmative protocol. It is doing with *Ahara* (foods), *Vihara*(Activity) and *Aushadha* (medicine). It is not treatment but it is method to different of similar diseases. *Samprapti*^[7] is Pathology. It is mentioned with detail and its types also. It is our beauty of *Ayurveda* if we use this concept properly we must be diagnosed the diseases.

Some new disease is here; we have not specific *Nidana Panchaka* in our literature. We will diagnosed the disease with the help of "TRIVIDH BODHYA SAMGRAH"^[9]. " Because if we want to results in treatment, we definitely know about conform diagnosis^[10]. It has three components^[11]; it is *Vikara Samutthana*, *Vikara Adhithana* and *Vikara Prakrutti*. *Vikara Prakrutti* 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.

One another concept is *Dosha bheda*^[8]. *Ayurveda* mentioned basic three *Dosha* which are most imported to maintain our homeostatic. It is *Vata*, *Pitta* and *Kapha*. According to *Vagbhata* it is divided in five subtypes which are called as *Doshabheda*. *Doshabheda* can assess with their functions in whole body. I will describe in part of discussion about it. How it is helpful to us for evaluate the treatment.

DISCUSSION

If we want to proper diagnosis, we must leave a symptomatic treatment and adopt our classical method. It is mentioned with both ways like,

First is, these diseases which are already described in our texts^[12]. We can diagnose these diseases with the help of *Nidana Panchaka*^[13]. *Nidana Panchaka* has included *Nidana*, *Poorvaroopo*, *Roopa*, *Upshaya* and *Samprapti*^[14]. Our *Sushruta Acharya* also gave importance in *Uttaratantra*. He mentioned that it is necessary to stop getting a *Nidana* (etiological factors) during treatment. So identify the *nidana* is first step of treatment. If we can understand how the pathogens make the pathology, it will help to remove the pathology and helpful for planning of drugs. *Upshaya* is most important to differentiate a disease. *Poorvarupa* is useful to alert to treat a disease. So *Nidana panchaka* are useful in diagnosis and treatment.

Second is, those diseases who have no name (*Anukta vyadhi*) and it is new for us. For them; our *Acharya* mentioned the concept which is known as a *TRI BODHYA SAMGRAHA*^[15]. Which are *Vikara Prakruti*, *Vikara Adhithana* & *Vikara Sammutthana*. It is more useful to new

diseases which are confusing to us. 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. If we know about *Vikara Adhithana* then it is helpful to us which is a pathological site and where we will work. If we know about *Vikara prakruti* then it is helpful to us, know about pathological component which are involved in pathology. So the concept of *TRIVIDH BODHYA SAMGRA* is helpful to us about diagnosis of non mentioned diseases.

Now I want to share a concept of *Doshabheda*^[16] to evaluation of disease because most common and imported problem is evaluation the disease.

Acharya Vagbhata is mentioned five types for each *dosha*.

Vata dosha^[17] has five types like *Prana*, *Udana*, *Samana*, *Vyana* and *Apana*.

Pitta dosha^[18] has five types like *Pachaka*, *Rajjaka*, *Sadhaka*, *Alochaka* and *Bhrajaka*.

Kapha dosha^[19] has five types like *Kledaka*, *Bodhaka*, *Shleshaka*, *Avalambaka* and *Tarpaka*.

I like to give an example to understanding a concept of *Dosha bheda*,

Two male patients are with 45 years old, whom are suffering with *Vidhagdhajirna*^[20]. Among of them one have complain of burning chest, vertigo, thrust. Second Patient has complained of burning chest, vertigo, thrust, burning eye and burning in both palm of limbs. These both patients have same diagnosis of disease in this condition and which is *Vidagdhajirna*. We can understand the prognosis of the disease and assess this disease with the help of *Doshabheda* concept.

EVALUATION OF PROGNOSIS OF DISEASES:

In prognosis of the disease, both the patients having some symptoms are same and are extra. We can see that first patient having symptoms due to involvement of *Pachaka pitta* only. But second patients having symptoms are suggested that it is due to *Pachaka pitta*, *Alochaka* and *Brajaka Pitta* also. We can say that first patient is easy to cure comparative to second patient. It is also mentioned in types of *Samprapti* by *Acharya Charaka*^[21]. *Vikalpa samprapti*^[22] is helpful to prognosis of disease with this way.

EVALUATION OF PROGRESSION WITH TREATMENT IN THE DISEASES:

Patients are discussed as above; we want to evaluate the patients. A concept of *Dosha bheda* is helpful to know how much progress done toward recovery. When they come in follow up and we will see that symptoms are disappear like burning sensation of both limbs. It is suggested that involvement of *Bhrijaka pitta* is becoming normal. It is progression of health. When we see that after two to three follow up all symptoms are disappear but only burning chest is remaining then it

indicated that only involvement of *Pachaka pitta* is here. I mean in *Vidagdhajirana* first *Pachaka*, *Brajaka* and *Alochaka pitta* are there. When we start the treatment and symptoms are gone. It is indicated that *Bhrajak* and *Alochaka pitta* whom affected by *pichaka pitta* is become normal. It is good sign and we become sure that our treatment is going with right way. So *Doshabheda* concept is helpful to evaluate the progression of our treatment.

CONCLUSION

A concept of *Doshabheda* is most important in diagnosis & evaluation during treatment.

We understand the prognosis of the disease with how many *Dosha bheda* are involved. When it is more involvement in same diagnosis in different patients, it suggests severity of disease. We can plan high potent drugs to treating these types of pathology. So it is helpful for know of prognosis of the disease.

We also can know an effect of drugs during treatment with this concept. If we have conformed diagnosis to including the *Dosha bheda* & we start the treatment. When patients come in follow up for consulting, then we will observe of involve of *Dosha bheda* with carefully. We will found that if our treatment is on right way, involvement of *dosha bheda* is become normal. It is indicate recovery of the disease.

If we are used this concept in routine base we have more confident and surety of the diagnosis.

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