

DIAGNOSIS OF KARMAJA VYADHI ON THE BASIS OF TRIVIDHA BODHYA SAMGRAHA

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ABSTRACT

Ayurveda has described various types of diseases, their causes, clinical features, diagnosis, prognosis and treatment. One of these classifications include *Karmaja Vyadhi*, a concept unique to *Ayurveda*. Unlike purely Dosh-based pathologies, *Karmaja Vyadhi* introduces *Adrishta Hetu* (unobservable causative factors), thereby expanding the scope of disease etiology beyond immediate physiological and environmental determinants. In the present review, an attempt has been made to interpret *Karmaja Vyadhi* through the diagnostic lens of *Trividha Bodhya Samgraha*, which comprises *Vikara Adhithana (site)*, *Vikara Prakruti (nature/stage)*, and *Vikara Samuthana (etiology)*. This triad provides a structured clinical methodology to evaluate even those diseases where causation is अस्पष्ट (unclear). The aim of this review it to analyse the role

of *Trividha Bodhya Samgraha* in diagnosis of *Karmaja Vyadhi*.

KEYWORDS: *Karmaja Vyadhi, Trividha Bodhya Samgraha, Vikara, Diagnosis.*

INTRODUCTION

Ayurveda, the ancient medical science of India, follows a structured framework for understanding disease and its management.^[1] Disturbance in balance of three *Dosha* leads to *Dhatu Dushti* which becomes the root cause for *Vyadhi*. Improper diet, poor lifestyle,

environmental factors, genetics initiate *Dosha* imbalance. These diseases are categorized on the basis of characteristics. One such categorization includes *Karmaja Vyadhi*.

The word '*Karmaja*' is derived from the word '*Karma*' meaning deed or action. So, diseases (*Karya*) that occur as consequence of actions (*Karana*) are known as *Karmaja Vyadhi*.

When a disease appears without any identifiable cause in an individual following proper diet and lifestyle, it is said to be due to influence of *Karmaphala*.

In Ayurvedic texts, a thorough examination of the *Roga* as well as the *Rogi* is the first step for disease management. The tools for *Roga-Rogi Pareeksha* include *Trividha Pramana*, *Trividha Pareeksha*, *Chaturvidha Pareeksha*, *Shadvidha Pareeksha*, *Ashtavidha Pareeksha*, *Dashavidha Pareeksha*, *Trividha Bodhya Samgraha*, etc. *Acharya Charaka* has described *Trividha Bodhya Sangraha* in the context of *Anukta Vyadhi* but it can be used to understand pathogenesis and diagnosis in context of all diseases.

MATERIALS AND METHODS

For this study, literary material from classical texts of *Ayurveda* and relevant research articles have been collected and reviewed.

Karmaja Vyadhi

As per *Acharya Charaka*, there is no such^[2] *Mahat Karma* (major deed or action, here it refers to a misdeed performed in the previous life) which doesn't lead to disease (*Karana-Karya Bhava*). These diseases are only cured after *Karma Phala Kshaya*.

Acharya Sushruta has described^[3] *Karmaja Vyadhi* as diseases which occur without any cause i.e., there is no involvement of *Vatadi Dosha* and the only cure is *Karmasamshaya*.

Acharya Vagbhatta has classified *Vyadhi* into three types- *Doshaja*, *Karmaja* and *Dosha-Karmaja Vyadhi*.^[4] *Karmaja Vyadhi* are further classified into three-

- i. *Pratyautpanna Karmaja Vyadhi (Drushta Hetu)*
- ii. *Purva Karmaja Vyadhi (Adrushta Hetu)* It is of two types- *Niyata*, *Aniyata*.
- iii. *Ubhaya Karmaja Vyadhi- (Drushta and Adrushta Hetu)*.

According to Bhavaprakash, *Karmaja Vyadhi* are those which are produced by *Purva Janamakruta Karma* i.e., strong *Dushkarma* and these *Vyadhi* are reduced only by *Bhoga* and *Prayaschita* (atonement of sins) and which are not produced from aggravated *Vatadi Dosha*. *Adharma* is the main cause of *Karmaja Vyadhi*.

- a. *Purva Janma Kruta Papa Karma* is described as a *Vishishta Hetu* for *Kushta*.^[5]
- b. *Purva Janma Kruta Papa Karma* and *Prastuta Janma Kruta Papa Karma* (*Vachika* and *Mansika*) cause *Kilasa*.^[6]
- c. *Udara Atisanchita*, in *Udara Roga* is due to *Papa Karma* i.e., indulgence in serious sinful acts.^[7]

The pathogenesis of disease due to effects of *Karmaphala* is not entirely understood but its manifestation is *Prabhava* of *Kaala*.

In the context of 21st century science, these diseases may be correlated as following

- a) An idiopathic disease is a medical condition without any identifiable cause. The word idiopathic is derived from *idios+pathos* meaning “one’s own suffering.” This aligns with definition of *Karmaja Vyadhi*.

For example, Fibromyalgia, Idiopathic Pulmonary Fibrosis, Idiopathic Thrombocytopenia Purpura, etc. appear in an individual without any genetic, environment or auto-immune etiology.

Occurrence of chromosomal mutations like microdeletions in short arm of chromosome 1 leading to Idiopathic intellectual disability/Developmental delay is an example of *Beeja Bhaga Avavya Dushti*.

- b) Lifestyle disorders such as Dyslipidemia, Hypertension, Diabetes Mellitus, Obesity, etc. may correlate with *Pratyautpanna Karmaja Vyadhi*. For example, Hypertension can be due to stress, lack of physical activity, excessive salt intake, obesity etc.
- c) Similar etiology producing variable presentation in different people may be correlated with *Ubhaya Karmaja Vyadhi*. For e.g., Hypersensitivity reactions due to drug allergy, insect bites in some people.

It also seen that consumption of similar etiology by different people doesn't lead to disease manifestation in all. Some people are more prone to getting diseased. For e.g., smoking is a leading cause of oral cancer but in a few cases, no disease is caused.

Trividha Bodhya Samgraha

Trividha Bodhya Samgraha has been explained in the context of understanding and diagnosing *Anukta Vyadhi* i.e., those *Vyadhi* which have not been described in classical texts.^[8]

'*Kupito Dosha Samuthanavisheshat Sthanaantaragatah*' describes diagnosis of *Anukta Vyadhi* through three stages- *Vikara Prakruti* (Pathological Diagnosis), *Adhistanana Vishesha* (Clinical Diagnosis), *Samuthana Vishesha* (Etiological Diagnosis).

A) VIKARA ADHISTHANA (Site of disease) It marks the fourth stage of *Shad Kriya Kala* i.e., the stage of *Dosha-Dushya Sammurchana*.

It is useful to assess whether site of disease is *Mansika* or *Sharirika* or *both*, the type of *Srotas* involved, the vitiated *Dushya*.

Clinical importance

- In *Kati Shoola*, patient complains of pain in the *Kati region* which makes clear where *Dosha-Dushya Sammurchana* has occurred.
- In *Sandhigata Vata*, patient complains of pain in the joints where vitiated *Vata Dosha* has disturbed *Asthivaha Srotas*.
- Involvement of *Grahani* leads to *Grahani Roga*.
From the type of symptoms, the site of involvement of disease can be known.
- Productive cough indicates the involvement of *Pranavaha Srotas* and *Kapha Dosha*.
- Frequent micturition indicates the involvement of *Mutravaha Srotas* and that the type of *Srotodushti* is *Atipruvitti*.
- Symptoms such as *Aruchi*, *Daurbalya*, *Gaurava*, pallor seen in *Pandu* are due to *Rasavaha Srotas Dushti*.
- Abdomen is divided into 9 areas to predict the involved site. Symptoms such as Pain are assessed on the basis of site, severity, radiation etc. Pain in RUQ can be due to hepatic pathology. Burning in epigastrium may be due to gastric involvement.

B) VIKARA PRAKRUTI (State of disease)- It is an assessment of *Sama* or *Nirama* stage, acute or chronic stage, degree of severity, prognosis. This is done through laboratory investigations and imaging tools.

- Presence of symptoms like *Guruta*, *Aalasya*, *Anila Moodhta*, *Aruchi*, *Klama* etc., indicates *Samavastha* while *laghuta*, *Kshut* etc, indicate *Niramavastha*.
- *Poorva Roopa Avastha* and *Roopa Avastha* can be known through clinical features as well investigative findings corresponding to them. Positive fluid thrill in ascites indicates presence of about 1500ml fluid in the abdomen.
- *Vikara Prakruti* also helps to assess *Sadhyata-Asadhyata* of the disease. Severity of disease can be known through *Lakshana Bala* and *investigative findings*. For e.g., in Ascites (*Udara Roga*), findings like hypoalbuminemia, hyponatremia, infection etc., are a cause for concern.
- Confirmation of *Roga* is also made through this. For e.g., *Lakshana* like *Prabhootaavilamutrata* points towards *Prameha*. Investigative findings like FBS, PPBS, HbA1C confirm the diagnosis of *Madhumeha*.
- In diseases caused due to *Poorva Janama Krita Papa Karma*, diseases like *Udara Roga*, *Kushta*, *Shwitra* etc, are known through their clinical findings and investigative reports.

C) VIKARA SAMUTHANA(Etiology)- It can be known through history and present symptoms. In ⁹*Pratyutpanna Vyadhi*, *Pragyapradha* leads to vitiation of *Dosha* and hence, disease.

- In *Mritika Bhakshan Janya Pandu* (*Pica*), symptoms like pallor, *Atisara*, peri-orbital swelling are due to *Mritika* consumption which leads to *Srotorodha*, *Dhatu Kshaya* and then *Pandu*.
- Not following rules of *Ashta Vidha Ahara Ayatana* leads to disorders of *Agni*. In patients with diseases originating from *Agni Mandya*, it can be concluded that factors like *Vishamashana*, *Adhyashana* etc., have played a role as *Nidana*.
- In DM, factors such as family history, poor lifestyle, pancreatic insufficiency etc., can be differentiated as a cause by history taking and investigations. Deranged lipid profile is indicative of poor nutritional profile. Deranged pancreatic profile indicates pancreatic insufficiency as cause of DM.

Sudden onset of severe disease in an otherwise healthy person who has been following proper diet and life style practices without any identifiable etiology should raise suspicion of *Karmaja Vyadhi*.

- To diagnose these *Vyadhi*, the concept of ¹⁰*Upshaya-Anupshaya* can be utilized. For e.g., In *Kushtha*, if disease specific management doesn't reduce the severity of disease and there is no known cause, it points towards *Papa Karma* as a *Hetu*.
- In case of *Purva Karmaja Vyadhi*, only *Karma Phala Kshaya* can lead to resolution of disease. *Daivavyapashraya Chikitsa*, *Prayaschita* has been explained as helpful in reducing *Karma Phala*. Acharya have described *Daivavyapashraya Chikitsa* for the management of *Unmada*, *Apasmara*, *Vishama Jwara*, etc.

Based on the *Vikara Samuthana*, treatment plans can be made. For *Pratyutpanna Vyadhi*, *Nidana Parivarjana* is the key to management.

DISCUSSION

The concept of *Karmaja Vyadhi*, especially that misdeeds (*Papa Karma*) of previous life leads to disease manifestation in the present life, is unique to Ayurveda. In classical texts, it is also referenced that *Beeja Dushti* can occur due to *Papa Karma*, so genetic diseases also fall under the umbrella of *Karmaja Vyadhi*.

In this review, *Karmaja Vyadhi* has been critically analyzed using the lens of *Trividha Bodhya Samgraha*, which includes *Vikara Adhithana*, *Vikara Prakruti*, and *Vikara Samuthana*. *Vikara Samuthana* can be a tool to diagnose *Purva Janma Kruta Vyadhi* as absence of any *Drushta Nidana* is a key feature. Origin of disease is sudden and severe so investigative findings are important for diagnosis.

The concept of *Ubhaya Karmaja Vyadhi* is a reflection of multifactorial nature of disease causation. Existence of diversity in severity and presentation of symptoms in different individuals when similar etiological factors are present is a reflection of both idiopathic and non-idiopathic types of *Nidana*.

Trividha Bodhya Samgraha helps to know the disease, its pathogenesis and identify the type of *Nidana*.

In case of *Pratyutpanna Vyadhi*, this triad helps to diagnose and understand the pathogenesis of disease manifestation as per the *Nidana, Lakshana* and investigative findings.

While *Karmaja Vyadhi* may be correlated with idiopathic diseases but the data to support it scarce and largely philosophical. This highlights the need for interdisciplinary research to explore if there is any relation between the two.

CONCLUSION

Acharya Harita has aptly remarked that all *Vyadhi* are caused due to *Karma*. These *Karma* can be *Prastuta Janama Kruta* or *Purva Janama Kruta* or *Ubhaya Kruta*. It is important to understand, diagnose and manage diseases due to not only *Drushta*(knowable) etiology but also due to *Adrushtha*(unknowable) etiology. *Trividha Bodhya Samgraha* is a powerful tool for *Roga Pareeksha*. It is a mode of enquiry that can help recognize the pattern of disease pathology in *Karmaja Vyadhi*.

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