

INTEGRATIVE DIAGNOSTIC PERSPECTIVES IN AYURVEDA: A REVIEW OF TRIVIDHA PRAMANA PAREEKSHA

Dr. Deepali Markam^{*1}, Dr. Rajesh Kumar Jain², Dr. Sangeeta Uikey³

^{*1}M.D. Scholar, Department of Roga Nidan Evum Vikruti Vigyan, Pt. Khushilal Sharma Govt. Autonomous College and Institution Bhopal, Madhya Pradesh, India.

²Reader(I/C), Department of Roga Nidan Evum Vikruti Vigyan, Pt. Khushilal Sharma Govt. Autonomous College and Institution Bhopal, Madhya Pradesh, India.

³Assistant Professor, Department of Roga Nidan Evum Vikruti Vigyan, Pt. Khushilal Sharma Govt. Autonomous College and Institution Bhopal, Madhya Pradesh, India.

Article Received on 05 July 2026,
Article Revised on 25 July 2026,
Article Published on 01 August 2026,
<https://doi.org/10.5281/zenodo.21773425>

*Corresponding Author

Dr. Deepali Markam

M.D. Scholar, Department of Roga Nidan Evum Vikruti Vigyan, Pt. Khushilal Sharma Govt. Autonomous College and Institution Bhopal, Madhya Pradesh, India.



How to cite this Article: Dr. Deepali Markam^{*1}, Dr. Rajesh Kumar Jain², Dr. Sangeeta Uikey³.. (2026). Integrative Diagnostic Perspectives In Ayurveda: A Review of Trividha Pramana Pareeksha.. World Journal of Pharmaceutical Research, 15(15), 2124-2129. This work is licensed under Creative Commons Attribution 4.0 International license.

ABSTRACT

Accurate diagnosis forms the cornerstone of effective disease management in both *Ayurveda* and modern medicine. *Ayurveda* adopts a systematic diagnostic approach through *Trividha Pramana¹ Pareeksha*, comprising *Aptopadesha*, *Pratyaksha*, and *Anumana*, which collectively establish the basis for clinical reasoning and decision-making. These epistemological principles are practically applied through *Trividha Pareeksha*—*Darshana*, *Sparshana* and *Prashna*—to achieve a comprehensive evaluation of the patient. In contrast, contemporary medicine relies on structured history taking, physical examination, laboratory investigations, imaging techniques, and evidence-based clinical reasoning to arrive at an accurate diagnosis. This review explores the significance of *Trividha Pramana Pareeksha* in *Ayurvedic* diagnostics, examines its relationship with *Trividha Pareeksha*, and

correlates these classical concepts with current diagnostic practices. The review is based on information collected from classical *Ayurvedic* texts, including the *Charaka Samhita* and *Ashtanga Hridaya*, together with relevant peer-reviewed scientific literature. The analysis suggests that *Trividha Pramana Pareeksha* offers a rational framework for acquiring reliable clinical knowledge, whereas *Trividha Pareeksha* serves as its practical application during

patient assessment. Integrating these Ayurvedic diagnostic principles with contemporary medical approaches enhances clinical reasoning, improves diagnostic precision, supports personalized patient care, and encourages evidence-informed integrative healthcare. Further well-designed clinical studies are needed to validate, standardize, and expand the application of these traditional diagnostic principles within modern healthcare systems.

KEYWORDS: *Trividha Pramana Pareeksha, Trividha Pareeksha, Aptopadesha, Pratyaksha, Anumana, Ayurvedic Diagnosis.*

INTRODUCTION

Ayurveda describes several diagnostic methods, such as the assessment of *Nidana, Purvarupa, Rupa, Upashaya, and Samprapti*, as well as the practical examination of the patient through *Darshana, Sparshana, and Prashna*, all these methods ultimately depend upon the application of the three *Pramanas*. According to *Charaka Samhita*, the *Roga Vishesh Vigyan* is acquired through *Trividha² Pramana: Aptopadesha, Pratyaksha, and Anumana*. These three epistemological principles form the foundation of clinical reasoning and disease diagnosis in *Ayurveda*.

Another method mentions examination through the five sense organs. Pariksha are of two types

1. Roga Pariksha.^[2] – Examination of the diseases
2. Rogi Pariksha - Examination of the patient

Rogi pariksha for the diagnosis of the disease are described they are as below, Trividha pariksha (three-fold examination)-

1. Aptopadesha, Pratyaksha and Anumana.^[3]
2. Darshana, Sparshan and Prashna.^[4]

These methods are employed to examine both the disease and the patient. However, the effective application of these examination methods requires the support of the three *Pramanas*—*Aptopadesha, Pratyaksha, and Anumana*. Thus, these three *Pramanas* serve as the fundamental tools for acquiring accurate knowledge and performing proper clinical examination.

1. Aptopadesha

The teachings or statements of an *Apta* (a trustworthy and authoritative person) are known as *Aptopadesha*. An *Apta* is an individual who possesses true and definite knowledge, an excellent memory, and the ability to distinguish between what is beneficial and harmful. Such a person is free from personal biases, attachment (*Raga*), and aversion (*Dvesha*) toward any living being. Therefore, the statements made by such an individual are accepted as valid evidence (*Pramana*). In contrast, the statements of intoxicated, mentally disturbed, or ignorant persons are not considered valid evidence, irrespective of whether they appear to be true or false. In contemporary medicine, the principles of *Aptopadesha* are reflected in evidence-based medicine, where clinical guidelines, standard textbooks, and scientific research provide the foundation for systematic history taking, recognition of disease patterns, formulation of differential diagnoses, and informed clinical decision-making, thereby improving diagnostic accuracy.

2. *Pratyaksha*

"Pratyaksha is that which is directly perceived by one's own senses and mind."

Pratyaksha refers to the knowledge that is obtained through the direct perception of an object by the sense organs (*Indriyas*) together with the mind (*Manas*). It is considered the primary means of acquiring immediate and objective knowledge through observation.

3. *Anumana*

"Anumana is reasoning based on Yukti (logical thinking)."

Anumana is the knowledge derived through logical inference after careful reasoning. It is based on the relationship between observed facts and their underlying causes, allowing conclusions to be drawn when direct perception is not possible. In *Ayurveda*, *Anumana* plays a crucial role in interpreting clinical findings, understanding disease processes, and establishing a diagnosis by applying rational analysis.

Importance of Trividha Pramana in Diagnosis

The application of *Trividha*.^[5] *Pramana* (*Aptopadesha*, *Pratyaksha*, and *Anumana*) is essential for accurate disease diagnosis. When a physician carefully evaluates a disease using all three means of valid knowledge before arriving at a diagnosis, the diagnosis becomes more reliable and the treatment is less likely to fail. Such a systematic approach ensures that clinical knowledge is accurate and comprehensive.

Although each of these three methods contributes to the diagnostic process, relying on only

one method is insufficient when a disease requires evaluation through all three. Therefore, a complete and precise understanding of a disease can only be achieved by the integrated application of *Aptopadesha* (authoritative testimony), *Pratyaksha* (direct observation), and *Anumana* (logical inference).

Application of Two or Three Pramanas

Among the three means of valid knowledge (*Trividha Pramana*), *Aptopadesha* (authoritative testimony) is applied first. This is followed by *Pratyaksha* (direct observation) and *Anumana* (logical inference). If no prior authoritative instruction or textual guidance is available regarding a particular subject, the physician should examine it through *Pratyaksha* and *Anumana*.

Therefore, for a knowledgeable physician, *Pratyaksha* and *Anumana* alone may serve as the two means of examination when authoritative testimony is unavailable. However, when the teachings of reliable authorities are available, all three *Pramanas*—*Aptopadesha*, *Pratyaksha*, and *Anumana*—should be applied for a complete and accurate understanding of the disease.

RESULT OF EXAMINATION

A knowledgeable physician should examine the patient thoroughly by applying *Aptopadesha* (authoritative testimony), *Pratyaksha* (direct observation), and *Anumana* (logical inference).

The physician should gather all possible information, carefully analyze it, and establish the diagnosis before initiating treatment.

A physician who understands the true nature of a disease (*Tattva*) and reaches a definite conclusion (*Nishchaya*) through proper examination is unlikely to make an incorrect diagnosis. Such a physician is not deprived of the desired outcomes of treatment and remains free from errors arising due to ignorance or uncertainty.

Conversely, a physician who fails to acquire accurate knowledge, does not apply sound clinical judgment, and does not thoroughly understand the disease or the patient's condition cannot achieve success in treatment.

<i>Trividha</i>	<i>Trividha</i>	Contemporary	Clinical Integration
-----------------	-----------------	--------------	----------------------

<i>Pramana</i>	<i>Pareeksha</i>	Diagnostic Approaches	
<i>Aptopadesha</i>	<i>Prashna Pareeksha</i>	History Taking, Medical Literature, Clinical Guidelines, Expert Opinion	Authentic knowledge guides systematic history collection, understanding of disease patterns, and formulation of diagnostic hypotheses.
<i>Pratyaksha</i>	<i>Darshana Pareeksha</i>	Inspection ^[6] , Visual Assessment, General Physical Examination	Direct observation of signs such as body appearance, skin changes, posture, and visible abnormalities helps in clinical assessment.
	<i>Sparshana Pareeksha</i>	Palpation, Physical Examination, Assessment of Temperature, Tenderness, Consistency, Pulse Examination	Sensory examination provides objective clinical findings for evaluating physiological and pathological changes
<i>Anumana</i>	<i>Darshana</i> + <i>Sparshana</i> + <i>Prashna</i> findings interpretation	Clinical Reasoning, Differential Diagnosis, Laboratory Investigations, Imaging Interpretation	Logical analysis of collected information helps establish diagnosis, disease severity, prognosis, and treatment planning.

DISCUSSION

These three *Pramanas* ensure a systematic and comprehensive approach to clinical assessment. *Aptopadesha* offers theoretical knowledge derived from authentic Ayurvedic texts and experienced physicians, comparable to evidence-based guidelines in modern medicine. *Pratyaksha* involves direct examination of the patient through observation, palpation, and interrogation, corresponding to history taking and physical examination.

Anumana enables logical interpretation of clinical findings to establish diagnosis, assess disease progression, and determine prognosis, similar to clinical reasoning supported by laboratory and imaging investigations. Although *Ayurveda* describes diagnostic methods such as *Nidana Panchaka*,⁷ and *Trividha Pareeksha*, their effective application depends on these three *Pramanas*. The integration of authoritative knowledge, direct observation, and logical inference enhances diagnostic accuracy, supports appropriate therapeutic decision-making, and establishes a strong correlation between classical *Ayurvedic* principles and contemporary diagnostic practices, thereby promoting an integrative approach to patient care.

CONCLUSION

Trividha *Pramana Pareeksha* is the fundamental framework of diagnosis in *Ayurveda*. It is based on three sources of valid knowledge: *Aptopadesha*, *Pratyaksha*, and *Anumana*. These three principles work together throughout the diagnostic process. These principles are not limited to traditional Ayurvedic practice. They closely correspond to key components of contemporary medicine, where *Aptopadesha* provides the physician with authentic

knowledge from classical Ayurvedic texts and experienced practitioners. Pratyaksha involves direct examination of the patient through observation, physical examination, and history taking. Anumana enables the physician to analyze the collected information logically and arrive at the most probable diagnosis. Finally, it concludes that integrating these classical Ayurvedic principles with modern diagnostic methods⁸ can improve diagnostic accuracy, support comprehensive and holistic patient assessment, and strengthen evidence-based integrative healthcare. Therefore, Trividha Pramana Pareeksha continues to be a relevant and valuable foundation for achieving accurate, comprehensive, and patient-centered diagnosis in Ayurveda.

REFERENCES

1. Charaka Samhita. Vidyotini Hindi Commentary by Pt. Kashinath Shastri, Gorakhnath Chaturvedi. Part 1. Varanasi: Chaukhambha Sanskrit Sansthan; 2022. Vimaan Sthana, Chapter 4. 584-589.
2. Vaidya Yadunandan upadhyaya editor, Astanghrdaya of Vagbhat, Chaukhamba Prakashan, Varanasi, 2007; 14.
3. Acharya J.T editor, Agnivesa Charaksamhita (Ayurved Dipika commentary by Chakrapani data) Chaukhamba Surbharti Prakashan, Varanasi, 2005; 247.
4. Acharya J.T editor, Agnivesa Charaksamhita (Ayurved Dipika commentary by Chakrapani data) Chaukhamba Surbharti Prakashan, Varanasi, 2005; 70.
5. Acharya J.T editor, Agnivesa Charaksamhita (Ayurved Dipika commentary by Chakrapani data) Chaukhamba Surbharti Prakashan, Varanasi, 2005; 276.
6. Mehta NP, Mehta SP, Joshi S. P.J. Mehta's Practical Medicine. 22nd ed. Mumbai: National Book Depot; 2023.
7. Charaka Samhita. Editor- English translator by prof. Priyavrat sharma Part 1. Varanasi: Chaukhambha Orientalia; 1996. Vimaan Sthana, Chapter 4.
8. Shahu Kanchan J., Gotmare Ashish Y. and Garje Pramod F., Trividha Pariksha: A Diagnostic Methodology of The Disease In Ayurveda, World Journal of Pharmaceutical And Medical Research. 2022; 8(3): 188-191.