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ANCIENT KNOWLEDGE OF NADI PARIKSHA DESCRIBED IN AYURVEDA

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ABSTRACT

Ayurveda is a science of health and illness-free life that emphasizes disease diagnosis before treatment. It is brimming with vast information and principles that, if followed correctly and on a regular basis, have the potential to rescue people from illness. It is based on powerful diagnostic ideas that do not require costly examinations like they do currently. The Nadi Pariksha is important in diagnosing the condition. According to Ayurveda, the presence of sickness in our system indicates an imbalance in our "Doshas," and Nadi Pariksha is the direct method for evaluating Doshas, expressing the current state of Doshas in the body and imbalance in the body. According to Acharyas, the best way to diagnose any ailment is by Nadi Pariksha in Ashtavidha Roga Pariksha. It may be used by practitioners to assess Tridoshas as well as the patient's physiological and psychological circumstances. Many classical literature discuss the details of Nadi Pariksha. According to ancient texts, pulse movement (Gati), pulse speed (Vega), pulse stability (Sthirta), and artery hardness are all important factors in Nadi Pariksha.

Keywords – Nadi, Doshas, Pariksha, Gati, Disease, Roga, Astavidha Pariskha

Introduction

Ayurveda is founded on the Trisutra system, which consists of Hetu, Lingh, and Aushad.^[1] As said in Classics, "A correct diagnosis is the cornerstone of successful therapy, whereas ignorance of disease or incorrect diagnosis leads to unproductive treatment".^[2] The information acquired from Rogi Pariksha and Rog Pariksha is used in Ayurveda to diagnose and treat illness. There are different types of examination in Ayurvedic texts like Trividha Pariksha, Sadvidha Pariksha, Ashtavidha Pariksha, Dashavidha Pariksha etc. It comprises of Nadi (examination of pulse), Mutra (examination of urine), Mala (examination of stool), Jivha (examination of tongue), Shabda (examination by organ of hearing), Sparsha (palpation), Drik (direct observation or inspection), Akriti (examination of whole body).^[3] Yogaratnakar's reference of Ashtavidha Pariksha has its own meaning, and it presents a vivid image of the landscape of disease and wellness. The first is Nadi Pariksha, which is described in the Charak Samhita Indriyasthana, Laghutriya, Sharandhar Samhita, and other texts. Bhavamishra indicates clearly about the use of three fingers namely, index (Tarjani), middle (Madhyama) and the ring (Anamika) for Pulse examination.^[4] These fingers indicate the position of Vata, Pitta and Kapha Nadi respectively. Nadis are blood vessel-like channels that run throughout the body. The term Nadi Pariksha refers to the study of the pulse (Nadi), which refers to the vibrations carried out by the blood as it circulates throughout the body. The practise of Nadi Pariksha is both a science and an art, requiring skill in diagnosis. Meditation

promotes sensitivity, sharpens memory, and helps the physician stay calm and attentive, hence Nadi Pariksha is linked to the science of meditation. Because pulsation changes from healthy to aturpariksha, Nadi Pariksha aids in the detection of vitiated doshas in patients (diseased person).^[5]

Nadi word is derived from Amarkosh "Nat" Avaspandandhatu. Its synonyms are Snayu, Hansi, Dhamani, Dhara, Vasa, Sira, Jeevanagyan, etc. showing functional activity of Nadi, i.e., Spura (nerve), Dhamani (artery) Sira (vein) Rasayani (lymphatic vessels) and Snayu (ligament).^[6]

Hasta Gata Nadi, one of the millions of Nadis in the body, is referred to as Jiva Sakshini and is ideally suited for examination since it is readily and comfortably palpable. Hast Nadi's anatomical location is Angusthamoola, and it depicts life and is evaluated by Sparshana Pariksha.^[7] Vasavarajiyam mentions eight Nadi sites. Hastadvayagata is located 3 inches below Manibandha at Prokoshta (Forearm). Two are Padadvayagata located at Gulpha (Ankle) 3 inches around the Gulpha. Two are Kantha Parswa located at root of the neck at both sides around 1 inch. Two are Nasa Moolagata located around 1 inch at Nasa Moola (Root of the Neck).

Asthavidha Pariksha Following are the eight fold examinations

1. Nadi Pariksha (Pulse examination) – It is examined with respect to its rate, volume, tension and type of pulsation. The status of Dosha in relation to age, sex, constitution, time of the day, season, physical activity, food intake, etc.

2. Mala Pariksha (tool examination) –The status of the digestive system is typically reflected in the character of stool.

3. Mutra Pariksha (Urine examination) – The urine is examine with respect to its appearances, clarity, volume, color, etc.

4. Jivha Pariksha (Tongue examination) – Tongue is usually examined with respect to perception of taste, color, roughness and softness of surface. It also gives idea about status of digestion and disease state.

5. Sparsha Pariksha (Palpation and percussion) – Palpation is useful on knowing tenderness, temperature, changes in the texture and contour of the body parts.

6. Shadbda Pariksha (voice/sound examination) – Voice of the patients is examined with respect to its quality and nature. The nature of voice differs in accordance with the psychosomatic constitution of the individuals.

7. Druk Pariksha (Eyes/vision examination) – The changes in the color, expression, etc exhibit the characters of the morbid Dosh and are helpful in arriving at diagnosis and prognosis.

8. Akriti Pariksha (stature) – General appearances of the patients will be affected in some of the neurological problems, nutritional disturbances, disabilities etc.

Rules to be followed before examination

[8]

Physician should be Nirogya (healthy), Sthira Chita (mentally stable), Nirmal Buddhi (peace of mind). Patient should be free from natural urges; should be in Sukhasanasya position (sitting comfortably) and his/her elbow and wrist should be slightly bend to left. Physician should avoid alcohol consumption. The

Nadi of the right hand will be clear in males while in female that of left hand. Examine the pulse thrice by pressing and releasing technique and diagnose the diseases by using his intelligent power. Identify the Vata, Pitta and Kapha pulsation at the index, middle and ring finger respectively and elicit its characters like feeble, moderate and fast along with identify the character of various doshik pulse.

Method of Nadi Pariksha (Pulse Diagnosis)

[9]

In Ayurveda Pulse diagnosis is made through two methods

1. Simple approach or simple pressure - To determine the Dosha predominance in the body, the physician should put his three fingers slightly below the radial crust. When the finger is placed on the wrist, it indicates the actions of Vata, Pita, and Kapha. The Vata Dosha in the body is indicated by pulsation in the first finger. The pita Dosha in the body is indicated by the pulsation of the middle finger. The Kapha Doshas in the body are indicated by the pulsation of the third finger.

2. Medium technique or medium pressure - This approach uses a modest amount of pressure just below the radial crust to determine the Dosha predominance in the body. This approach is critical from both a clinical and diagnostic standpoint. An imaginary plane should be used to split each finger into three sections.

Other location of Pulsative vessels for Nadi Pariksha [10]

The locations of pulsating vessels easily accessible for palpation are root of thumb of hand (Angusta moole karayo), ankle joint (Paadayo gulpha deso), temporal region (Kapaala parsho), neck

(Kantha), nose (Nasa), eye (Akshi), tongue (Jihwa), etc.

Swastha nadi (healthy pulse)

Pulse of healthy individual is steady and forceful (with normal rate and rhythm character and symmetry). It is like Hansagamana (swan like walk) and Gajagamini (elephant like walk) and who is having happiness and freshness in face is considered to be a healthy pulse.

Nadigati (propagation of pulse) in relation to Dosha [11], [12]

- **Vata** - Serpentine like propagation, in zigzag fashion, is palpated in case of Vatadosa predominance.
- **Pitta**- Frog like propagation, in hopping fashion is palpated in case of Pitta dosha predominance.
- **Kapha** - Swan, peacock, pigeon like propagation, in regular steady strides is palpated in Kapha dosha predominance.
- **Dwandvaja and Sannipataja** - Propagates like a snake for some time and shift to one like frog is Vata-Pitta predominant pulse (Muhur Sarpa gati and Muhur Beka gati). Pulse which propagates like a snake for some time and shift to one like swan is Vata - Kapha predominant pulse (Sarpahamsa gati). If pulse propagates like a monkey for some time and shift to one like swan then it is Pitta - Kapha predominant pulse (Harihamsa gati). And if the pulse is propagating very fast, stopping in between and again propagating fastly, it is termed as Sannipata pulse.

Pathological conditions and accordingly its Nadi gati [13]

- Jwara (fever) - Gambhira, ushna, vagavati (rapid and hot)
- Kama (lust), krodha (anger) - Vegavaha (rapid)

- Chinta (worry) and Bhaya (fear) - Kshina (weak)
- Mandagni (decreased digestion) - Mand (slow and feeble)
- Asrikpurna (full of blood in excess in vessels) - Ushna (warm)
- Ama Gurvi and gariyasi (heavy and tense)
- Tripta (thirst) - Sthira (stable)
- Asadhya vyadhi - Kampate (vibration)

Nadi indicating Prognosis

If the patient's pulse travels like the fringe of a shawl and coincides with breathing and Sheeta (cold), he or she might die within three hours. Patient may die within a day if pulse emerges and vanishes alternately and moves like a drum shaped like an hour glass (Damaru). If the pulse has an excessive number of metabolites and is Sheeta (cold) in Sparsha, the patient will die within two days. If the patient's pulse is absent at the proximal end, has Sheeta (cold) in the middle, and seems exhausted at the terminal, he or she will die within three hours. If the proximal end of the pulse becomes Tivra (rapid), occasionally Sheeta (cool), and the skin gets sweaty and slimy, the patient will die within 7 days. If the patient's pulse is hot, fast, and chilly, and he or she breathes via their lips, the patient will die within 15 days.

Discussion

The pulse was detected at three places along the radial artery and the doshas were determined based on the pulse. The qualities or properties of the Nadi are crucial in judging doshas as part of Nadi Pariksha. The relevance of Gati, a specific feature of the pulse, as part of Nadi Pariksha has been emphasized in traditional writings, and scriptures state

that Gati is critical in sickness diagnosis. The pulse reveals the state of the body's doshas (Vata, Pitta, and Kapha). It provides one of the most crucial hints for determining the prevalent dosha responsible for specific disorders. Piragua Nadi should be evaluated to ascertain Ayu (life span), Laghutva (lightness), Swasthya (health), and Jwara vimochan (freedom from fever). Hastagata Nadi pariksha should be performed for Jeeva niryam (death). Jwara agamana (arrival of fever), Kshudham (appetite), Dushta Vata, Pitta, Kaphas, and Hasta Nadi should be studied to determine Ajeerna and Ama dosha. Kanta Nadi should be sought for in cases of Aganthuka jwara, Thrishna (thirst), Ayasa (dyspnoea), Bhaya (fear), Soka (sorrow), Kopa (rage), and so on.

Conclusion

Nadi Pariksha has been used in Ayurvedic medicine for thousands of years. The first indication of this science in its original form is found in Sharangdhara's publication. Nadi Pariksha is mentioned in various Ayurvedic Samhitas, including Bhavprakash, Ravansamhita's Nadi Pariksha, and Kanad's Nadivigyan. It was popularized as a diagnostic and prognostic tool by Acharya Sharangdhara in his work. Yogratnakara mentions Nadi Pariksha as a diagnosis under the title Rog Pariksha. So, in this modern era of information and technology, we as Ayurvedic academics must adapt knowledge of Nadi, which is based on the physician's subjective knowledge and experience, to objective standards utilizing modern science's instruments, so that knowledge of Nadi reaches its peak.

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