

**NADI (PULSE) SCIENCE IN AYURVEDA-A LITERARY REVIEW****S. K. Tripathi\*<sup>1</sup> and A. K. Pandey<sup>2</sup>**

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**ABSTRACT**

In modern era the diseases have upset the people. Every day a new problem is coming before the peoples and a lot of researches are required to diagnose them. In India maximum population live in villages where there is minimum facility of hospital and pathology. The investigations are too costly and 24 hours investigation facilities are also not available. In Ayurveda the Tridosha (VATA, PITTA & KAPHA) is basic principle of disease. By vitiation of these three the disease originates in the body. By the knowledge of Nadi science one can know the level and condition of Doshas- Vata, Pitta and Kapha and according to that specific Nadi one can prescribe management for that.

In Nadi science the first three fingers are put on radial artery below the thumb (the index finger should be near thumb) and doctor feels the condition of pulse. In different diseases, at different times in a day and in different seasons the Nadi (pulse) moves in different manners. By regular practice we can easily experience this difference. In Vata dosha the Nadi has a rapid flow. In Kapha dosha Nadi has a bulky flow. And in Pitta dosha Nadi has a jumping flow. This Nadi science have no cost for patient but invaluable for us. Only the hard work and experiences from early educational life under the supervision of an experienced teacher we can expertise this science.

**KEYWORDS:** Nadi, Tridosha, Vata, Pitta and Kapha.

**INTRODUCTION**

The Nadi Vigyan is a very attractive subject for all the people who know about this science. Especially this is well known to peoples of India that the Ayurvedic Physicians have the

knowledge of Nadi Vigyan. They put their fingers on the patient's hands below the thumb and tell everything about the disease of patient very accurately. Also in Unani therapy the Unani specialists use the Nadi Vigyan for the knowledge of diseases which are learnt by the Indian physicians. Many written evidences told that there was great knowledge of Nadi Vigyan in ancient India.

In Ramayan the Sushen vaidya who was the physician of the king of Lanka came to Laxman and access the Nadi and told about the life of Laxman and medicines for that. Ravan the king of Lanka had a great knowledge of Veda and Nadi science. Rawan Samhita a book on Nadi science is written by him. Acharya Kanad also wrote a book on Nadi science. In last century Vaidya Shri Satya Narayan Shastri, Vaidya Shri Yadunandan Upadhyaya, Vaidya Shri Brihaspati deo Triguna had a great knowledge of Nadi science. According to Ayurveda if a doctor have the knowledge of Nadi science then he can easily know the nature of disease and its treatment. In treatises of Ayurveda Charaka Samhita, Sushruta Samhita, Astanga Sangraha and Madhava Nidan there is no description of Nadi science. But in Sarangdhar Samhita (a treatise of 13<sup>th</sup> century) a full chapter is available about Nadi science. There is full description of Vataj, Pittaj, Kaphaj, Sannipataj, Dwandaj, incurable and in different conditions of Nadi.

Mental concentration plays an important role to imagine various conditions and situations of Nadi. For this purpose one usually closes his eyes for a moment. While examining the pulse one concentrates his whole attention on the study of the Prakriti of a person and the disease he might suffer from. This stage is the stage of no contact with the surrounding. This is the Samadhi stage to which we can say the physician shall enter into while studying the pulse. A physician who is steadfast in mind i.e. with his whole attention fixed on reading of Nadi. The person is free from all the feeling and he is peaceful in mind. Person must have perfect sense of judgment. A pulse expert should touch the pulse at the wrist in right hand of the patient with the tips of his fingers and learn for himself all about the condition of the patient.

#### **Literary review- Knowledge of Vataj, Pittaj and Kaphaj Nadi (pulse)**

To understand the Nadi examination one should consider following basics.

1. Vata, Pitta and Kapha(Tridosh)
2. Properties of Vata, Pitta and Kapha
3. Function of Vata, Pitta and Kapha
4. Nadi (Pulse) examination
5. Feeling of the Nadi of Vata, Pitta & Kapha

6. Feeling of the difference between Nadi of two person
7. Feeling of the Nadi of two different diseases

The properties of Vata, Pitta and Kapha are described in the Ayurvedic texts. The property of Kapha is Guru (heavy), Manda (slow), Hima (cold), Snigdha (glossy) Sthira (firm) and Shlakshna (smooth). It adhere the things. The property of Pitta is Sneha (soft), Teekshna (sharp), Ushna (hot), Laghu (light) Visra (copious) Sara (mobileness) and Drava (liquid). Its function is digestion. The property of Vata is Rooksha (dry), Sheeta (cold), Laghu (light) Khara (rough), Sookshma (micro), Vishada (non adhesiveness) and Chala (mobility). All the movement of body is the function of Vata. In Ayurvedic texts these properties are described by the Gati (gait) of various animals, birds and reptiles which are commonly seen around.

According to Acharya Sharangdhar the feeling of Vata Nadi is like movement of snake or leech. The wavy and continuous movement is characteristic of snake. The active leech move in water also in wavy manner stops for a time and then moves again. In Pitta the Nadi is like as movement of Manduk (frog). The frog jumps then short stop and again jump. And the Kaphaj Nadi moves like Paravat (pigeon). It is slow and continuous movement. At peak time of digestion and in different diseases like Pandu (anemia), Kamala (jaundice) the Pitta gets aggravated and the Nadi is Pittaj. At the time of early digestion and in diseases like Kasa (cough), Pratishyaya (rhinorrhoea) the Kapha gets aggravated and the Nadi is Kaphaj. In late time of digestion, and diseases like joint pain the Vata gets aggravated and the Nadi is Vataj.

The Nadi also depends upon the other condition like Kaal i.e. time; Kapha gets raised in morning and late evening, Pitta gets raised in mid day and mid night, Vata gets raised in late night and evening. Kapha gets raised in spring season, Pitta gets raised in autumn season, Vata gets raised in rainy season. The diseases originate and aggravate according to doshas.

According to Acharya Sharangdhar the Kapha predominance makes the pulse slow and bulky<sup>[1]</sup>, the Pitta predominance makes the pulse hot and jumping<sup>[2]</sup> and Vata predominance makes the pulse rapid.<sup>[3]</sup> When all three doshas are predominated the Nadi stop for some time and then become fast.<sup>[4]</sup> When two doshas are predominated Nadi is slow for some time and then fast (regularly-irregular).<sup>[5]</sup> If the Nadi is cold, very thin, disturbed from their place is sign of incurable condition.<sup>[6]</sup> In fever Nadi is hot and rapid. In anger and lust Nadi is rapid but not hot.<sup>[7]</sup> In worry and fright Nadi is weak.<sup>[8]</sup> In Mandagni (low secretion of digestive

juices) and loss of Dhatu (vital tissue) the Nadi is very weak.<sup>[9]</sup> The healthy person has the steady and powerful Nadi.<sup>[10]</sup> Person with aggravated appetite have unsteady Nadi.

The above information is just a brief idea of diagnosis through pulse investigation. It is like imagining the whole events that can happen due to the discrepancies found in the pulse. This is the basic and primary idea about Vata, Pitta and Kapha on the pulse.

## DISCUSSION

The above information is as per Ayurvedic treatise. But if we see in modern text and practice there is the knowledge of rate, rhythm, volume and character of pulse. It marks the condition and function of the heart. These also denote the condition of the blood vessel wall. The volume of pulse depends upon the spasticity of blood vessel wall, material absorbed from the gut and that also depend upon the condition of heart and lymphatic system. This is mainly in the influence of Kapha dosha. The specific generating seat of Kapha dosha is the Amashaya (stomach).

The Rate or number and rapidity indicate the condition of heart, digestive system and the circulatory system. This is in the influence of Pitta dosha or the heat mechanism determined by the metabolism. The specific generating seat of Pitta dosha is in the umbilical area (small intestine).

The rhythm and character indicates the general condition of the nervous system or the vasomotor control of the body as a whole and this is mainly in the influence of Vata. Its specific generating place in the body is Pakvashaya (large intestine).

In modern text there are the indication of rapid pulse in fever; relative bradycardia in typhoid; bradycardia in hypothyroidism, in electrolyte imbalance, IHD; tachycardia in different condition like alcohol consumption, atrial fibrillation, anxiety and anemia. The doctor diagnoses all these conditions by pulse. In normal practice we find that in hypertension there is high pulse pressure. In hypotension the pulse pressure is weak. In constipation the pulse is heavy. In old age asthma the pulse having the hard feeling due to hardness of wall of vessels. In hyperacidity pulse is rapid and forceful. In depression pulse is weak. In anxiety the pulse is rapid. These are few conditions where one can easily differentiate the pulse and no special training is required. Only regular concentration is required for this.

**CONCLUSION**

On the basis of above discussion it is clear that Ayurvedic physicians have the knowledge of Nadi science from ancient era. It was a main part of examination of condition of body and mind. From Ayurvedic physicians and our sages it spread to all over the world. Present day the pulse examination is clearly related to our Nadi science. Nadi science has an important role in treatment science and it should be learnt cautiously and sincerely.

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