

APPLIED ASPECT OF *TRIVIDHA PRAMANA PARIKSHA* IN CLINICAL DIAGNOSIS

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ABSTRACT

According to *Ayurveda*, health is defined as a state of equilibrium of *Dosha*, *Dhatu*, and *Mala*, along with the proper functioning of *Indriya* (sense organs), *Manas* (mind), and *Atma* (soul). Maintaining this balance and restoring the disturbed *Doshas* are essential for the prevention and management of diseases. *Ayurveda* describes several diagnostic methods that helps physicians in identifying different disease conditions. A thorough examination of both the patient and the disease is essential for effective clinical practice. Among these methods, *Trividha Pariksha* is considered one of the fundamental diagnostic approaches in *Ayurveda*. *Acharya Charaka* described *Trividha Pariksha* in *Trividha Roga vishesh Vigyaniya Adhyaya as Aptopadesha, Pratyaksha*, and *Anumana*, while *Acharya Vagbhata* explained it as *Darshana* (inspection), *Sparshana* (palpation), and *Prashna* (interrogation) in *Ayushkamiya Adhyaya*. These diagnostic principles provide a systematic approach to understanding the disease and assessing the condition of the patient in clinical practice. In this article there is an effort to assess the *Trividha Pramana Pariksha* and *Rogi Pariksha*.

KEYWORDS: *Trividha Pariksha, Aptopadesha, Pratyaksha, and Anumana.*

INTRODUCTION

In *Ayurveda*, the concept of *Pariksha* (examination) is considered fundamental for understanding the condition of both the patient and the disease. The process of examination is known as *Pariksha*, which plays a vital role in understanding the nature of disease and the condition of the patient. *Pariksha* serves as an important method of investigation and acts as the basis for validation and verification of scientific knowledge in clinical practice. The term *Pariksha* is derived from the Sanskrit root “Iksha,” meaning *to see, observe, or examine*, along with the prefix “*Pari*,” which means *from all sides*.

Pariksha Types

Roga Pariksha: An evaluation of the disease.

Rogi Pariksha: Patient examination.

MATERIAL AND METHODS

Information about the concept of *Trividha Pariksha* was collected from classical *Ayurvedic* texts such as *Charaka Samhita*, *Sushruta Samhita*, and *Ashtanga Hridaya*, along with their commentaries and modern medical textbooks. Additional information was taken from journals, research articles, and other offline and online sources related to the topic.

ROGA PARIKSHA

According to *Acharya Charaka*, the knowledge of the specific nature of a disease (*Roga-Vishesha -Vijnana*) is obtained through three methods of examination, namely, *Aptopadesh*, *Pratyaksha* and *Anumana*.

These three methods together form the *Trividha Pariksha*, which helps the physician to understand the disease and diagnosis.

APTOPADESH PRAMANA

Aptopadesha refers to the authoritative statements given by trustworthy and knowledgeable persons (*Apta Purusha*).

These include *Roga* (disease condition), *Prakopana* (vitiation of Doshas), *Yoni* (site of origin), *Utthana* (causes of disease), and *Atmana* (cardinal signs and symptoms of Doshas). It also provides knowledge about *Adhithana* (site of disease), *Vedana* (clinical manifestations), and *Sansthana* (location of Dosha vitiation such as *Amashaya*, *Pakwashaya*, specific organs, or *Sukshma Srotas*) *Upadrava*^[3] (complications) etc.

1. Roga- description of a disease

Example:-

देहेन्द्रियमनस्तापी सर्वरोगाग्रजो बली।

ज्वरः प्रधानो रोगाणामुक्तो भगवता पुरा॥

This verse states that *Jwara* (fever) is a strong and significant disease that produces heat, discomfort, and suffering in the body (*Deha*), sense organs (*Indriya*), and mind (*Manas*). Because of its powerful nature and its wide effect on the body, it is regarded as the chief and foremost among all diseases (*Sarva-roga-agraja*). The ancient sages (*Bhagavata*) described fever as the most important disease among all illnesses.

2. Prakopana- Aggravation of *Doshas* due to specific causes.

Examples :-

<i>Dosha</i>	<i>Prakopana according to Ritu</i>	<i>Vikara</i>
<i>Vata Dosha</i>	<i>Varsha</i>	Joints pain Increased body aches
<i>Pitta Dosha</i>	<i>Sharad</i>	Skin condition like dermatitis, urticaria, acne etc
<i>Kapha Dosha</i>	<i>Vasant</i>	Upper respiratory tract infections (common cold) Allergic rhinitis etc

3. Yoni (site of origin) Example- *Anupa Desha* has prevalence of *Amlapitta*

4. *Utthan* (causes of disease) Examples-

Causes	Explanation	Example
<i>Asatmya Indriyarthā Samyoga</i> (Improper use of senses)	Excess, deficient, or wrong use of sense organs	Excess screen time causing eye strain; loud noise - hearing problems
<i>Prajnaparadha</i> (Intellectual error)	Going against one's knowledge or wisdom	Knowing junk food is harmful but still consuming it can cause <i>Amlapitta and Pandu Roga</i>
<i>Parinama (Kala)</i> (Time/Seasonal effect)	Effect of seasonal and time variations	Not following seasonal regimen (<i>Ritucharya</i>) - <i>Jwara</i> , allergies

5. *Atmana* (cardinal signs and symptoms) Example: -

DISEASE	CARDINAL SIGN
<i>Jwara</i>	Fever with raised body temperature
<i>Atisara</i>	frequent loose stools
<i>Pandu</i>	Increased pallor
<i>Prameha</i>	excess, turbid urine
<i>Tamak Shwasa</i>	difficulty in breathing

6. *Adhithana* (site of disease) Where the disease is located.

Examples

Jvara (Fever) - *Rasa dhatu* / entire body

Kasa (Cough) - Respiratory tract (lungs)

Amlapitta - *Amashaya* (stomach)

Sandhivata – Joints

7. *Vedana* (Type of Pain)

Dosha	Types of pain	Examples
<i>Vata Dosha</i>	Sharp, pricking (Toda) Piercing Variable (comes and goes) Severe, shifting pain	Colicky abdominal pain <i>Gridhrasi</i> (Sciatica) -Radiating leg pain Pleuritic chest pain (sharp)
<i>Pitta Dosha</i>	Burning (<i>Daha</i>) Hot sensation Associated with redness, inflammation	<i>Amlapitta</i> (Acidity) -Heartburn Gastritis / ulcer - Burning abdominal pain Skin diseases -Burning with redness
<i>Kapha Dosha</i>	Dull, aching pain Heaviness (<i>Gaurava</i>) Slow onset, persistent	<i>Kapha</i> -type headache -Heavy head, dull pain Edema/inflammation-Heaviness, mild discomfort Respiratory congestion -Chest heaviness

8. *Sansthana* (location of Dosha vitiation such as *Amashaya*, *Pakwashaya*, specific organs, or *Sukshma Srotas*)

Roga	Sansthan
<i>Amlapitta</i>	<i>Amashaya</i> (stomach)
<i>Grahani Roga</i>	<i>Pakwashaya</i> (intestine)
<i>Shwasa</i> (Asthma)	<i>Pranavaha Srotas</i> (respiratory channels)
<i>Kustha</i> (Skin disorders)	<i>Rakta</i> and <i>Twak</i> (skin tissues)

9. *Upadrava* (complications)

Roga	Updrava
<i>Grahani Roga</i> (Malabsorption Syndrome)	Malnutrition, weight loss, vitamin deficiencies
<i>Arsha</i>	Bleeding leads to anemia
<i>Mutrashmari</i>	Urinary tract infection
<i>Pandu</i>	Severe weakness Heart failure (in chronic severe anemia)

PRATYAKSHA PRAMANA

Pratyaksha Pramana refers to the knowledge obtained through *Indriyas* (sense organs) along with the *Mana* (mind). It is considered the most important method of examination, as it is based on direct observation.

Chakshurindriya Pratyaksha (Visual perception) *Acharya Charaka* has described examples such as: *Varna, Samsthana, Pramana, Chhaya* – assessment of colour, shape, size, and complexion *Sharira Prakruti* and *Vikruti* – understanding the normal (physiological) and abnormal (pathological) condition of the body and this is done by *Darshana Pariksha*.

This can be correlated with Inspection in modern physical examination, which is the first step when the patient presents.

INSPECTION

It includes observation of level of consciousness, build and nutritional status (e.g., cachectic, obese), Gait and posture. General signs such as pallor, icterus, cyanosis, clubbing, edema, etc.

Srotrendriya Pratyaksha (Auditory perception) Examples include: *Antrakoojanam* – intestinal gurgling sounds, *Sandhi Sphutanam / Anguli Parvanam* – cracking sounds in joints, including fingers *Swara Vishesha* – changes in voice. Other sounds like sneezing, snoring, etc.

This can be correlated with Auscultation in modern medicine, where internal body sounds are assessed.

1. Respiratory Auscultation-Respiratory auscultation involves listening to breath sounds over different areas of the chest.

a) Normal Breath Sounds examples Vesicular Breath Sound (soft, low-pitched sound), Bronchial Breath Sound (loud and harsh sound). Bronchovesicular Breath Sound-Intermediate intensity sound.

b) Abnormal Breath Sounds

Examples; Crackles (Rales) commonly associated with pneumonia, pulmonary edema, and fibrosis.

Wheeze-musical sound caused by airway narrowing seen in asthma and chronic obstructive pulmonary disease (COPD). Rhonchi snoring sounds due to mucus in the airways.

2. Cardiac Auscultation

Cardiac auscultation helps in evaluating heart valve function and rhythm.

a) Normal Heart Sounds

First Heart Sound (S1) – “Lub”

Second Heart Sound (S2) – “Dub”

b) Additional Heart Sounds

Third Heart Sound (S3) – “Lub-Dub-Ta”

Occurs after S2.

Normal in children but abnormal in adults; commonly seen in heart failure.

Fourth Heart Sound (S4) – “Ta-Lub-Dub”

Occurs before S1.

Indicates a stiff ventricle; commonly seen in hypertension.

3. Abdominal Auscultation

Abdominal auscultation is used to assess bowel activity.

Example-Bowel Sounds; Soft, gurgling sounds occurring at a frequency of 5–30 per minute and produced by intestinal peristalsis. Abnormal Sounds Increased Bowel Sounds (Hyperactive) loud and frequent sounds seen in gastroenteritis and early intestinal obstruction.

Ghranendriya Pratyaksha- (Olfactory Perception in Clinical Examination)

Breath odour: - Halitosis,

examples are: -

Fruity (acetone) smell - Diabetic Ketoacidosis

Ammonia like smell -Uremia

Musty/sweet odor -Liver Failure

Sparshendriya (Sense of Touch) -The normal and abnormal characteristics of a patient's skin are assessed through the sense of touch (*Sparshana*).

This can be correlated with Palpation and Percussion.

PALPATION- Palpation is the use of the physician's hands to assess the texture, size, consistency, and location of body parts.

a) Superficial (Light) Palpation (around 1 cm deep)

Assess skin temperature

Detect superficial tenderness

b) Deep Palpation (around 2–4 cm deep)

Detect organomegaly (enlarged organs)

Palpate masses (tumors)

Identify deep tenderness

c) Bimanual Palpation

Technique: Using both hands to examine an organ

To trap or feel organs between hands commonly used for Kidneys and Uterus

PERCUSSION

Percussion is tapping on the body surface to assess underlying structures based on sound produced. Technique-Place middle finger of non-dominant hand on patient's skin and strike it with middle finger of dominant hand.

a) Resonant Sound- Hollow, clear	Indicates: Normal air-filled tissue	Example: Normal lungs
b) Dull-Sound: Thud-like, soft	Indicates: Solid organ or fluid	Examples: Liver Heart Pneumonia (consolidation)
c) Tympanic Sound: Drum-like, musical	Indicates: Gas-filled hollow organs	Examples: Stomach Intestines
d) Flat Sound: Very dull	Indicates: Dense structures	Examples: Bone Muscle

Rasanendriya Pratyaksha (Perception through Sense of Taste)

Rasanendriya Pratyaksha refers to the assessment of taste perception through the sense of taste. Since the physician cannot directly perceive the patient's taste sensation, it is primarily understood by questioning the patient (*Prashna Pariksha*), and further interpreted using logical inference *Anumana Pramana*

Katu Rasa (Pungent Taste)- Burning or spicy sensation

Indicates: *Pitta* or *Vata* involvement

Kashaya Rasa (Astringent Taste)- Patient complains of dry, puckering taste in mouth

Indicates: *Vata* predominance

Example: Seen in *Vataja Jwara*

Amla Rasa (Sour Taste)- Sour taste in mouth

Indicates: *Pitta* aggravation

Seen in: *Amlapitta* (acidity)

ANUMANA PRAMANA

It refers to knowledge gained through logical reasoning or inference.

Examples;

Agni (Digestive Fire) from digestive capacity (*Jaraṇa Shakti*)

Patient has good appetite, no bloating - Normal digestion

Complaints of acidity, indigestion - Gastritis / dyspepsia

Bala (Physical Strength) from exercise capacity (*Vyayama Shakti*)

Can walk long distance without fatigue - good fitness

Gets tired easily - Anemia / heart disease

Indriya Shakti (Sense Function) from perception of objects (*Shabdaadi Artha Grahaṇa*)

Vijnana (Practical Knowledge) from daily activities (*Vyavasaya*)

Raga (Attachment) from association (*Sanga*)

Moha (Delusion) from lack of knowledge (*Avijnana*)

Krodha (Anger) from hostile actions (*Abhidroha*)

Shoka (Grief) from dejection (*Dainya*)

Harsha (Joy) from cheerfulness (*Amoda*)

Preeti (Affection/Pleasure) from contentment (*Tosana*)

Bhaya (Fear) from anxiety or distress (*Visada*)

Veerya (Energy/Courage) from enthusiasm (*Utsaha*)

Medha (Intelligence) from grasping ability (*Grahana*)

Smriti (Memory) from recollection (*Smarana*)

Dosha Vitiation from indulgence in unwholesome habits (*Apathya*)

Ayu (Life Span) from *Arista Lakshanas* (prognostic signs)

DISCUSSION

Trividha Pramana Pariksha comprising *Aptopadesha*, *Pratyaksha*, and *Anumana*-forms a fundamental diagnostic framework in Ayurveda. It ensures a holistic understanding of disease and patient, integrating theoretical knowledge, clinical observation, and logical reasoning.

Aptopadesha Pramana provides the foundational knowledge derived from classical texts and authoritative sources. It helps the physician understand the etiology (*Nidana*), pathogenesis (*Samprapti*), signs and symptoms (*Lakshana*), and complications (*Upadrava*) of diseases. However, relying solely on textual knowledge is insufficient without clinical validation.

Pratyaksha Pramana, based on direct perception through sense organs, plays the most crucial role in practical diagnosis. It includes inspection (*Darshana*), palpation (*Sparshana*), interrogation (*Prashna*), and auscultation, which closely correlate with modern clinical examination methods. Through *Pratyaksha*, the physician can assess physical signs such as pallor, edema, abnormal sounds, tenderness, and organ enlargement, making diagnosis more accurate and objective.

Anumana Pramana complements both by enabling inference and reasoning. Many internal conditions such as *Agni* (digestive strength), *Bala* (strength), *Dosha* imbalance, and prognosis (*Ayu*) cannot be directly observed; hence, they are understood through logical interpretation of clinical findings.

The integration of these three *Pramana* ensures a comprehensive and multi-dimensional diagnostic approach. It aligns with modern evidence-based medicine, where diagnosis is based on history, examination, and investigation. Thus, *Trividha Pariksha* not only reflects ancient wisdom but also demonstrates strong relevance in contemporary clinical practice.

CONCLUSION

Trividha Pramana Pariksha is a scientific, systematic, and practical diagnostic tool in *Ayurveda*. It combines:

Aptopadesha - theoretical knowledge

Pratyaksha - direct clinical examination

Anumana - logical inference

This triad enables the physician to achieve accurate diagnosis, better understanding of disease progression, and effective treatment planning.

In modern clinical settings, its principles remain highly applicable, as they correspond with history taking, physical examination, and clinical reasoning. Therefore, *Trividha Pariksha* serves as a bridge between classical *Ayurvedic* knowledge and modern diagnostic practices, enhancing the quality of patient care.

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