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**Shashirekha H.K <sup>1</sup>, Bargale Sushant Sukumar <sup>2</sup>**

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## NADI PARIKSHA: AN INTERPRETATION OF NADI PARIKSHA WITH REFERENCE TO KALA

**Shashirekha H.K <sup>1</sup>, Bargale Sushant Sukumar <sup>2</sup>**

<sup>1</sup>Assistant Professor, Department of Basic Principles, <sup>2</sup>Assistant Professor, Department of Swasthavritta  
S D M College of Ayurveda & Hospital, Hassan, Karnataka, India.

### ABSTRACT:

*Kala is Eka, Nitya and Vibhu, it considered as Nimitta Karan for all Karya. Kala is having direct influence over Loka and Purush. In practical the Gati of Surya will considered as measure of Kala. According to this Gati the Kala is divided into Samvatsara and Aturavastha Kala. It acts in various ways and becomes the cause of diseases. From the time immemorial examination of pulse has been one of the most important diagnostic tools. The art of science of examination of pulse was well developed in ancient India. Nadi Pariksha has been said as one of the Ashta Sthana Pariksha. This system of examination can't be practiced easily because of non-availability of detail description about Nadi Pariksha in Ayurvedic literature and lack of practice in the field of science. Nadi Pariksha is an important tool for diagnosis of diseases in all the stages successfully. Fortunately some of the ancient Ayurvedic literature is still available to us. So, to enrich the knowledge, small effort is made to put light over pulse examination.*

**KEY WORDS-** Avastika Kala, Kala, Kriya Kala, Nadi Pariksha, Tridosha,

### INTRODUCTION

#### Correspondent:

**Dr. Shashirekha H.K**

Assistant Professor,  
Department of Basic Principles,  
S D M College of Ayurveda & Hospital,  
Hassan,  
Karnataka, India.

*Astasthan Pariksha* has been explained as the important diagnostic aids.<sup>1</sup> *Acharya Sharangadara* explained *Nadi Pariksha* in detail. The Presence of pulse in *Angusta Mula* is the evidence of life. “*Yatha Veenagatha Tantri Sarvan Raagan Prabhashate, Tatha Hastagata Naadi Sarvan Rogan Prabhashate*”<sup>2</sup> only

by examine the *Nadi* one can able to know *Sukha*, *Dukha* of the body. *Kala* is *Eka*, *Nitya* and *Vibhu*, it considered as *Nimitta Karan* for all *Karya*. *Kala* is having direct influence over *Loka* and *Purush*. In practical the *Gati* of *Surya* will considered as measure of *Kala*. According to this *Gati* the *Kala* is divided into *Samvatsara* and *Aturavastha Kala*<sup>3</sup>. Through *Nadi Pariksha* one can able to observe the minute changes occurs in the body because of the seasonal changes and the disease condition.

#### HISTORICAL REVIEW

During the period of *Purana* *Ravana* had written a text on *Nadi Pariksha* by the name *Nadi Pariksha*.<sup>4</sup> *Goraksha Samhitha*, *Shiva Samhitha*, *Vayu Purana* mentioned about types and sites of *Nadi*. In *Rigveda* and *Atharvaveda* one can find the reference of *Raktasanchara* through *Dhamani* and *Sira*. During *Samhitha Kala* in *Brihatrayee* there is no reference about *Nadi Pariksha* but explanation of *Damani Sira*, and *Srotas* is mentioned.<sup>5</sup> In *Lagutrayee* that is in *Sharangadara Samhita* is the first *Ayurvedic* treatise to describe *Nadi Pariksha*.<sup>6</sup> In *Bhavaprakasha* reference about *Nadi Pariksha* can be seen.<sup>7</sup> In *Yogaratanakara Nadi Pariksha* is explained under *Ashta Sthana Pariksha*.<sup>8</sup> Detail explanation of *Nadi* is available in text *Nadi Vignanam* by *Kanada*.<sup>9</sup> In *Adhunika*

*Kala* the *Basavarajeeyam* explained about types and sites of *Nadi*.<sup>10</sup>

**Pulse** : The alternate expansion and recoil of elastic arteries after each systole of the left ventricle create a travelling pressure wave that is called the pulse.<sup>11</sup> The sites of palpation of pulse are radial pulse, brachial pulse, carotid pulse, femoral pulse, popliteal pulse, posterior tibial pulse, dorsalis pedis pulse. Examination of pulse includes Rate, Rhythm, Volume, Symmetry or equality, Condition of arterial wall.<sup>12</sup> The pulse should be counted for one full minute. Pulse rate normally is the same as the heart rate. About 60-80 beat/min. Bradycardia is the slow resting heart or pulse rate under 60 beats/ min. Normal rhythm is regular. In pathological condition it can be irregular. Irregular may be regularly irregular or irregularly regular. The degree of expansion displayed by an artery between its diastolic or empty state and systolic or filled state is called volume or size or amplitude or expansion. In normal condition the pulse is bilaterally symmetrical; both the left and right radial arteries pulsation will be same. In some diseases inequalities of pulse is observed.

From the historical review there are conflicting opinions about the *Nadi* in *Ayurveda*, after reviewing all these, a synthetic opinion has been expressed that *Nadi Pariksha* is a new subject added to

*Ayurveda*, by *Sharangadara* roughly around 13<sup>th</sup> -14<sup>th</sup> century under the influence and exchange of opinion with other science physicians, who are well known for pulse reading. Even though there was scattered information on *Nadi* in *Ayurveda* somehow they couldn't gain the popularity and accuracy it is only during the time of *Sharangadhara*, that this art has gain importance because of his scientific approach in fixing the *Nadi* into the *Tridosha* framework of *Ayurveda*<sup>13</sup>. Later *Acharya* further enriched the knowledge to such a stage that by simply feeling the pulse alone. Physicians were able to diagnose the disease and used to predict the outcome of treatment.

#### RELATION BETWEEN TRIDOSHA AND NADI

The main aim of *Nadi Pariksha* is to know the *Gati*, *Sankhya* and the involvement of *Dosha* depending on condition to diagnose the disease<sup>14</sup>. The *Vata*, *Pitta* and *Kapha* are three biological elements, which constitute the structural and functional units of all the living cells, tissue, organs and the body as a whole, simultaneously all three *Doshas* moves continuously in all *Nadi*.<sup>15</sup> The three *Doshas* will be felt at all *Nadi* at the same time. This can be done by palpating the pulse by keeping forefinger, middle finger and ring finger over wrist joint.<sup>16</sup> For *Nadi Pariksha* wrist joint is consider as a best

place because here the physician can keep his three finger comfortably for examination of *Nadi*.<sup>17</sup> After getting clear pulsation the *Tridosha* should be examined. By *Nadi Pariksha* one can able to assess the involved *Dosha* in disease, *Vataja*, *Pittaja*, *Kaphaja*, *Sannipataja*, *Dwandwaja* etc. and also *Sadyaasadyata* of the disease can be known.<sup>18</sup> After a long spell of science in the field of *Nadi Pariksha* a new beginning of scientific investigation and evolution has been made very recently from BHU.

#### PROCEDURE

The proper time for *Nadi Pariksha* is early morning, this is because patient will be having complete rest in whole night, after expulsion of *Mala*, *Mutra* the person will be feeling lightness in body, in the early morning he doesn't feel much hungry or thirsty he doesn't have much mental disturbance, mind will be stable and steady.<sup>19</sup> The best time is considered as one *Prahara* in the early morning for perfect diagnosis of disease.<sup>20</sup> Any physical activity having direct impact over *Nadi*, like intake of food, indulging in sex, during sleep, during fasting, after intake of alcohol etc. so before *Nadi Pariksha* one should keep all these condition in mind.<sup>21</sup>

For *Nadi Pariksha* both the physician and patient should sit in comfortable place. As regards methodology first the elbow of patient

should be lightly flexed to the left and wrist slightly bend to the left with the fingers distended and hold the patient elbow gently with the left hand and feel the pulse with his right hand index middle and ring finger kept in close opposition near wrist region.<sup>22</sup> The physician should examine repeatedly for three times by applying and releasing pressure alternately over *Nadi*, so as to assess the condition of *Dosha*.<sup>23</sup> Behind *Tarjani* finger of the physician lies *Vata Nadi*, *Pitta Nadi* in middle finger and ring finger *Kapha Nadi*.<sup>24</sup>

### IMPORTANCE OF KALA

Kala plays an important role right from the drug collection till the administration of medicine. Sankhya philosophers mentioned kala as ayuta siddha nimitta karana and Ayurveda with a different term as dushpariharya. kala implies the dina, rutu, roga, rogi, aoshda and jeerna linga.<sup>25</sup> Kala stands for both the time in the form of day and night, the changes in the atmosphere called as nityaga and the status of an individual condition of health and age is called avastika kala. Nityaga kala is useful in the determination of the wholesomeness to different type of seasons. Awastika kala is relevant to the disease (for example manifestation of disease due to kapha during childhood and fever etc due to dietetic errors)<sup>26</sup>

### NITYAGA KALA

*Doshas* are present all over the body attending to its different functions, they are predominant respectively during the last middle and first stage of life. The day (early morning *Kapha*, afternoon *Pitta*, evening *Vata*), the night (first part of night *Vata*, middle *Pitta*, early morning *Kapha*) and the food (before food *Vata*, during food *Pitta*, after food *Kapha*).<sup>27</sup> Corresponding to the *Dosha*, *Vaya* and *Kala* the *Nadi* gets changes. The *Doshas* shows the *Lakshana* of *Shishira*, *Grishma* and *Varsha* in the first middle and last part of day and night. In early morning *Kaphaja Nadi*, in afternoon *Pittaja Nadi*, in evening *Vataja Nadi* is seen.<sup>28</sup>

During forenoon the features of *Vasanta Rutu* should be expected in body, during mid day those of *Grishma*, during afternoon those of *Pravrutta*, during evening those of *Varsha*, during mid night those of *Sharad*, during early morning those of *Hemanta*. In this manner the qualities of the seasons such as cold, heat and rain should be understood as happening in every day, as in every year. This should be understood by *Chaya*, *Prakopa* and *Prashama* of *Dosha*.

Charaka and Vagbhata explained about *Rutu Kriyakala*, due to *Kala Swabhava* the *Dosha* gets *Chaya*, *Prakopa*, *Prashama*. Innumerable *Nadis* are present all over the body; each *Nadi*

will carry the *Tridosha* continuously, these *Dosha* will felt in all the *Nadi*. By *Nadi Pariksha Prakruta* and *Vikrutavasta* can

be identified.<sup>29</sup> According to seasonal changes (*Rutu Anusara*) the pulse will exhibit different features.

NO	RUTU	MONTH	CONDITION OF DOSHA	MOVEMENT OF NADI
1	<i>Shishira</i>	Mid Jan – Mid March	<i>Kapha Sanchaya</i>	<i>Jalouka, Gaja</i>
2	<i>Vasant</i>	Mid March–Mid May	<i>Kapha Prakopa</i>	<i>Hamsa, Kapota</i>
3	<i>Grishma</i>	Mid May – Mid July	<i>Kapha Prshama, Vata chaya</i>	<i>Hamsa, Vyala</i>
4	<i>Varsha</i>	Mid July – Mid Sept	<i>Vata Prakopa</i>	<i>Shosha, Matsya</i>
5	<i>Sharada</i>	Mid Sept – Mid Nov	<i>Vata Prashama, Prakopa</i>	<i>Raja Hamsa</i>
6	<i>Hemant</i>	Mid Nov – Mid Jan	<i>Pitta Prshama,</i>	<i>Manduka, Jalouka, Kaka</i>

#### AVASTIKA KALA / KRIYA KALA

The diseases doesn't gets manifest without the involvement of *Dosha*, it is necessary for a physician to treat the disease by seeing the *Lakshana* of *Dosha* which are exhibited in the *Shareera*.<sup>31</sup> *Charka* and *Vagbhat* described only two stage of *Dosha Vridhi* but *Sushruta* elaborated the stages of *Dosha* of *Vridhi* (*Shat Kriyakala*). When *Doshas* are in normal state will help in the maintenance of health. The vitiated *Doshas* will produce many diseases according to the stage of *Dosha Vyashamyata* and manifest the clinical features.

The *Shat Kriyakalas* are *Sanchaya, Prakopa, Prashama, Sthanasamsrya, Vyakta, Bheda*. Here *Chaya* means the increases of *Doshas* in own places i.e. “*Samhathi Roopa Vridhi*.” In *prakopa Avastha Vilayana Roopi Vridhi* of *Dosha*

takes place in its own site. (Some time *Sanchaya Prakopa* sometime *Achaya Prakopa*.) *Doshas* get further increased by *Apathyakara Ahara Vihara* that leads to *Prasara Avastha*. *Doshas* vitiated by the *Nidana*, *Doshas* will leave their original places and spread to other part of the body. The vitiated *Doshas* gets *Sthana Samshraya* in particular organ due to *Nidana Sevana* the *Dosha* gets increases in that localized site and shows some predormal symptoms than in later stage the complete manifestation of diseases takes place.<sup>32</sup> *Nadi Pariksha* is help to diagnosis many diseases, some of the diseases are as follows.

For example in *Amavata* (rheumatism) the pulse is slow, tremulous as if deep, unctuous and vessel wall is felt due to the presence of *Ama*. In the same way other

diseases related to different *Srotas* has been mentioned in the classics like,

**Mahasroto Gata Roga-** *Jwara, Kshudha, Aruchi, Amalpitta, Mandagni, Ajirana, Amajirana, Pakvajirana, Amatisara, Grahani, Visuchika, Anaha, Udavarta, Arasha, Krimiroga, Pleeharoga, Udararoga, Gulma.*

**Pranavaha Sroto Gata Roga-** *Kasa, Shawasa, Rajyakshma.*

**Raktavaha Sroto Gata Roga -** *Hridroga, Pandu, Raktapitta.*

**Mutravaha Sroto Gata Roga -** *Mutrakrucha, Mutraghata.*

**Other Diseases-** *Upadansha, Shuka Dosh, Sthouly, Prameha, Vatrakta, Padadaha, Meha, Roga, Murcha, Apasmara, Apatantraka, Dhanustambha, Panguta, Urustambha, Grudhasi, Khalli, (khalli rogasthu nadi syatsthabdha krura viluchika|) Vidradhi, Bhagandara, Kustha Gandmala, Visrapa* etc.

### **Sadyaasadya Nadi**

*Nadi Pariksha* is not only for the diagnosis of disease but it also elicits *Sadyaasadyata* and *Arishta Lakshana*. It can be done by the palpation of *Nadi*. The pulsation in its normal site, minimum 30 pulses per minute, clear pulse, and such *Nadi* indicates *Sadhya Vyadhi*. During *Dosha Prokopa*, *Nadi* shows the same *Lakshana* (predominate vitiated *Dosha*). Such *Nadi* is seen in *Suka Sadya Vyadhi*. If

the *Nadi* are displaced from its normal place, the pulsation is felt at other sites. Sometime the *Nadi* is having *Tivragati* and sometimes *Manda*, skipping pulse, sometimes minute pulse and sometimes clear *Nadi*. *Nadi* associated with *Tanu, Kampa* and *Spadana*, than such *Nadi* indicate the *Asadya Vyadi*. The person who is suffering with burning sensation internally but extremities become cold (*Sheeta Sparsha*). The pulsation and temperature (*Ushna* and *Sheeta Nadi*) continuously changing, irregular, skipping pulse alternatively these *Lakshanas* indicates the person is going to die very shortly. The physician should also examine clinical feature and physical appearance and correlated with the *Nadi Lakshana*.

### **DISCUSSION**

In *Ayurvedic* classics *Nadi Pariksha* is mentioned in very broad sense whereas pulse explanation is mentioned to examine the circulatory system. The physician practicing modern medicine gets important information by pulse examination like rate (*Sankya*), rhythm of heart, an idea about blood pressure and force with which the heart is contracting. He can diagnose certain cardiac condition like aortic regurgitation by water hammer character of pulse and left ventricular failure by detecting pulses alternans, etc. Routine palpation of various arteries like carotids, femoral, popliteal, dorsalis pedis

and temporals yields diagnostic information in case of peripheral vascular disease, e.g. arteriosclerosis, arterial aneurysms. In ayurvedic classic the site of the pulse mention as in relation with age like in infants the superficial temporal artery in children supra orbital artery, in adults the brachial , Radial, perennial artery are relatively better felt. The heart beats, the carotids and the axillary artery are well felt in all age groups. *Ayurvedic* physicians stressed the importance of examination of pulse for understanding the

pathogenesis, predicting the disease during its progressive stage, diagnosing various disease status and giving responsible prognosis. They feel pulse for diagnosis of various emotional status, disease of eye, ear etc. and also for assessing longevity. Radial pulse is felt as a routine for diagnosing various physiological and pathological conditions. Pulse examination was of immense importance as it threw light upon the disease status on the spot, even in unconscious patient and infants.

#### CONCLUSION

As per modern medicine pulse is mirror or index of circulatory system. According to *Ayurveda* Nadi is the mirror of whole body. Diagnosis of diseases by *Nadi Pariksha* is completely depending on *Tridosha Siddantha*. The *Nadi Pariksha* is an important tool to diagnosis the diseases in all stages of *kriyakala* successfully. Even today *Nadi Pariksha* plays much

significant role in assessing *Vyakta* and *Bheda Avastha* by means of *Sadyaasdyata* and *Arista Lakshanas*. The perfection in *Nadi Pariksha* is achieved by proper understanding, continuous practice and the individual experience. For more clarification about *Nadi* and *Nadi Pariksha* the research work is needed in this field.

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