

CONCEPTUAL STUDY OF NADI PARIKSHA IN STREE ROGA**Dr Manpreet Kaur**

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ABSTRACT

Ashtavidha Rogi Pariksha is one of the main diagnostic tools prescribed in *Ayurveda*, *Nadi Pariksha* one of which *Sharangdhara*, *Yogaratanakara*, *Bhavaprakasha*, *Basavarajeeyam*, *Ravan* described in detailed about *Nadi Pariksha* and effects of *Doshas* on *Nadi*. The significance of *Nadi Pariksha* is well understood and effectively used by *Ayurveda* practitioners for assessing *Tridoshas* and various physiological and pathological states of the patients Among them, *Nadi Pariksha* is necessary to diagnose altered condition of *Doshas* like diminished functions or hyper functions or mixed or normal function of *Doshas*, first of all the degree of vitiation of the *Doshas* should be examined through pulse i.e. *Vata*, *Pitta* and *Kapha Doshas*, the physician should clearly observe the condition of the patients pulse in the beginning and the end of the ailment or else. As the string attached to a *Vina* (lute) plays all the *Ragas* so does the pulse disclose all the ailments i.e., presence of disease in our system. We can conduct *NadiPariksha* on healthy individuals as well as all patients irrespective of stage of disease also, even pregnant woman, children, elderly can undergo without any harm or side effects. In present study, explain the *Nadi Prakrti*, *Vikrati* and its technique in various Stree Roga like *Kaphaj Yonivyapad*, *Rakta Pradara*, *Som Roga*, *Yoni Roga*, *Yoni Kanda* and in *Garbhakala Awastha*.

Key word – *Ashtavidha Pariksha*, *Nadi*, *Nadi Vidhi*, *Stree*, *Stree Roga*, etc.

INTRODUCTION –

In *Ayurveda*, our *Acharyas* have clearly mentioned about *Roga Pareeksha* and *Rogi Pareeksha* for the accurate diagnosis and roga management in that *Ayurveda* is well known for *Nadi Pariksha* and the

traditional *Ayurvedic* practitioners were adept in *Nadi* based diagnosis and treatment by knowing *Tridoshas* quantity in the by examination of *Nadi*.¹ The earliest evidence about *Nadi Pariksha* is found in texts of *Bhela Samhita*, *Harit Samhita*, *Angevin Nadi Shastra*, *Bharadwaja Samhita* later *Kanada*, *Markandeya*, *Ravana*, *Bhudharbhatta* and others latter on described. In *Yoga Ratnakara* importance of *Nadi* mention as the string attached to a *Vina* (lute) plays all the *Ragas* (notes of a tune) so does the pulse found in the hand, disclose all the ailments i.e., clear diagnosis can be made through careful examination of the pulse.² In *Ayurveda Nadi* indicate the status of the whole body as in modern science pulse reflects nature, scope and purpose of life.

IMPORTANCE OF PULSE EXAMINATION –

Examination of eight points of the patients- the following eight features of the patient should be examined – his pulse, urine, faces, tongue, voice, feel of skin (temperature), eyes and his figure (*Akruti*)³

First of all, the degree of vitiation of the *Doshas* should be examined through pulse. The physician should clearly observe the condition of the patient's pulse in the beginning and the end of the ailment or else the physician should clearly observe the pulse from beginning to end i.e., for *Vata*, *Pitta*, and *Kapha*.⁴

METHOD OF PULSE EXAMINATION-

In order to diagnose (the disease) a physician should feel the pulse with his right hand at the lower joint of the patient's right thumb.⁵ A proficient physician should feel the patient's pulse in his righthand with his fingers having steady temperament and composed mood. Generally, pulse of females is clearer in their left hand and in males it is clearer in their right hand.⁶ A physician should examine the pulse in the morning during first quarter of the day, while examining pulse the patient's hand should be a little bent (at elbow and wrist) fingers expanded and the arm should be extended (from shoulder) so that the patient does not feel any trouble. His elbow should be slightly tilted towards left and joints of his fingers should be expanded and the physician should feel pulse in the middle part of the lower joint of the thumb.⁷

CORRELATION OF TRIDOSHA WITH *NADI GATI*–

The classical texts have three fingers placed in position over *Nadi* indicate the condition of the *Tridosha* and according to movement of *Nadi Manda*, *Madhyama* and *Tikshana*. The index finger

denotes *Vata*, the middle finger denotes *Pitta* and the ring finger denotes *Kapha*.⁸

NADI IN GYNECOLOGICAL DISEASES –

In the *Ayurvedic Nadi* classical texts, the description of the pulses related to gynecological diseases is found in radiated form. When the law of separate examination for women has been told in *Nadi Pariksha*, then the independent description of their ailments is also relevant. Naturally, the nadi is relatively soft and cold to the touch. Therefore, it is necessary to keep these things in mind while doing the test.

According to *Acharya Charaka* mentions that due to consumption of *Abhisyandi* food product the aggravated *Kapha* reaches *Yoni* causing unctuousness, coldness, itching and dull pain in vagina and cause *Sweta Pradar*.⁹ The ailment of *Nadi* found in abundance in women in *Sweta Pradar*, similar to the *Nadi Granthi*, that is tied at the one place. It has come in experience that it is often expressed at the place of *Kapha* at the site of ring finger. If persisted for a long time, the *Nadi* is found to be vacant, fast, weak and moving apart from the heartbeat.¹⁰

The *Nadi* of women suffering from *Swetha Pradar*, who looks strong from the body, her *Nadi* feels very *Ksheen* (weak) and it's found to 100 percent confirm.

In *Rakta Pradar* the *Nadi* remains warm to touch, but the movements are slow weak.¹¹ In *Rakta Pradar*, manifestation is found at the *Pitta Sathana* at middle finger. *Acharya Charaka* mentions that consumption of excessive *Amla*, *Ushna*, *Lavana*, *Ksara Dravyas* aggravates *Pitta* which in turn increases *Raja* causing *Pradara*.¹²

In *Somaroga* the fluid which sustains the body is termed as *Soma*, in this disease as the amount of *Soma* decreases it is termed as *Somaroga*. In clinical features of *Somaroga* are discharge of fluid which is white, cold, without pain or smell, fresh with sugar and mild burning sensation (along with urine)¹³. *Nadi* in *Somaroga* is found to be very weak and slow in *Somroga* of women, but when there is excessive secretion, it is very weak and moves at a rapid pace.¹⁴

In *Yoni Roga* implies inflammation of the upper genital tract. It is a poly-microbial infection not associated with pregnancy or surgery primarily affecting young, sexually active women and is usually bilateral. The significance of inflammation is that the women with infection have 20% chance of

developing infertility from tubal scarring, 9% chances of having ectopic pregnancy, and 18% chance of developing chronic pelvic pain.¹⁵ In all *Yoni Rogas*, the *Nadi* moves slowly and is thick to the touch. And get harder. Often expressed at *Kaphaj Dosha* at the ring finger.¹⁶ But in STD vaginal diseases, along with fever, the pulse moves at a rapid pace and is expressed at the *Pitta Sathana* and must be thick, hard to touch. In *Yonikandha* cervix comes into the vaginal region because of the uterine prolapse. In this, *Nadi* is found to move gradually, sometimes very fast and sometimes very slowly.¹⁷

During pregnancy, the pulse is found to moving with heaviness along with the symptoms of *Vata* with curvature in nature. The maturity of fetus should be understood on the basis of *Vata* and *Pitta* at the index finger and middle finger. If all of sudden at the *Pitta Sathana* nadi start running, then it is understood that the womb is destroyed. In the first three months, the pulse moves at a slow speed in the heavy and at the index finger. After that *Nadi* become weak, clear pulse is found at the middle finger. On the same basis, gestation period can be estimated.¹⁸ *Yugma- Spandan* (two vibrations together) has also been considered as a special symptom of the womb-*Nadi*. In dead fetus is an extreme condition, in which pulse very slow, *Chapal*, *Pitta* predominant, soft to touch like skin.¹⁹

CONCLUSION –

In *Ayurvedic Nadi* classical texts, description of *Nadi Pariksha* related to gynecological diseases is found in diffuse form. In *Nadi Pariksha*, a separate examination procedure has been given for female in form of independent description of their diseases which is very relevant according to involvement of *Dosha* in diseases. The texts have explained the nature of *Nadi* and its variations in different diseases in a very qualitative manner by using the traditional parameter in context of female disorder to bring the hidden secrets of *Nadi Pariksha* which can assess the pulse with the *Doshic* imbalance which is involving will help the physician to make correct diagnosis and there, by can give appropriate medication and can be milestones in achieving healthy female and healthy motherhood.

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