NADIPARIKSHA - A BASIC TOOL FOR DIAGNOSIS AND TO EVALUATE HEALTH

Kavitha Sharma¹, Preeti sharma², Akhilesh Shrivastava³, Dalip Sharma⁴

¹PG Scholar, ²Sr. Lecturer, ³Reader &HOD; P.G. Deptt. Of Rog Nidana, R.G.P.G. Ayurvedic College, Paprola, Himachal Pradesh, India ⁴Medical 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, Chatur-vidha, Shadvidha, Ashtavidha, Dashavidha etc.). Nadipariksha is first among the Ashtavidh Pariksha. 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 Yogaratnakar, 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 Nadi Pariksha 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 fundaments 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. 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), Sparasana (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 Yogaratnakar 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 Brihittriya 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 chapter ⁴. In Bhavaprakash it is mentioned under RogiPariksha⁵. But the full status given by Yogaratnakar later on described by Bhavaprakash, Kanada, Vasarajiym 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 ragas ⁶. 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 indiagnosis. 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, Tantukietc. 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.\textsuperscript{9}

Vasavarajiyam has mentioned 8 sites of Na-di.\textsuperscript{10}

Two are Hasthadvayagata 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:**\textsuperscript{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.  
**PATIENT**
Malamootravegayukta: Having urged for de-fecation and urine.  
ChanchalAtmaj: Unstable mind.  
Loobhakranta: Full of desires.

**Time of Nadi Pariksha:**
Various texts Sharandhar Samhita, Yogratnkar, Bhavapракash, Kanada, Vasarajiyam etc. has described early morning for NadiPariksha with empty stomach but in case of emergency anytime i.e day or night NadiPariksha can be done.\textsuperscript{12}

**Site of NadiPariksha:** In Male Right Hand Nadi should be palpated and in Female Left Hand Nadi should be palpated.\textsuperscript{13} 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.\textsuperscript{14}

**Examination:** As regards methodology NadiPariksha should be done by keeping the forefinger, 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* rightly.  

**OBSERVATION AND RESULTS:**

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

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

**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 *Pushtha* (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).  

**Nadi after Different Food Stuff:**

After Oil and Molasses like substances it is *Pushtha* (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 resembles the movement of Earthworm. After Acid taste, it 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 *Vegavati* (Fast). After mixture of all it has multiple movements.  

**Nadi in Pathological Condition:**

In Fever “Jwara”, it is Very Hot (*Ushna*) and *Vegavatti* (Fast). In Mandagniand Dhatu sheeta it is *Manda* (Slow). In Deeptagni, it is *Tikshan* and *Vegavatti* (Fast). In Ajeerna, it is *Kathin* (Hard) and *Manda* (Slow). In Rakta-Doша, 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 not 19.

**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 becomes 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 Death 20.

**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 *ShrandharSamihita*, *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 *Nadi* in 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 *samya* and *sarala* is used and for irregular rhythm *Trutitis* used. For volume in case of high volume the word *Aryuchchaka* 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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