



# Nadi Pariksha- Ancient Diagnostic tools in Ayurveda

**Dr. Suruchi Sindhu**

Assistant Professor, Swasthvritta Dept, Quadra Institute of Ayurveda Roorkee, Uttarakhand.

## ABSTRACT-

*Ayurveda* places a strong emphasis on disease diagnosis prior to therapy. The diagnosis of the disorders depends heavily on examination. The ancient art and science of Nadi Pariksha involves determining the current state of a person's body, mind, soul, and spirit. The most significant evaluation in Ayurveda for tracking one's health is called Nadi Pariksha (Pulse Diagnosis). It serves as a tool for diagnosis, prognosis, and determination of Prakruti (body constitution), Vikruti, Dosha state in each organ, and impact on Dhatus, Manas, and Sukshma Sharir. Traditional pulse analysis is imprecise and difficult to measure. Due to the arbitrary nature of the pulse, it is challenging for an Ayurvedic Vaidya to interpret it through his own interpretation. Ancient Ayurvedic texts such as Bhavprakash, Sharangdhar Samhita, Yogratnakara, Nadi Pariksha by Ravansamhita, and Nadvigyan by Kanad all mention the concept of Nadi Pariksha. The association between Nadi and Tridosha was first mentioned in the Sharangdhar Samhita texts, which were written in the 13th century. Later, in the 16th century, it was mentioned once more in Shri Bhav Mishrji's writing for "Bhavprakash." However, Yogratnakara's 48 shlokas, which describe the science of nadi, gave Nadi Pariksha its relevance in the 17th century. According to Yogratnakara, the Nadi Pariksha (Pulse Examination) tests reveal numerous ailments. There is no separate mention of Nadi in the Charaka and Sushruta Samhita. For the purpose of diagnosing any condition, Nadi Parikshan demands expertise with extensive experience and the ability to read pulses. The vibrations that the blood makes as it travels to every region of the body can be used to understand Nadi Pareeksha.

**Keywords- Ayurveda, Nadi Pariksha, Diagnostic tools.**

## Introduction-

Nadi Pariksha, a feature of Ayurveda that is well-known, has been highlighted in classical writings for its importance in determining the Tridoshas, which provide the basis for disease diagnosis and prediction. A doctor can accurately learn about the Physiological and Pathological State of the Patient's Body through the Science of NadiVigyana. A doctor's first responsibility is to examine the patient; through Nadi, the level of Tri-Dosha vitiation should be assessed.<sup>1</sup> For Vata, Pitta, and Kapha disorders, the doctor should carefully monitor the patient's pulse at the onset and conclusion of the illness. The Sharangdhara Samhita,<sup>2</sup> where the JivasakshiniNadi describes how to conduct the Nadi Pariksha with three fingers, is where the NadiPariksha was first described in Ayurvedic texts. The account of Nadi Pariksha is also found in Sharangdhara's subsequent writings. The patient's examination by the Trividha Pariksha (Darshana, Sparshana, and Prashna)<sup>3</sup> is mentioned by Acharya Charaka and Acharya Vagbhatta, but Sushruta makes reference to the patient's examination only by the Shadvidh Pariksha.<sup>4</sup>

## History of Nadi Vigyana –

In his book "NadiVigyanam," Maharishi Kanada claims that Lord Shiva was the first to preach the Four Vedas and Ayurveda for the benefit of humanity. Lord Shiva initially taught Ayurveda to Lord Brahma, who then taught Ayurveda to Devraj Indra, who then handed me the Ayurvedic teachings. The origin of NadiVigyana and Ayurveda are concluded by Maharishi Kanada in this statement.<sup>5</sup>

## Origin and Synonyms of Nadi (Pulse)-

Numerous words that can be translated as pulse appear in Sanskrit literature. Nadi, which meaning a river of life represented through the pulse, is the most frequently used word. Snayu, which means subcutaneous tissue or fascia in its direct translation, is the second term meaning pulse. The pulse, as we all know, is located in the subcutaneous tissue. As a result, the pulse is known as snayu. Tantu, the third synonym, refers to a musical instrument's string that allows one to hear the music of sentiments and emotions. Thus, tantu is another name for pulse. Hamsi is another similar term. There is a sound called "so-hum" or "hum-sa" in the breath.

## Anatomy of Nadi-

In NadiPariksha, the patient's thumb root's nadi, also known as the "Jeevasakshini Nadi" according to Acharya Sharangdhara, is mostly visible. If viewed from NadiVigyana's perspective, The Sushumnanadi sits in the Nabhi Chakra's centre, where all of the nadis are located. The body possesses 3.5 million sthula and sukshmanadi channels, and all of the nadis are connected at the base of the nabhi chakra and are positioned in a curving, upward, and downward posture. Human bodies have three and a half million hair follicles, which are all the faces of nadis through which perspiration escapes. The 72000 nadis are Vayu-Gochara sthulanadis.

The body contains 14 primary nadis. The following are descriptions of the 14 Primary Nadis: There are 14 Primary nadis, including Eda, Pingala, Sushumna, Saraswati, Varuni, Pusha, Hastijihva, Yashaswini, Vishvodari, Kuhu, Shankhini, Payaswini, Alambusha, and Gandhari. The Nabhimula, where all 14 of the body's primary nadis are located, leads to the Nabhi Chakra. They live in Jivkosh and are Pranavahanadis. Among their 14 primary nadis, 10 of them are Vayu Pravahika and rely on the body's 10 dwara. These nadis, Eda, Pingala, and Sushumna, march upward. Both Edanadi and Pingala nadi are located in the nasal cavity's left and right halves, respectively. Sushumnanadi is located at the head region of Brahma randhra. The Gandhari and Hastijihva nadis are located in the left and right eye regions, respectively.<sup>6</sup> Through spreading, Gandhari and Hastijihva nadi advance. Yashaswini nadi is located in the left ear region, while Pushanadi is located in the right ear region. In the area of the mouth is Alambusha Nadi. Located at the foot of Linga Pradesh is Kuhu Nadi.

## Physiology of Nadi-

The precise cause of the nadigati is because the hridaya is the location of Chethana, making the hridaya the gyata of Sukha-Dukha. As a result, Sankoch and Vikash moved the nadigati. The air moves inside and outward in the same Sankoch and Vikash, and with the movement of the hridaya, the rakta flows in the nadi. As a result of this flow, the gati of the nadi is known.<sup>7</sup>

## Nadi Pariksha-

The primary clinical barometers in Ayurveda are darshana, sparshana, and prashna; they also apply to nadi vijnanam. Darshana, which meaning "pure observation," denotes visual perception or scrutiny. The sensation of touch is referred to as sparshana. The nadi can be difficult to locate in certain persons and may only be seen on one side. Prashna is asking inquiries. A medical history must be taken, as well as questions about the patient's perceptions of their difficulties.

Because it is easier to see and more accessible than other pulse sites, the radial pulse is typically chosen as the location to read the pulse.<sup>8</sup> the traits of dosh imbalance, the nature of ailments, and the anticipated prognosis are revealed.

### General Characteristics of Vataj, Pittaj and Kaphaj Nadi-

The five fundamental elements- earth, water, fire, air and space, appear in the human body as the tridoshas, three fundamental principles. Vata, the body air principle, manifests from the ether and air elements. Together, the components of Fire and Water make up the fire principle known as pitta. The water principle, kapha, is represented by the Earth and Water elements. These three doshas determine a person's constitution, control bodily activities under normal circumstances, and when they are out of balance, they contribute to the development of disease.

Vataj Nadi is shallow, icy, light, frail, and deserted. More pressure causes it to vanish. It moves quickly and could become erratic. The index finger works best for feeling it. One can detect a little leech or cobra crawling under the finger with careful examination. Try to remember that when checking the pulse. Because there is insufficient insulating material and very little subcutaneous fat, the vata pulse feels cold to the touch, which is why persons with a vata constitution lose heat and detest the cold.

Pittaj Nadi is throbbing with a powerful beat. It has a strong amplitude, good volume, and significant force. It is hot and sudden. It moves like a leaping frog and is best felt under the middle finger. Pitta persons have intense heat, which makes their pulse feel hot to the touch.

The Kaphaj Nadi is chilly to the touch, deep, sluggish, and watery. It makes swan-like swimming motions. Due to the significant amount of fat under their skin, kapha people tend to retain heat in their bodies. As indicated in this section, the temperature of the pulse indicates much more than just how warm or cold something feels on the skin. An intuitive sense of temperature is conveyed through the pulse itself to the attentive clinician.<sup>9</sup>

### Basic Gatis of Nadi-

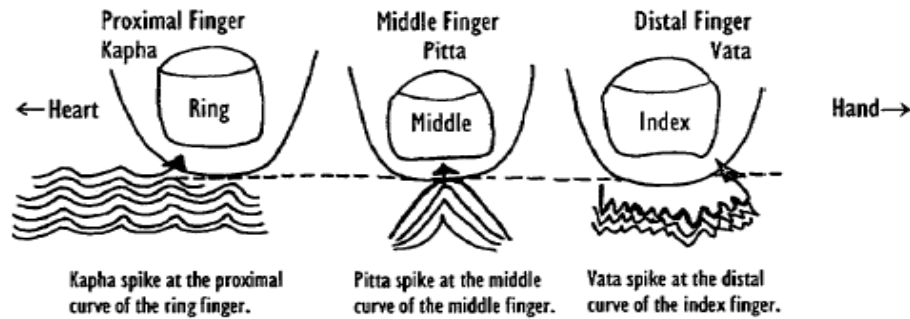
Vaidya sees the nadi with three fingers: the kapha Pradhan Nadi is on the ring finger, the pitta Pradhan Nadi is on the middle finger, and the vata Pradhan Nadi is on the index finger.

S. no.		VATAJ NADI	PITTAJ NADI	KAPHAJ NADI
1.	Characteristics	Fast, feeble, cold, light, thin, disappears on pressure	Prominent, strong, high amplitude, hot, forceful, lifts up the palpating fingers	Deep, slow, broad, wavy, thick, cool or warm, regular
2.	Location	Best felt under the index finger	Best felt under the middle finger	Best felt under the ring finger
3.	Gati	Moves like a cobra	Moves like a frog	Moves like a swimming swan

### Method of Nadi-Pariksha-

The prime time for Nadi Pariksha is in the morning hour for one Prahara. Both the doctor and the patient should be in a relaxed stance. Using the right index, middle, and ring fingers, the doctor should hold the patient's hand while checking their pulse. Nadi should be evaluated by gently palpating, pressing, tapping, and rolling artery beneath finger. The gati of the vata Pradhan nadi in the index finger is zigzag, just like the gatis of snakes, leeches, etc. The gati of the pitta Pradhan nadi in the middle finger is chanchal and jumps like the gatis of crows, partridges, and

frogs, among other animals. The kapha Pradhan nadi in the ring finger is manda (slow rising), similar to the gati of swan, peacock, pigeon, and cock, among other animals.<sup>10</sup>



### Prakruti Nadi-

The seventh, deepest level of reading is known as Prakruti, which is the core human constitution. By pinching the radial artery deeply enough on either the left or the right side to stop the pulsation, and then releasing it just enough to allow the pulsation to resume while evaluating Prakruti. The level of Prakruti, which is the seventh, experiences Vata, Pitta, and Kapha.<sup>11</sup>

### Vikruti Nadi -

Vikruti is the body's current state. Vikruti can be evaluated on the surface level of the pulse, by the Dosh, Subdosh, and Dhatus of the body through the Nadi.<sup>12</sup>

### Gati of nadi in Different condition of Disease-

Nadi gati in Vataja diseases is very irregular, in Pittaja diseases very fast and in kaphaja diseases very slow.

### Importance of Nadi-Pariksha -

Testing the Nadi of a patient with the illness is recommended. Verify the whole status of the nadi in the Alpadosha by first looking at the nadi at the start of the disease and the pulse in the Doshadhikya at the end of the ailment. The nadis in the hands reveal all ailments, much like the strings of a veena show all ragas; a doctor who is unaware of this information should execute the patient right away in order to avoid becoming famous. Those who know the NadiPariksha well gain notoriety. NadiPariksha clues for the identification of many ailments, even if the patient is unconscious, intellectually challenged, deaf and dumb mad, or a baby, when history is not given.<sup>13</sup> A reputable nadi vaidya can diagnose a condition with a reasonable degree of accuracy by examining the nadi.

### Discussion-

The art of feeling the pulse. When doing this, one should exercise awareness. Both an empirical and a subjective science, ayurveda. Nadi is additionally used for prognosis. It is discussed in numerous Ayurvedic books. Through Nadi Prakisha, we may determine the Dosh status in our bodies as well as the prognosis, which aids doctors in selecting a course of treatment. Through Nadi Vigyana, a doctor can discover mild symptoms even at an early stage. Nadi might identify a certain Dosh or Dhatus illness. There are numerous lectures on Nadi that are included in various texts, but it is this ancient approach that draws our attention as we reevaluate its use as the primary diagnostic tool for a variety of diseases.

**Conclusion-**

Ancient scriptures have underlined the importance of Nadi in the diagnosis and prognosis of diseases, and Ayurveda has thousands of years of expertise with Nadi Pariksha. The writing of Sharangdhara has the earliest proof of this science in its original form. The classical metrics gati, vega, sthira, capala, and kathinya have been used in the texts to provide a fairly qualitative explanation of the nature of nadi and its variations. It is urgently necessary to expand the most recent developments in pulse measurement methods and tools in order to create the framework for Nadi Pariksha and implement the scientific method of pulse-based diagnosis, which is currently required.

Sources of funding.- None

Conflict of interest- None

Acknowledgments- None

**References-**

1. Basavarajeeyam Rangacharya V. Central council of research in ayurveda and siddha, New Delhi. 2007.
2. Sharangdhara Samhita, with Jivanprada Hindi Vyakhya by Dr.Shailaja Shrivastava, Purvakhanda,ChaukhambaOrientalia, Varanasi 2008.
3. Charak Samhita, with Ayurved Dipika (Chakrapanidutta) Aayushi Hindi commentary, by Vaidya Harishchandra Singh kushwaha, Volume 2, ChikitsaSthana Chapter ChaukhambaOrientalia, Varanasi 2004.
4. Sushruta Samhita, with NibandhSangraha (Dalhan) &Nyay Chandrika (Shree Gayadash) Hindi commentary by Dr.Kewal Krishna Tkakral, Volume 1,Sutra Sthana Chapter ChaukhambaOrientalia, Varanasi 2008.
5. NadiVigyanam, MahamuniKanadVirachitam with shrimatJivanandVidyasagar Bhattacharya Virachit, Chaturth Sanskaranam, CulcuttaNagare, MaheshwarYantreMudritam,1921; 1:2 & 2:3.
6. NadiPariksha, Hindi Tika, KhemrajShreekrishnadasPrakashan, Shri Venkateshwar Press, Mumbai,Digitalization 2016; 50:12.
7. NadiGyanTarangini, Vaidya Hari Prasad Bhagirath, NirnaySagar Press, Mumbai, 1946, 91-92:29.
8. NadiGyanTarangini, Vaidya Hari Prasad Bhagirath, NirnaySagar Press, Mumbai, 1946
9. Govindprashad Upadhaya “Nadipariksha Ravan krit” Chaukhamba Krishnadas academy, Varanasi 2003.
10. Raghunath prashad sharma, Nadi gyan tarangini.
11. Charak Samhita by Bramha Nandan Tripathi Choukhambha subharti Prakashan Varanasi reprint edition 2007.
12. Charak Samhita by Bramha Nandan Tripathi Choukhambha subharti Prakashan Varanasi reprint edition 2007.
13. Yogratanakar, with Vidyotini Hindi commentary, by Vaidya ShreelakshmiShashtri, Purvardh, ChaukhambaPrakashan, Varanasi,2018; 1; 2-8:5.