

THE PHYSIOLOGICAL AND PATHOLOGICAL CONCEPT OF NADI PARIKSHAN

*¹Dr. Akahay Dnyandeo Shirwat and ²Dr. Abhijeet Babasaheb Aher¹Assistant Professor Rognidan Evum Vikriti Vigyan Dept. Dhaneshwari Ayurved Medical College and Research Institute Chh. Sambhajinagar.²Assistant Professor in Kriya Sharir Department Dhaneshwari Ayurved Medical College and Research Institute Chh. Sambhajinagar.

*Corresponding Author: Dr. Akahay Dnyandeo Shirwat

Assistant Professor Rognidan Evum Vikriti Vigyan Dept. Dhaneshwari Ayurved Medical College and Research Institute Chh. Sambhajinagar.

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ABSTRACT

Ayurveda plays important role in diagnosis and treatment of diseases by using ayurvedic tools. In ayurvedic literature there are different types of *Rog Rogi Pariksha* are described those are *Trividha Pariksha*, *Saptavidha Pariksha*, *Ashtavidha Pariksha* *Dashvidha Pariksha* etc. concept of *Nadi Pariksha* is described under *Asthavidha pariksha* by *acharya yogratnakara*. The concept of *Nadi Pariksha* is described in third chapter first part. *Yogratnakara* also describes *Nadi Pariksha* as diagnosis, in first chapter under heading *Rog Pariksha*. The examinations of *Nadi Pariksha* (Pulse examination) are evidence of many diseases as per *Yogratnakara*. These parameters are indicative of diagnosis of diseases. They were popular diagnostic tools in the past but nowadays they are not specifically used, so there is need to re-establish their results so that they can be used in future.

KEYWORDS: The concept of *Nadi Pariksha* is described in third chapter first part.

INTRODUCTION

Nadi pariksha is an Ayurvedic tool of diagnosis of practical since ancient era as well as today's 21st century.

Nadi Pariksha is science that observing the *Nadi* (pulse) form a perspective of diagnosis of diseases in ancient era & today's era. There for *Nadi pariksha* is important tool for diagnosis of disease.

Nadi Pariksha is done to analyse and examine the vitiation of *trayadosha* in the body. *Trayadosha*, i.e. *Vata*, *Pitta* and *Kapha* are considered as the fundamental elements of human body. A balance between these three *dosha* are considered as *Prakriti* or status of health and any imbalance in these three *doshas* are considered as *Vikriti* or disease. As per Ayurvedic *Samhitas*, *Nadi* can be examined at various places but commonly it is examined at the wrist of the human. In males it is examined at right wrist of the hand and in females left wrist of the hand. Ideally it should be examined on empty stomach in the early morning. *Dosha* usually stay at their own place, i.e. *Swasthana* and come in the body *Srotas* to do their function. Some of the *Dosha* are utilized during this process. After the process is over, the remaining *Dosha* goes back to their original place. *Nadi Pariksha* is an Ayurvedic tool of diagnosis practiced from ancient era. It is commonly known as pulse examination. Energy flowing through the various channels (*Nadis*) carries information about health of all that connects to them as

organ channels (*Srotas*), tissues (*Dhatus*), organs and their health and regeneration into the blood.

Synonyms of *Nadi*

Nadi is also known as *sira*, *sphurani*, *veena*, *dhamani*, *jivsakshi*, *jivitadnya*, *sphura* these are synonyms of *Nadi* in ayurvedic literature. In English called as pulse, these synonyms show functional activity of *Nadi*. It indicates *nadi* is a channel existing within the body in the form of blood vessels. The term *Nadi Pariksha* denotes examination of pulse (*Nadi*). According to *acharyas* of ayurveda, *Nadi Pariksha* is base of *Tridoshavigyana*. *Nadi Pariksha* also helps to find out vitiated *doshas* in patients. pathology of diseases are formed due to vitiated *doshas*, this vitiation is formed in blood, *srotas*. As per *Acharya Charka* (ch.I 3/1-5) the absence of *spandanas* (pulsing) in *Nadi* indicates death. There are eight sights for examination of *nadi pariksha*, explained in *vasvrajyamsamhita* among them commonly used *nadi* is *karangushamulanadi*. The process of *Nadi Pariksha* involves placing of index, middle and ring finger on *angushtamula* of forearm of individual, i.e. one finger distance from *angushtamula*. Pressure of pulse on finger indicates the *doshaprablya*; Index finger: *vatajnadi*, Middle finger: *pittajanadi*, Ring finger: *kaphajanadi*.

Diagnosis In Ayurveda^[1-3]

There are mainly three methods mentioned in Ayurvedic science for diagnosing *Dosha* imbalance and disease

process in a patient.

1. *Darshana Parikshan*: By observing the patients physical signs and symptoms of patients, for example, behaviour, colour of skin, hair, eyes, body condition etc.
2. *Sparshna Pariksha*: By touching the patient.
3. *Prashna Pariksha*: By asking questions regarding the imbalance of each *Doshas*.

In modern science, the pulse diagnosis is based on, palpation, percussion and auscultation are included in this method. *Nadi Pariksha* is very important tool for the diagnosis of diseases. The *Vaidya* examine the radial artery pulsation on the wrist of the patient and through

his experience he can diagnose the *Vyadhi*.

This can provide the information about the exact location and nature of the disease.^[4]

Concept of *Nadi*

Nadi is a channel existing within the body in the form of blood vessels. The term *Nadi Pariksha* denotes pulse of examination. According to Ayurveda, *Nadi Pariksha* is base of *Tridoshvigyana*. *Samprapti* of diseases are formed due to *vitiation of tridoshas*; pulsation varies in every person from healthy to *aturpariksha* (diseased person).

Dosha's And Nadi ^[5]		
Dosha	Nature of Pulse/Movement	Examples
<i>Vata</i>	<i>Vakra Gati</i>	<i>Jalouka, sarpa</i>
<i>Pitta</i>	<i>Chanchal</i>	<i>Manduka,</i>
<i>Kapha</i>	<i>Manda</i>	<i>Hansa,</i>

Method Of *Nadi Pariksha*^[6]

This is the methodology of accessing the knowledge about happening in the physiology only by the touching the *Nadi*. i.e. *Vaidya*, by touch the knowledge is transferred from the patient to the *Vaidya* is *sparshan parikshan*, who after proper decoding can understand exact nature and extend of the change in patient with causes the achieving diagnosis of disease. The method of *Nadi Pariksha* being a very important diagnostic tool needs to be used very accurately to achieve the correct diagnosis for correct treatment. The selection of place of *Nadi* following appropriate pressure at various levels of touch; collection of the variables in the *Nadi pariksha* and arranging them, these are the basics of *Nadi Parikshan*.

The *Nadi parikshan* should be done at specific time, which helps us in achieving in the accurate diagnosis; these are as follows.

1. As per acharyas during *Nadi Parikshan*, in females *vamnadi* (left) should be examined and in males *dakshin hasta nadi* (Right) should be examined, the reason behind is that in females are described as *vamangapradhan*.
2. *Nadi Pariksha* being done early morning after *mala-mutravisarjana*, to *Parikshaswabhavikgati* of the *nadi*. This condition varies in result of observations.
3. *Nadi Pariksha* being done on patient, when patient is in *sukhasan* (relax in seating position or sleeping position).
4. *Nadi Pariksha* is not performed just after eating or bathing, because it varies in diagnosis of person, in those mentioned conditions may be pulse is high.
5. *Nadi Pariksha* being not performed on patients who is hungry, thirsty, coming from burning sun rays, after exercise; these conditions show *vyakula nadi* (weak) *bala*.

Nadi Gati^[7]

Gati is appropriate pressure at various levels of touch to three fingers, i.e. each finger felt different pressure due to *doshaprabalya*. As per acharyas explains various *upamas* for identification *gati* of *doshas* or *prabalyata* of *doshas*: *Sarpagati-Vata Dosha*: *Vataprabaldosha* having characteristic nature of *chanchalta*, or *vakragatinadi*, so it represents by *sarp* like *gati* *Sarpagati* (serpentine movement of *nadi*) or *jalaugagati* (leach like movement of *Nadi*). *Pitta prabaldosha* having characteristic nature of *Unduka* and chapel or jumping nature, so it represents by *Mandukagati* (frog like movement), i.e. frog like jumping movement of pulse felt on finger. *Hansagati-Kapha Dosha*: *Kapha prabaldosha* having characteristic nature of *sthira*, i.e. *Hansagati*, or *paravatgati*, i.e. *Hansa* (regular) walking like movement of pulse felt to finger.

CONCLUSION

Nadi Parikshan has been said that as one of the *Ashta Sthana Pariksha* i.e. *Ashtavidha Pariksha*. This system of examination cannot be practiced easily because of non-availability of detail description about *Nadi Pariksha* in Ayurvedic literature as well as lack of practice in the field of ayurvedic science. *Nadi Parikshan* is an easy tool to arrive at the faster diagnosis of disease like pulse examination in other systems of medicine. Concept of *Nadi Parikshan* is available in various ancient Ayurved Samhitas like-*Yogratnakar*, *Bhavprakash*, *Nadi Pariksha by Ravansamhita*, etc. The *acharya Sharangdhara* flourished it in his work as a means of diagnosis and prognosis. The concept of *Nadi Pariksha* is described in third chapter first part. *Yogratnakara* also describes *Nadi Parikshan* for diagnosis of disease, in first chapter under heading of *Rog Pariksha*. So, in modern era of information and technology, we the scholars of Ayurveda have to use knowledge of *Nadi* which depends on the subjective knowledge and experience of the physician to objective

parameters by the tool of modern science, so that the knowledge of *Nadi* reaches its height.

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