



# Critical Evaluation of Nadi pariksha Manuscript

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## Abstract:

Manuscripts are 75 -100 years old hand written documents<sup>1</sup>. *Ayurveda* deals with *Trividha rog parikshan* in which *Aptopdesh* stands at first position<sup>2</sup>. These ancient hand written documents are nothing but the documentations of observed and experienced facts by *acharyays*. The *Nadipariksha* manuscript was collected from Institute of Oriental Study, Thane, Gangal sangrah. Nadi parikshan is an important element of *Ashtavidha pariksha*, the diagnostic method mentioned in *Ayurveda*. *Nadi parikshan* was not elucidated in *Brihatrayi*. In detail explanation of *Nadi parikshan* can be found after 13<sup>th</sup> century. Still many concepts are needed to be decoded.

**Keywords:** Manuscript, *Nadi pariksha*, *Ayurved* diagnosis, Diagnosis.

## Introduction:

Manuscripts are the epitome of ancient science and literature that has been transmitted from several generations. *Ayurveda* is an observational science; developed as a result of practical experience of many generations. In ancient time; knowledge was passed orally from one generation to another. The evolution of

writing system brought new horizon that took birth of many manuscripts.

*Nadi parikshan* is an important component of *Ashtavidha pariksha* the diagnostic method mentioned in Ayurveda<sup>3</sup>. *Nadi* helps us to understand the state of dosha and their effect on *Sapta dhatu*<sup>4</sup>. The *Nadi parikshan* can precisely diagnose the healthy and diseased state of body and mind. It is a non- invasive technique which helps to find the root cause of *vyadhi*. The concept of *Nadi parikshan* is not explained in ancient *Ayurvedic* books like *Bruhatrayi* in detailed. The validation of *Nadi parikshna* is found in 13<sup>th</sup> century *Sharandhara Samhita*<sup>5</sup>. Then the further development in the field of *Nadi Vijnana* in is found in 16<sup>th</sup> century '*Bhavprakasha Samhita*'. In *Yogratnakara* of 17<sup>th</sup> century, details information about *Nadi Pariksha* can be seen<sup>6</sup>.

The purpose of the present study is to evaluate the *Nadi pariksha* manuscript historically and discuss whether this manuscript adds any new concept regarding *Nadi parikshan* or not.

### **Aim and objectives**

**Aim:** To evaluate critically the Manuscript *Nadipariksha*.

### **Objectives:**

1. To transliterate the manuscript *Nadipariksha*.
2. To study the manuscript historically.
3. To compare the content of the manuscript with available *Ayurvedic literature regarding Nadi Parikshan*.

### **Material and Method**

The manuscript *Nadipariksha* is the chief source of study.

**A) Type of study design-** Literary Study

**B) Location of study-**

- Department of Sanskrit Samhita Siddhant of SNKDT Nallasopara Ayurved College
- Archival cell of Institute of Oriental Study, Thane.

### **Characteristic of Manuscript under study:**

Many of the manuscripts have been written by renowned peoples of that era to share their knowledge and experience. One such Manuscript is "*Nadipariksha*"

Origin	Institute of Oriental Study, Thane Gangal sangrah
Type of Manuscript	Hand written, paper manuscript
Subject	<i>Ayurveda – Nadi pariksha</i>
Language	Sanskrit
Script	Devanagari
Author/Scribe	Not Mentioned
Time Period	Not Mentioned
Status	Good Condition, readable, incomplete
Publication	No Publication

- The manuscript under study has taken from Gangal sangrah from Institute of Oriental Study, Thane.
- This is a hand written, paper manuscript on *Nadi parikshan* in Sanskrit language.

This consists of 8 folios. Each folio comprises 8-9 lines and 23-24 letters per line.

- It is written with black ink and margin lines are red in color.
- Numbers has been mentioned in margin of each page. And **ना. क्षा** has beenwritten in the margin of even number of pages i.e 2,4,6,8.

Here, **ना. क्षा** indicates “*Nadi Shatra*”.

- Hand writing of scribe is good and same throughout, which implies that the entire manuscript has

been written by a single person.

- The unwanted words are erased with dark black spot; especially on folio.4. or strike through e.g. folio 3.

**CONTENTS OF THE MANUSCRIPT ARE TABULATED BELOW WITH THEIR RESPECTIVE FOLIOS.**

FOLIO	CONTENTS
First	<i>Mangalacharan, Nadi gati</i>
Second	Description of <i>Nadi</i> according to time ( <i>Kaal</i> ), <i>Mutra Pariksha</i> (Urine examination)
Third	<i>Mutra Pariksha</i> (Urine examination)
Fourth	Information regarding different season ( <i>Kaal Dynan</i> )
Fifth	Information regarding different season ( <i>Kaal Dynan</i> )
Sixth	Symptoms of vitiated <i>Vaat, Pitta, Kapha</i> ( <i>Vaatpittaprapakop</i> )
Seventh	Symptoms of balance <i>Vaat, Pitta, Kapha</i> ( <i>Doshtraylakshan</i> )
Eighth	Management of vitiated <i>Vaat, Pitta, Kapha</i> ( <i>DoshtrayShaman &amp;Utpatti</i> )

## Discussion:

### About the Source of the Manuscript

The manuscript under study has been taken from Gangal sangrah from Institute of Oriental study, Thane.

### About the Title of the Manuscript

The name given to the manuscript by the authority is “*Nadipariksha*”. While studying this manuscript, it is observed that the topic of the manuscript, is not only about *Nadi parikshan* but *kaal dynan* (knowledge about seasons) and three dosha i.e. *kapha*, *pitta* and *vaat* has also been explained. Not a single topic explained in this manuscript is complete or elaborated hence one cannot conclude about its title

### About the Author/scribe of the Manuscript

There is no specification and identification of the author in the manuscript. The colophon and post colophon are missing. It is a hand written manuscript and handwriting is same throughout; implies that it has been written by single person. The Manuscript has started with *Mangalacharan*(invocation). Greeting the intended deity at the beginning of the manuscript signifies the supreme courtesy of the Autor/Scribe.

### About the Language & Script of the Manuscript

The language is Sanskrit. Script used to write Sanskrit is a **Devanagari script**.

### About the handwriting of the Manuscript

Handwriting is good, readable with appropriate line spacing except on folio 4.

Number given on the bottom of the folio are seems to be given later and not by scribe because the pattern of writing number is different in verses and at the

bottom. Pattern of writing ‘ॐ’ is different  Other letters are same as Devanagari script used nowadays.

### About the silent features of the Manuscript

- There are total 8 folios in the manuscript. Each folio comprises 8-9 lines and 23-24 letters per line. This manuscript contains total – 72 lines (pada) and 36 shlokas.
- In this manuscript various topics discuss along with *Nadi parikshan* like *Mutra Pariksha* (Urine examination), *kaal dynan* (seasonal information), symptoms of balance and vitiated three *dosha* viz *vaat, pitta kapha* and their management.
- The topics handled in this manuscript are not comprehensive.
- The Sanskrit verses written in it are also incomplete or missing; for example, on 8<sup>th</sup> folio the management of increased doshas is given. Here, it clearly mentions about “*dosha tray*” means three *doshas*. But the verse regarding increased *kapha dosha* management is missing.

### About the unwanted text of the Manuscript

Unwanted text has been marked with black ink (e.g. on folio 4), strikethrough (e.g. on folio 3) and *harital* (Arsenic tri oxide) is used (e.g. on folio 1, 2); indicates that no uniformity is used for erasing unwanted or wrong text or spelling mistakes.

### About the status of the Manuscript

The status of the manuscript written on the cover page is complete. But the manuscript under study may be the few pages from one of the copies of the ancient *Ayurvedic Samhitas*, *Yogratnakar* as many Sanskrit verses are similar. Hence this manuscript is incomplete.

### Conclusion:

The manuscript under study i.e. “*Nadi pariksha*” as available for research is not a complete text. This manuscript contains total – 72 lines (pada) and 36 shlokas. In this manuscript various topics discuss along with *Nadi parikshan* like *Mutra Pariksha* (Urine examination), *kaal dynan* (seasonal information), symptoms of balance and vitiated three *dosha* viz *vaat, pitta kapha* and their management.

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