

NADIPARIKSHA - A BASIC TOOL FOR DIAGNOSIS AND TO EVALUATE HEALTH

Kavitha Sharma¹, Preeti sharma², Akhilesh Shrivastava³, Dalip Sharma⁴

¹PG Scholar, ³Sr. Lecturer, ⁴Reader &HOD;

P.G. Deptt. Of Rog Nidana, R.G.P.G. Ayurvedic College, Paprola, Himachal Pradesh, India

²Medical Officer, Community Health Centre, R.S. Pura, Jammu & Kashmir, India

Email: kavitasharmajnk@gmail.com

ABSTRACT

Ayurveda composes of two words 'Ayu'(life) and 'Veda'(knowledge or science). Thus Ayurveda means "Science of life". Ayurveda has bestowed the Miraculous Science upon us in diagnosing the health and diseased state of the body with the help of *Nadi pariksha* (i.e Pulse examination). According to *Acharya charak*, medication must be prescribed only after proper diagnosis of the disease. In Ayurveda various *Pariksha* are mentioned for *Rog* and *Rogi Pariksha* (*Trividha*, *Chaturvidha*, *Shadvidha*, *Ashtavidha*, *Dashavidha* etc.). *Nadipariksha* is first among the *AshtavidhPariksha*. It is the direct method for evaluation of *Dosha's* and thus conveys the current status of *Doshas* in the body. According to Ayurveda vitiation of *doshas* is the root of all diseases. The balanced state of *doshas* lead to good health and their vitiation causes disease. The first classical description of *Nadi Pariksha* is found in *Sarangadhar Samhita* (13th Century) later on *Yogaratanakar*, *Basavarajiyam* etc. highlighted it. There are almost 31/2 crore *Nadi* in the body, 24 among them are palpable and best suited for examination is *Hasta Nadi* (Radial pulse). It needs a great attention as it not only made good Prognosis but it would be sufficient to Diagnose Disease, by knowing *Dosha* predominance and helpful in foretelling about Death (*Arista*). So *NadiPariksha* has multidimensional role in diagnosing various aspects of disease.

Keywords: *Ayurveda, NadiPariksha, Dosha, Prognosis, Diagnosis.*

INTRODUCTION

Ayurveda a traditional system of medicine, often called as *SamakaalinaSastra* (Science of all time). Its fundamentals are simple and easy

and applicable to all the eras. Its success is attributed to its original and methodical ways as Ayurveda is explained in *Trisutra* form i.e

*Hetu, Lingh and Aushad*¹. First two play an important role in diagnosis and prognosis of disease as mentioned in Classics “A proper diagnosis form the basis of effective treatment where as ignorance of disease or improper diagnosis leads to inefficient treatment”^[2]. In Ayurveda, diagnosis and treatment of disease is based on information derived from *Rogi Pariksha* and *Rog Pariksha*. *RogiPariksha* is done by *Darshana* (Examination by Inspection), *Sparsana* (Examination by Touch), and *Prashan* (Examination by Interrogation)³. *Rog Pariksha* by *Nidana Panchak*, *TrividhaPariksha*, *Chaturvidha Pariksha*, *Sadhvidha Pariksha*, *Ashtavidha Pariksha*, and *Dashavidha Pariksha*. Among these methods of Examination, *AshtavidhaPariksha* mentioned by *Yogaratanakar* has its own significance and it provides clear picture of scenery of illness and healthy condition. First and foremost among this is *NadiPariksha*. *NadiPariksha* is not clearly mentioned in *Brihitriya* but in *Charak Samhita Indriyasthana* there is description of Nadi in prognosis, In *Laghutriya*, there is detailed description of *Nadi Pariksha*. *Sharandhar Samhita* (13th Century A.D) is the First Ayurvedic classic to describe *Nadi Pariksha* in *Pratham Khand*, Second chapter⁴. In *Bhavaprakash* it is mentioned under *RogiPariksha*⁵. But the full status given by *Yogaratanakar* later on described by *Bhavaprakash*, *Kanada*, *Vasarajiyam etc*. *NadiPariksha* alone is sufficient to diagnose the disease and to assess the status of *doshas* in disease as well as healthy individual, it illustrate all the types of disease, just as the Strings of *Veena* can produce different ragas⁶. It is the fundamental sign of life and diagnostic and prognostic way to assess the health status of an individual. As

Acharya Charak explains proper diagnosis is foremost step for effective treatment.

AIM AND OBJECTIVE:

The Article is planned to provide wider applicability of *NadiPariksha* as described by Ayurvedic texts in diagnosis and prognosis of disease by making a literary overview.

MATERIAL AND METHOD

The concept is based on a review of Ayurvedic texts. Different Ayurvedic Classical books and Current Articles were referred to explore the methods of *NadiPariksha* and the variables of *NadiPariksha*.

NadiPariksha:

Practice of *NadiPariksha* is not only a science but art where mastery is required in diagnosis. *NadiPariksha* is the science of meditation as meditation improves the sensitivity and sharpens the memory and helps the physician to stay calm and alert. *NadiPariksha* can be understood by the vibrations carried out by the blood which circulate to every part of the body.

Nirukti: *Nadi* derived from *Amarkosh* “ *Nat* ” *Avaspandandhatu* it form *Nate*⁷.

Synonyms: *Nadi*, *Snayu*, *Hansi*, *Dhamani*, *Dhara*, *Jivithagnya*, *Vasa*, *Sira*, *Jeevanagyan*, *Tantuki*etc.⁸

Position: Almost 31/2 crore *Nadi* in the body has been in classics 24 among them is palpable. Among this *HastaGataNadi* is quoted as *JivaSakshini* and best suited for examination as easily and comfortably palpable. Anatomical position of *Hast Nadi* is at *Angusthamoo-*

laand it reflects life and is assessed by *Spar-sana Pariksha*⁹.

Vasavarajiyam has mentioned 8 sites of *Nadi*.¹⁰

Two are *Hashtadvayagata* located at *Prokosh-ta* (Forearm) 3 inches below *Manibandha*. Two are *Padadvayagata* located at *Gulpha* (Ankle) 3 inches around the *Gulpha*. Two are *KanthaParswa* located at root of the neck at both sides around 1 inch. Two are *NasaMoolagata* located around 1 inch at *NasaMoola* (Root of the Neck).

Procedure: *NadiPariksha* is an Art skill. It is learned by many it embraces in itself a vast science. It is partly based on concentration of mind the whole concept of *NadiPariksha* is still far away from the reach of modern science.

Rules to be followed before Examination:¹¹

PHYSICIAN:

Nirogya: Physician must be healthy.

SthiraChit: Physician should be mentally stable.

NirmalBudhi: Peace of mind.

PATIENT:

TyagyamootapuRishaya: Free from Natural urges.

Sukhasanasya: Made to sit comfortably.

Antajanukarasyapi: Elbow and wrist should be slightly bend to left

CONTRAINDICATION:

PHYSICIAN

Madhyapeeta: After alcohol Consumption.

Malamootravegayukta: Having urged for defecation and urine.

ChanchalAtmaj: Unstable mind.

Loobhakranta: Full of desires.

PATIENT

SadhyasanaNasya

Buktasya: After meal

Vyayamaapranta: After exercise

Shutaartasya: During Hunger and Thirst, the *Nadi* should not be examined.

Time of Nadi Pariksha:

Various texts *Sharandhar Samhita*, *Yogratnakar*, *Bhavaprakash*, *Kanada*, *Vasavarajiyametc.* has described early morning for *NadiPariksha* with empty stomach but in case of emergency anytime i.e day or night *NadiPariksha* can be done¹².

Site of NadiPariksha: In Male Right Hand

Nadi should be palpated and in Female Left

Hand *Nadi* should be palpated¹³. *YogaRatnakar*

has given the explanation for the pattern of *NadiPariksha*

in either of the sexes. It is mentioned that *Kurma Chakra*

is said to influence the *Nadi* which lies in the *Nabi* (umbilicus)

and this *chakra* faced upward in women and downward in men

and three more reasons are given i.e *Saastra* (Science), *Sampradaaya*

(tradition) and *Personal experience*¹⁴.

Examination: As regards methodology *Nadi-*

Pariksha should be done by keeping the fore-

finger, middle finger, and ring finger over the

wrist on the radial pulse just adjacent to the

Styloid process situated just one finger below

the root of Thumb. The elbow (*kurpara*) of the

patient should be slightly flexed to the left and

the wrist slightly bend to the left with fingers

distended and dispersed In this position, the physician should examine *Nadi* repeatedly for three times by applying and releasing pressure

alternately over the *Nadi* to assess the conditions of the *Dosha* rightly¹⁵.

OBSERVATION AND RESULTS:¹⁶

Table 1: Characteristic features of *Nadi* According to *Dosha*.

Parameter	<i>Vata</i>	<i>Pitta</i>	<i>Kapha</i>
Location (<i>Sthana</i>)	Index	Middle finger	Ring finger
Speed (<i>Gati</i>)	Rapid	Medium Fast	Slow/ Steady
Rhythm(<i>Tala</i>)	Irregular	Regular	Regular
Force (<i>Bala</i>)	Low	High	Moderate
Volume (<i>Vegh</i>)	Low	High	Moderate
Temperature(<i>Tapamana</i>)	Cold	Hot	Warm to cold
Vessel Wall (<i>Kathinya</i>)	Rough, hard	Elastic, Flexible	Soft ,thick
Characteristics	Fast, Feeble, Cold, Light, Thin Disappears on pressure.	Prominent, Strong, High Amplitude, Hot, Forceful, lifts palpating finger	Deep, Slow, Broad, Wavy, Thick, Cool or Warm, Regular
Example	Snake and leech.	Sparrow, Crow and Frog.	Swan and Pigeon.

Nadiin Physiological Conditions and Mental states:

During Good Hunger, *Nadi* is felt as *Vegavatti* (Fast) and *Laghvi* (Light). During “Appetite”, it felts as *Chapala* (Tremulous). During Satisfaction after Appetite, it felts as *Sthira* (Steady). During Sleep, it is *Pushta* (strong), Prominent and *Mandatar* (slow). During Pregnancy it is Heavy and *Vatika* Pulse. In morning it is smooth, in Noon it is hot and in the night it is less prominent than day time. During Lust (*Kama*) and *Krodha* (Anger) state, it is *Vegavatti*.(Fast). During Anxiety (*Chinta*)and Fear (*Bhaya*) state, it is *Kshina*. (Feeble)¹⁷.

Nadi after Different Food Stuffs:

After Oil and Molasses like substances it is *Pushta* (strong). After Meat it is *Lagudakriti*, *Sthir* (like a rod steady). After Parched Grain, Flattened Rice, it is *Sthira* (steady) and *Mandatar* (slow). After Green leaves and stems

roots it resembles the movement of pulse filled with blood. After Sweet food, it jumps like a Frog. After Sweet taste, it resembles the movement of Peacock. After Bitter taste, it moves like Earthworm. After Acid taste, it is slightly *Ushana* (Hot) and Jumping. After Pungent (*Katu*) taste it resembles the movement of Sparrow. After Astringent (*Kasaya*) taste it is *Kathin* (Hard) and *Jada* (Tight). After Salt it is *Sarala* (straight) and *Vegavatti* (Fast). After mixture of all it has multiple movements¹⁸.

Nadi in Pathological Condition:

In Fever “*Jwara*”, it is Very Hot (*Ushna*) and *Vegavatti* (Fast). In *Mandagni* and *Dhatu-sheenta* it is *Manda* (Slow). In *Deeptagni*, it is *Tikshan* and *Vegavatti* (Fast). In *Ajeerna*, it is *Kathin* (Hard) and *Manda* (Slow). In *Rakta-Dosha*, it is *Dirgh* (long), *Kathin* (Hard), *Ushana* (Hot) and perceptible under all the three fingers and fast. In *Pandu* (Anemia) and *Kamala* (Jaundice) it is *Chanchal* and *Tikshan*.

In *Grahni* it is like a dead Snake i.e Quite Slow and Feeble. In *Diarrhea* it is Weak, feeble and slow. In *Leprosy*, it is *Kathin* (Hard) and *Sthir* (Steady). In Asthma, it is *Tivra* (Fast). In *Sannipatik* Diseases it moves very fast for certain beats and stops suddenly and repeats the same process again and again. In *Asadhya* Diseases, it moves weak, mild, feeble stops in between, very minute and sometime observable and sometimes not¹⁹.

Nadi indicating Bad Prognosis.

If pulse moves like fringe of shawl, coinciding with respiration and *Sheeta* (cold), then patient may die within 3 hours. If pulse appears and disappears alternately and moves like drum which is shaped like an hour glass (*Damaru*), then patient may die within a day. If pulse carrying excessive amount of Metabolites and *Sheeta* (Cold) to touch, then Patient will die within 2 days. If pulse not felt at the proximal end, *Sheeta* (cold) in the middle and appears tired at the terminal, then patient will die within 3 hours. If pulse becomes *Tivra* (Speedy) at the proximal end, sometimes *Sheeta* (cold) and Sweaty and slimy skin, indicate Patient will die within 7 days. If pulse is Hot, Fast and the body is cold and patient makes mouth breath, then patient will die within 15 days. If pulse is extremely weak, runs very Fast and Cold, then patient is nearly dead. If pulse is *Vidhyutaunmita* (Curvilinear Motion), i.e like lighting and alternately appears and disappears, it indicates sudden Death²⁰.

DISCUSSION

A proper diagnosis forms the basis for proper treatment whereas ignorance of disease or improper diagnosis leads to haphazard or

insufficient treatment. So diagnosis of disease is the first and foremost. If we look into Ayurvedic texts we will find the art of prognosis. It was very popular in Medieval but became obsolete with the passage of time. In the 13th century *NadiPariksha* was very popular. It is described in various classical texts like *SharandharSamihita*, *Bhavaprakash*, *Yogaratnakar*, *Kanada*, *Vasarajiyam* etc. *NadiPariksha* is chiefly performed to ascertain imbalance of *Dosha* and the extent of derangement and the curability of the disease can be known by *Nadi Pariksha*. In Ayurvedic texts *NadiPariksha* has been described in terms of *Dosha* and not Rate, rhythm, volume and character etc. and their movements in terms of birds, reptiles and amphibians. Plenty of words are there in literature which may be coined to explain the *Nadiin* terms of Rate, Rhythm, Volume, and Character, For example *Druta*, *Twaritas*, *Tivra* and *Shigra* signify rapid movement and this condition is always found when there is vitiation of *Vata* and this signify Tachycardia. *Manda* and *Manthara* indicate the slow movement of pulse i.e *Bradycardia* and this condition is always found in predominance of *Kapha*.

For regular rhythm *samyā* and *sarala* is used and for irregular rhythm *Trutitis* used. For volume in case of high volume the word *Atyuchchaka* is given and *Sukshma* indicate low volume and low tension of the pulse. For force of the pulse the words *Vegavatti*, *Vegadhara*, *Balawati* and *Prabala* can be used. For character, *Druta*, *Balawati*, *Sthira*, *Gurvi* and *Sukshma* type of pulse indicate percussion wave. To know condition of the arterial wall *Karkasha*, *Khara* and *Kathin* words are used

CONCLUSION

From the above discussion it can be concluded that *NadiPariksha* has significant role in diagnosis and prognosis of disease and has multidimensional scope. *Nadi Pariksha* is the pure contribution of *Ayurveda* and it is logical and scientific. A physician who wants to be a *Nadi* expert first should have a state of enlightenment i.e *Samyana*. *Nadi* described in terms of *Dosha* can be explained in terms of Rate, Rhythm, volume, character, force, tension etc. and it has new advent in tracing *Dosha* and diagnosing the disease in more scientific and reliable way. *NadiPariksha* should be enhanced and implemented. It needs further documentation to bring *NadiVigyana* updated.

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