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RESEARCH ARTICLE

THE CONCEPT OF NADI VIGYANA AND NADI PARIKSHAIN VARIOUS NADIGRANTHA AND AYURVEDIC GRANTHA - A REVIEW

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Abstract

In Ayurveda system, it is very important to have an accurate diagnosis before treating the patient's disease & this work is done effectively through NadiPariksha. To know the NadiPariksha, it is also very important to know NadiVigyana. NadiPariksha and NadiVigyana have been described in various ancient Nadi literature and Ayurvedic literature. Nadi Vaidya perform the NadiPariksha with the help of three fingers of his hand, The accurate diagnosis of the disease (Vyadhi Vinischay) is done by knowing the position of Doshasthrough NadiGati in the thumb root of the patient. NadiPariksha was an important method of ancient Ayurveda Vaidyas and even today, NadiPariksha is done by vaidyas to determine the disease. In the Nadi literature, Acharya Kanad, Vaidya Ayodhyanath Pandey, Vaidya Tara Shankar Mishretc. have given vary accurate description of NadiVigyana and NadiPariksha. In the same Ayurvedic texts, Sharangdhar Samhita, Bhavprakash, Yogaratnakar, also give very interesting description of NadiPariksha.

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Introduction:-

NadiVigyanais a Science through which the physician can get accurate information about the Physiological and Pathological State of the patient's body.

It is very difficult to get definite information about where NadiVigyana has started. If we look at the history of NadiPariksha in Ayurveda, there is no mention of NadiPariksha in the basic text Vrihatrayi in the early days of Ayurveda.

Charaka¹ and Vagbhatta² refer to the examination of the patient by the TrividhaPariksha (Darshana, Sparshana, Prashna) and in Sushruta³, mention of the examination of the patient has come only through a ShadvidhPariksha (PanchendriyaPariksha and Prashana).

The first description of the NadiPariksha in the Ayurvedic Texts came in the Sharangdhara Samhita⁴, where the description of performing the NadiPariksha with three fingers is found in the JivasakshiniNadi. The description of nadipariksha also come in the later literature of Sharangdhara.

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In Yogratnakar⁵, the NadiPariksha is mentioned in detail in the Ashtavidha Pariksha. In this way, since then till today, the Vaidya Tradition has continued in the Vaidya Society from generation to generation.

Aims And Objective:-

1. The conceptual study of NadiVigyana and NadiPariksha.
2. Knowing the concept of NadiVigyana and NadiPariksha, Determining the doshavaishamyata by nadigati to deciding accurate diagnosis of disease.

Material And Method:-

To study all the ancient nadi and ayurvedic literature as a whole, so that by finding out all the things related to NadiVigyana and NadiPariksha, the concept of NadiVigyana and NadiPariksha can be found out.

Origin Of Nadi Vidyana⁶ –

The Author of NadiVigyana, Maharishi Kanada write in his literature ‘NadiVigyana’ that Lord Shiva was the first to preach the Four Vedas along with Ayurveda for human welfare. The Lord Shiva first preach Ayurveda to Lord Brahma, Then Lord Brahma preach Ayurveda to Devraj Indra and Devraj Indra gave me the teaching of Ayurveda. This Statement of Maharishi Kanada concludes the origin of NadiVigyana along with Ayurveda.

Rachna Sharira Of Nadi⁷ –

In NadiPariksha, mainly nadi of the thumb root of the patient is seen, which Acharya Sharangdhara has called ‘JeevasakshiniNadi’.

If seen from the point of view of NadiVigyana, In the centre of the Nabhi Chakra is the Sushumnanadi and in the nabhi chakra all the nadi's are situated. The body has three and half million sthula and sukshmanadi channel and all the nadi is tied at the base of nabhi chakra and situated at curve, up and down position. There are three and half million hair follicles in the body of humans, they are all the faces of nadis through which sweat comes out. 72000 nadis are sthulanadis and they are Vayu-Gochara.

There are 14 Primary nadis in the body. The 14 Primary nadis are described as follows – Eda, Pingala, Sushumna, Saraswati, Varuni, Pusha, Hastijihva, Yashaswini, Vishvodari, Kuhu, Shankhini, Payaswini, Alambusha, Gandhari are the 14 Primary nadis.

All the 14 Primary nadis in the body are located in the Nabhimula and are entering the Nabhi Chakra. They are Pranavahanadis located in the Jivkosh. In there 14 primary nadis, 10 nadis are Vayu Pravahika and depend on 10 dwara of the body.

Eda, Pingala, Sushumna these nadi move towards upwards. Edanadi is situated in the left part of nasal cavity and Pingalanadi are situated in the Right part of the nasal cavity. Sushumnanadi is situated in Brahma randhra in the head region. Gandhari nadi is situated in the left eye region and Hastijihva nadi is situated in the right eye region. Gandhari and Hastijihvanadi move on through spreading. Pushanadi is situated in right ear region and Yashaswininadi is situated in left ear region. Alambushanadi is situated in the mouth region. Kuhnadi is situated in base of Linga Pradesh.

Shankhininadi is situated above the head region. Gandharinadi is in the back part of the edanadi is situated like the Peacock's throat and is situated from the left leg to the left eye region. Hastijihvanadi is like a lotus structure and situated in front of the edanadi and is dependent from the left forehead region to the end of the left toe region. In the posterior region of pingalanadi there is a cloud like structure pushanadi is situated from the soles of the right foot to the right eye region. Yashaswininadi is situated in the front of pingalanadi, which is like shankhavarana. Shankhininadi is situated in the middle of gandharinadi and saraswatinadi, it is like the Swarna Varna and is situated from left leg to the left ear region. kuhnadi is situated from right toe to Right forehead region.

Eda, Pingala and Sushumna are the three main nadis, Sushumna is the most important among these three nadis. The left side of sushumnanadi is edanadi is situated and its appearance like shankhaabha and chandraabha. The right side of sushumnanadi is pingalanadi is situated and its appearance like pingal and raktaaabha.

Nadi Pramana⁸ –

VishvodariNadi	32 hasta – situated in udarapradesh
KanthagataNadi	1 hasta – situated in kanthapradesh
AamashayagataNadi	10 hasta - situated in aamashaya
PachyamanashayagataNadi	10 hasta - situated in pachyamanashaya
PakwashayagataNadi	10 hasta - situated in pakwashaya
GuhyagataNadi	1 hasta –situated inguhyapradesh

Kriya Sharira Of Nadi⁹(The Reason For Gati Of Nadi) –

The exact reason for the nadigati is that the hridaya is the place of chetana, therefore hridaya is the gyataof Sukha-Dukha, because of this Sankoch and Vikash, Nadigati is move. In the same Sankoch and Vikash, the air moves inwards& outwards, with the movement of the hridaya, the rakta flows in the nadi, due to the same flow, the gati of the nadi is known.

Nadi Gati – According To Age¹⁰ –

immediately birth- after birth	56/ pala
after birth – 1 year	52/ pala
1 year – 2 year	44/ pala
2 year – 3 year	40/ pala
3 year – 7 year	36/ pala
7 year – 14 year	34/ pala
14 year – 30 year	32/ pala
30 year – 50 year	30/ pala
50 year – 80 year	24/ pala

Why Need Nadi Pariksha¹¹ –

According to Ayurveda, different states of the body's vata, pitta and kaphadoshas or the disease to be examined is vata-janita, pitta- janita or kapha-janita or derived by two doshas including vata, pitta, kapha or derived by three doshas (Tridoshaj) including vata,pitta,kapha.

Also whether the disease is curable or incurable, all these things are decided by NadiPariksha.

Importance Of Nadi-Pariksha¹² -

The Nadi of a person suffering from the disease should be tested. In the Alpadosha, by first examining the nadi at beginning of the disease and examining the pulse at the end of the disease in the Doshadhikyta, Verify the full state of the nadi.

Just as the strings in the veena say to all the ragas, similarly the nadi's in the hand reveal all diseases, the Vaidya who does not know the NadiPariksha, kill the man quickly and the Vaidya not achieve fame. Those who are well versed in the NadiPariksha, they get fame.

NadiPariksha clues for the diagnosis of various diseases, even if the patient is unconscious, mentally retarded, deaf and dumb insane or an infant, where history is not available. A well knownnadvaidya by examination of nadi can give a fairly accurate diagnosis of disease.

Method Of Nadi Pariksha¹³ –

For the knowledge of rogaof the patient, vaidya should touch patient's right hand under the root of the thumb with his right hand's 3 finger with steady mindedness, calm-soul and mind.

By holding the nadi of the left hand of the woman and the right hand of the man, often the nadi of the left hand of the woman is manifested and the nadiof the right hand of the man is spontaneous, so the nadi of the left hand of the woman and the right hand of the man should be seen.

The patient's hand should slightly raised and fingers are spread, under the root of the thumb of the patient's hand in ther 1 prahar (3 hrs. approx.) of the early morning. Vaidya examine the Nadi 3 times, hold the nadi andleave it and

after taking complete thought in your mind, make sure the disease. Vaidya holding the nadi with his 3 fingers, visualize the defects resulting from the three defects of vata-pittadi and imagine the manda, madhya and tivra gati of the nadi and the gati with all the three doshas.

Yogya Kaal For Nadi Pariksha¹⁴ –

The patient should come by excrete stool and urine in early morning before conducting his nadipariksha with the NadiVaidya.

while doing nadipariksha with the NadiVaidya, these bhava should not come in the patient like kaam, krodha, mada, matsarya. otherwise their effect gets obstructed in the disease decision after coming to the nadi.

Ayogya Kaal For Nadi Pariksha¹⁵ –

Nadi should not be examined at the time after immediately bath, after taking meal, after oil rub, hungry, thirsty, sleeping and immediately asleep person the nadi does not seems to be well understood. So it should not be seen.

Nadi Pariksha Sthana¹⁶ –

The following 8 place have been set in the entire body for NadiParksha.

Angushthamulanadi of hand	Angushthamulanadi is the predominant of all the nadis used in NadiPariksha. here three fingers touch the nadi very easily, Acharya Sharangadhara has called it “Jeevasakshini nadi”.
Antargulphanadi of leg	Antargulphanadi in the feet is touched with 2 fingers.
Kanthamulanadi	Kanthamulanadi is touched with 2 fingers.
Nasa mulanadi	Nasa mulanadi is touched with 2 fingers.
Akshimulanadi	Akshimulanadi is situated at the external angle of the lower part of the eye, above the kapolasthi. touched with 2 fingers.
Karna mulanadi	Karna mulanadi is touched with 2 fingers.
Jihvagatanadi	Jihvagatanadi is touched with 2 fingers.
Medhragatanadi	Medhragatanadi is touched with 2 fingers.

Different Characteristics Of Nadi Gati –

There are a Variety of characteristics of nadigati including prakrutanadigati and vikrutanadigati, which are described as follows –

PrakrutaNadiGati (According to Different state of Dosha)¹⁷ –

The nadi is seen by vaidya with 3 fingers, vata Pradhan nadi is index finger, pitta Pradhan nadi in middle finger and kapha Pradhan nadi is ring finger.

In index finger, the gati of the vata Pradhan nadi is Zigzag like the gati of snake, leech etc. In middle finger, the gati of the pitta Pradhan nadi is chanchal and jumping like the gati of crow, partridge & frog etc. In ring finger, the kapha Pradhan nadi is manda (slow rising) nadi like the gati of swan, peacock, pigeon and cock etc.

The nadigati which is sometimes run at the gati of a snake, sometimes at the gati of a frog, it is said to be associated with vata and pitta mixed type nadi. The nadigati which is sometimes run at the gati of a snake, sometimes at the gati of a Swan, it is said to be associated with vata and kapha mixed type nadi. The nadigati which is sometimes run at the gati of a monkey, sometimes at the gati of a swan, it is said to be associated with pitta and kaphamixed type nadi, that is called dwandaja nadiconsisting of two doshas.

The nadigati which is run at the gati of wood pecker, like the wood pecker cuts wood with more speed and stops intermittently. it cuts again with the same speed. The gati of such a nadi must be understood as Sannipatiknadi consisting of three doshas.

If the nadigati of a man is felt like hansagati or gajagati, so this should know the nadi of a healthy man.

Prakruta NadiGati (According to Different physiological conditions)¹⁸ –

Kaam	Vegawatinadi
Krodha	Vegawatinadi
Chinta	Ksheenanadi
Bhaya	Vegawatinadi
Pradipta Agni	Laghvi and Vegawatinadi
Hunger	Chapalanadi
After meal	Sthiranadi

Vikruta NadiGati (According to Different pathological condition)¹⁹ –

Jwara	kshina&mridunadigati
Mandagni&Dhatukshinta	Mandagamininadigati
Aamyukta	gambhiranadigati
Atisara	manda&nistejanadigati
Visuchika	chanchalnadigati
Ajirna	kshina&mridunadigati
Grahani&Agnimandya	mandukanadigati
Arsh	Sthira&mridugamininadigati
KrimiRoga	sometimes nadigati is sthira, sometimes vegawati, sometimes spandita and sometimes not experienced
Pandu	durbala&sthiranadigati
Chhardi	kathora&ushnanadigati
Murchha	vispharit&sukshmanadigati
Unmada	ushna, gambhir, druta-gamini, vakra&ati-chanchalnadigati
Raktapitta	kathina&mridugamininadigati
Yakshma	nadigati does not remain sthira in the same way & runs at different gatis
Kasa	sukshma, sthira&mridugamininadigati
Shwasa	teevranadigati
Pakshaghata	vishuddha&vatadhikytanadigati
Gridhasi	sthula, vakra&mandagamininadigati
Urustambha	sthira, durbala, pichchhila, vakra&sheetalnadigati
Aamvata	kampanshila, sphutita, gambhira, pichchhila &mridu gamini nadigati
Hidroga	karkash, krish, drutagamini&nimna-madhyagamininadigati
Jalodara	sthula, sheetala, balwati&baddhanadigati
PlihaRoga	sukshma, shushka, gatheeli, sheetala &mridunadigati
Kanthamala	sthula&gatihinanadi
Mutrakrichhha	Sthula&mandagamininadigati
Prameha	gatheelinadigati
Gulma	kampita &kapota nadigati
Kushtha	sankuchita spanditanadi gati
Bhagna	kaknadigati
Bhagandara	krush&atipichchhila nadigati
Updamsa	vakra, krush, pichchhila &gambhira nadigati
SarpaDansha&Visha Pana	atitvranadigati

Discussion & Conclusion:-

Nadi Vigyana and NadiPariksha experience are accessible, it can be learned by continuous practice only under the guidance of Nadi Vaidya. what is described in various Nadi literature and Ayurvedic literature, only gives information about NadiPariksha and gives guidance from it. By studying Nadi literature and Ayurvedic literature and doing NadiPariksha under the guidance of Nadi Vaidya, one gets the ability to decide diseases. In Nadi literature and Ayurvedic literature, Acharyas have given analogies of various animals and birds to explain the NadiGati easily. Diagnosis of the patient's disease by NadiPariksha becomes very important when the patient is unconscious or poor mental condition, or unable to say his complaint, or the patient is dumb or a child. In this way, by observing the guidelines of NadiPariksha given by various Nadi literature and Ayurvedic literature and doing continuous practice

of NadiPariksha under the guidance of Nadi Vaidya, we can accurately diagnose the patient's disease before it goes to the next stage and can treat it accurately.

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