

**A CRITICAL REVIEW OF NADI VIKRITI****Dr. Pankaj Kumar Gupta^{1*} and Dr. Sarvesh Kumar Agrawal²**¹PG Scholar, ²Associate ProfessorDepartment of Swasthavritta and Yoga, National Institute of Ayurveda, Deemed to Be A
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University, Jaipur.**ABSTRACT****Background:** *Nadi Pariksha* is highlighted in ancient Ayurvedic texts.As stated by *Yogaratanakar*, all diseases may be identified with the use of *Nadi Pariksha*, which was compared to veena strings performing each and every raga to symbolise the importance of *Nadi Pariksha*.The *Nadi* in Ayurveda shows the health status of entire body, it is parallel to the pulse diagnosis in Western medicine which represents the nature, extent, and purpose of life. In contemporary medicine, doctors receive crucial data, including rate, rhythm, pressure, and force. However, *Nadi Parkisha* is crucial in Ayurveda for understanding etiology, diagnosing sick states, and providing an accurate prognosis and prediction of the illness. **Objective:** To explainhow *Nadi Pariksha* contributes to determining the disease and prognosis. **Method:** To understand *Nadi* as a diagnostic and prognostic tool, numerous Ayurvedic texts as well as medical research resources, including PubMed, Ayush Portal, and other institutional scientific databases are used. **Discussion:** *Nadi* may detect involvement of a specific *Dosh* or *Dhatus* in sickness, as well as the dual and triple involvement of *Vata*, *Pitta* and *Kapha*, and an unambiguous prognosis for the issue. A physician can identify early symptoms, even small ones, using *Nadi Vigyana*. *Nadi* may do this by identifying the organ tissue and *dosh* that are involved. **Conclusion:** The examination of many disorders can be significantly assisted by *Nadi Pariksha*. *Nadi Pariksha* provides unique instructions for physicians to help them identify illnesses in their early stages.**INTRODUCTION***Nadi pariksha* is crucial for both determining the *tridoshas* and making a diagnosis of illness. *Ayurvedic* classical texts place a strong emphasis on *Nadi pariksha*. According to

Yogaratanakar, all diseases may be identified with the help of *Nadi pariksha*, which was compared to veena strings performing all of the ragas to illustrate the significance of *Nadi pariksha*.^[1] The *Nadi* in Ayurveda shows the health status of the entire body, it is parallel to the pulse in Western medicine represents critical information such as rate, rhythm, pressure, and force. *Nadi Parkisha*, however, is essential in Ayurveda for deciphering aetiology, identifying disease states, and offering a precise diagnosis and forecast of the medical condition. In the words of Yogaratanakar, the pulse stands for *Vata*, *Pitta*, and *Kapha*, their dual and triple dysfunction, and the prediction of illnesses. *Nadi Pariksha* is essential in the *Astavidha Prakisha* for assessing *Prakriti*, *Vikriti*, *Doshaja* problems, and even the prediction of diseases. Bringing our system's balance back will provide the solution. There are various elements to treating conditions like *roga* and *rogi pariksha*. *Nidana Panchaka* for *Roga Pariksha* and *Dashavidha Pariksha*, *Trividha*, and *Asthavidha Pariksha* for *Rogi Pariksha* are mentioned in literature. The most important diagnostic technique in Ayurveda is the *Nadi Pariksha* (pulse examination). The pulse on the patient's wrist makes it simple to identify any physical imbalances, and a suitable treatment plan may be recommended. *Yukti Pramana* is employed to assess a person's *Prakriti* and *Vikriti*.

AIM AND OBJECTIVE

To explain how *Nadi Pariksha* contributes to determining the disease and prognosis.

MATERIALS AND METHODS

In order to gather the facts for this study, a rigorous examination of the literature was conducted. To comprehend *Nadi* as a diagnostic and prognostic tool, numerous Ayurvedic texts, various medical research databases such as Ayush Portal, and other national research databases are used.

REVIEW OF LITERATURE

The word *Nadi* appears frequently in historical literature. However, these *Nadis* are mostly *Snayu*, not arteries or *Dhamni*. *Spandana* (pulsation), is a distinguishing trait of *Nadi*. The Atharvaveda has a description of *Nadi* as well as a clear distinction between *Nadi*, *Sira*, and *Dhamni*. Seven crores of *nadis* are discussed in Upnishad. In the *Hathyoga Pradipika*, there are references to 72 Lack *Nadis*. Reference is made to 3.5 Lack *Nadis* in the Shiva Samhita. In Charak Samhita, *nadi pariksha* is a subset of *sparsh pariksha*. Charak and Shushruta also used the name *Nadi* while tying the umbilical cord. As a result, the authors of older ayurvedic classics like Charak, Shushruta, Vagbhata, Bhel Samhita, etc. did not address this knowledge.

The first indication of this science in its original form is found in the *Sharangdhara Samhita*. The third chapter of the first portion of *Sharangdhara Samhita* contains a description of the pulse diagnosis.

Synonyms of *Nadi*

Snayu, Nadi, Hansi, Dhamani, Dharani, Dhara, Tantuki, and Jeevana Gyana.^[2]

Sites of *Nadi Pariksha* and their relevance

Even though, the human body includes several different pulsatile structures known as *Dhamani* that enable pulsation to be analysed by professionals and that each of them has a distinct evaluative significance, *Sharangadhara* claims that wise people make use of the *Dhamani*, which lies underneath the *Angusta* of the hand, and refer to it as *Jeevasakshini*, which stands for the *Sukha* and *Dhukha* contexts of the human body.^[3] The commentator *Adhamalla* in *Deepika* emphasises that the *Kara-Angusta-Mula* contains *Dhamani*, a sign for the presence of life. It is referred to as *Dhamani* and *Jeeva Nadi*^[4], which mean "evidence for life" and "proof for the presence of *Prana Vayu*," respectively, because it creates *Shabda* and keeps life alive. Other *sthans* of *Nadi Pariksha* are *Padanadika, Gulphaya Adh- Nadika, Kanthamoola, and Nasa Mula*. They should be set aside for examination at *Marana Kala*.

Method to examine *Nadi*

Before doing a *Nadi* examination, mental stability and peace of mind should be verified. In terms of technique, the patient's elbow should be softly flexed to the left, along with a minor bend in the wrist and spread-out, elongated fingers.^[5] To correctly determine the state of the *dosas*, *Nadi* should be evaluated on three occasions by exerting and withdrawing pressure alternately over *Nadi*.^[6] The physician should wash their hands after *Nadi Pariksha* since the patient's problems fade away like dirt after being washed away.^[7]

Uses of Left hand in females

In Ayurvedic literature, *Yograjnagar* noted that males and females had distinct *Nadi Chakras* (nerve plexuses).^[8] It is believed that the *Kurma Chakra*, a group of plexuses located at the level of the umbilicus (*Nabhi*), affects a person's *Nadi*, or pulse. The *Kurma Chakra* is reported to face upward in females and downward in males.^[9] The *Yoga Rathnagar* literature offered three explanations: *Sashtra, Sampradaya, and individual experience.*^[10]

Use of three fingers

Three *doshas* viz, *Vata*, *Pitta*, and *Kapha* are difficult to distinguish with a single finger. Three fingers placed above the *nadi* represent the three *doshas* and their "*gati*," respectively (i.e., *Manda*, *Madhyama*, and *Tikshna*). Elicit the slow, moderate, and rapid characteristics of the *Vata*, *Pitta*, and *Kapha* pulses at the index, middle, and ring fingers, respectively, as well as the characteristics of the numerous *Doshaja* pulses.^[11]

The *Nadi* sensed at the patient's wrist area symbolises their life and aids in illness diagnosis. *Nadi* should check the left hand of a female and the right hand of a male.^[12] Early in the morning, for one *Prahara*, is the best time for *Nadi Pariksha*.^[13]

Both the medical professional and the patient ought to be at ease.^[14] The doctor should grasp the patient's hand while monitoring the patient's pulse using the right index, middle, and ring fingers. Gently rolling, pressing, tapping, and palpating the artery beneath the finger should be done to assess *Nadi*.^[15] A natural pulse travels like an earthworm and is constant, regular, and well felt in its normal location. *Gati* (movement), *Vega* (rate), *Tala* (rhythm), *Bala* (force), *Akrati* (tension and volume), *Tapamana* (temperature), and *Kathinya* (consistency of vessel wall) are the qualities of the pulse that need to be looked at for a *Nadi* analysis.^[16] When the following circumstances present themselves, *Nadi Pariksha* cannot give correct information: just after a bath, soon after eating, right after receiving massage, when the patient is dehydrated, hungry, or asleep.^[17]

Assessment of *Prakriti* and *Vikriti* from *Nadi Pariksha*

If someone has *Jwara Kopa*, *Ushna* and *Vegavati Nadi* will serve as their *Dhamani*. *Mandara* is in the states of *Ksheena Dhatu* and *Mandagni*.^[18]

According to *Yogaratanakara*, the pulse represents *Vata*, *Pitta*, and *Kapha*, their dual and triple dysfunction, and the explicit prediction of illnesses.^[19] The *Nadi Pariksha* is significant in *Asthavidha Prakisha* for determining *Prakriti*, *Vikriti*, a *Doshaja* illness, and even the prognosis of a sickness.

If the *Nadi* is *Vata* affected, one would be able to feel the *Jalouka* or *Sarpavat Nadi* while palpating the *Dhamani*. *Kulinga*, *Kaka*, or *Manduka*, such as the palpation of *Dhamani*, should be valued when *Pitta* is affecting *Nadi*. If *Kapha* *Dosha* is present, a *Hansa*, *Paravata* like palpation of the *Dhamani* should be considered.^[20] *Doshas* are in *Prakopa* condition;

hence, it is impossible to perceive any of the living things in the above action. The Nadi's behaviour must be diversified; if *Vata Dosha* is present, *Sama Avastha* may resemble *Jalokavat*, while *Sarpavat* should be valued in *Vikriti*.^[21] If the *doshas* involved are *Dwidoshas*, then occasionally *Nadi* will be *Manda*, and occasionally *Nadi* will be *Vegavana*.^[22]

Only *Sthiragati* and *Atigamanam* can comprehend *Jaloka* and *Sarpagatis* in the *Vata Nadi*, which not only quantifies the *Nadi* but also aids in its appreciation via practice. *Sthira Gati* represents firmness, whereas *Atigamanam* denotes a quicker pulse rate. A sense of agility is conveyed by *Pittaja Nadi*, *Kulinga (Griha Chataka)*, *Kaka*, and *Manduka*. *Hamsa*, *Manda*, or *Sleshma-Paravata* all of the suggested birds are noted for having slow, steady pulses.

The characteristics of *nadi* are *Gambheera*, *Ushna*, and *Vegavati* in *Jwara*; *Vegavati* (rapid) in *Kama Krodha*; *Ksheena* (weak) in *Chinta* and *Bhay*; *Manda* (slow) in *Mandagni*; *Ushna*, *Gurvi* (heavy), and *Sama* in *Rakta Dosha*; *Gambheera* in *Ama*; *Laghu* and *Vegavana* in *Deeptagni*; *Chanchala* in *Kshudhita*; *Sthira* in *Tripta*; *Asadhya Vyadhi Kampana* (vibration); and *Spandana* (pulsation) in *Asadhya Vyadhi*.^[23]

The characteristics of the pulse are *Vakra*, *Chapala (unstable)*, and cold on touch in *Vata Jwara*. Rapid, straight, and of long duration in *Pitta Jwara*, Slow, stable, cold, and sticky in *Kapha Jwara*. Somewhat *Vakra*, *Chapala*, and *Kathin* in *Vata Pitta Jwara*. *Manda* in *Kapha vataja*, *Sukshma*, *Sheetala*, and *Sthira* in *Pitta Kapha jwara*.^[24]

The *Asadhya Nadi*, also known as the "*Sannipata Nadi*," is very thin and pulses slowly and irregularly. It is referred to as *Asadhya Nadi*. It denotes impending death. The *nadi* should be treated as an *asadhya nadi* when it initially pulses like a *Pitta gati*, then changes to a *Vata gati*, then transforms into a *Kapha gati*, and travels like a wheel, occasionally being quick and other times being extremely thin. *The Mrityu Suchaka Nadi*, or *Nadi* that resembles a *Damaru* (a musical instrument), which is powerful at the beginning and finish but extremely sluggish in the middle, is a sign that someone would pass away within one day.^[25]

The quick filling of the radial artery brought on by an excess volume of blood forced into relatively empty arterial arteries during systole by the distended left ventricle is what causes the forceful and jerky rising of the Corrigan pulse.^[26]

Healthy Pulse: *Hams gamana* (a swan-like walk), *Gajagamini* (an elephant-like walk), and anyone who has a joyful face are considered to be healthy.^[27]

DISCUSSION

The pulse indicates *Vata Pitta Kapha's* dual and triple problem as well as an explicit prognosis for the condition, according to *Yogaratanakar*. Through *Nadi Vigyana*, a physician can discover minor symptoms even at an early stage. By identifying the organ tissue and *dosh* that are implicated, *Nadi* may determine what stage of pathogenesis has taken place. *Nadi* might identify a certain *Dosh* or *Dhatu's* illness. They used *Nadi* as their primary diagnosis tool thousands of years ago, when there was no laboratory technology available. Since we now have completely updated facilities, we may update this procedure for the present period.

CONCLUSION

The examination of many disorders can be significantly assisted by *Nadi Pariksha*. *Nadi Pariksha* provides unique instructions for physicians to help them identify illnesses in their early stages. When used correctly, it increases the accuracy of illness detection, allowing most of those suffering from various diseases to receive a diagnosis and treatment earlier on.

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