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**A thematic review on Nadi sharir with reference to Dhamani and Sira and its allied aspect in
Ayurveda.**

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Abstract:

Nadis are the subtle channels along which the vital forces of prana flow. Nadi can be correlated with nerve, blood vessel Shira is a term used collectively for blood vessels (the arteries, the veins and the capillaries). In simple language, dhamani denotes the artery; which carries pure or oxygenated blood. This is also referred to as the arterial system and forms integral part of the circulatory system. The throbbing pulse beat felt under index finger is referred to as Vata, middle finger as Pitta, and ring finger as Kapha. In Ayurveda, Yograthnakar mentioned first time about the Nadi and nadi Chakra (nerve plexus). According to Yogaratnakar Pulse denotes Vata, pitta, kapha, their dual and triple disorders as well as express prognosis of diseases.

Key Words: Nadi, Nadipariksha, Sira, Dhamani, Pingla.

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Introduction:

Nadi means to carry or to conduct something. The word Nadi's derivation is from Amarkosh 'Nat' Avaspandane Dhatu it forms Nate. Synonyms of Nadi Sanayu, Hansi, Dhamani, Dhara, Tantuki, Jivangyana, Dharni, Jevashksi, Rasayani, Seera.^[1] Hinsra & Hansi which means to destroy. It also means movement or speed. If the vessels are diseased or do not pulsate normally, life is in danger. Snayu means that which bathes & cleanses various tissues. Dhamani or dhara means one which supports & sustains life. Tantuki indicates the wires spreads all over the body. Jivitajnya means life & "Jnyana" means knowledge. Thus, Nadis the physician gets the knowledge of life.^[2] According to Yogaratnakar Pulse denotes Vata, pitta, kapha, their dual and triple disorders as well as express prognosis of diseases.^[3]

Nadis are the subtle channels along which the vital forces of prana flow. Chakras are believed to be part of the subtle body, not the physical body, and as such, are the meeting points of the subtle (non-physical) energy channels called nadi. There are believed to be seven major chakras, which are arranged vertically along the axial channel (Sushumna nadi). Additionally, just as every organ in the human body has its equivalent on the mental and spiritual level, so too every chakra corresponds to a specific aspect of human behavior and development.

In body there is an interlacing of several nerves, arteries and veins, that centre is called

"Plexus." The physical material plexuses that are known to the Vaidya Shastra are:— Pampiniform, Cervical, Brachial, Coccygeal, Lumbar, Sacral, Cardiac, Esophageal, Hepatic Pharyngeal, Pulmonary, Ligual Prostatic Plexus. Nadis main channels up the spine, right, left and centre. These are known as ida, pingala & sushumna. In human physiology, the two nadis correspond roughly to the two halves of the autonomic nervous system - the sympathetic and parasympathetic.

Objective:

To study the Concept of *Nadi Sharir, Sir, dhamani* and its *sharir kriyatmak allied aspect in Ayurveda*.

Material and methods:

Literary source: Review of *Nadi Sharir* was done from various Samhitas, Yoga books, Ayurveda textbooks, thesis and papers published in the international journals.

Concept of Dhamani (Artery) and Sira(Veins):

Shira is a term used collectively for blood vessels (the arteries, the veins and the capillaries). In simple language, dhamani denotes the artery; which carries pure or oxygenated blood. This is also referred to as the arterial system and forms integral part of the circulatory system. Preliminary knowledge of dhamani is very important for physicians as well as surgeons. Sira derived from the Vedic term hira. The term hira is described as blood carrying channel towards the heart.^[4]

Acharya Sushruta has used an anatomical term sira, which is one of the controversial terms (structure). It is used to represent tubular structure, to carry material such as Rasa & Rakta and it is one of the synonyms of srotas.^[5]

Relation of dhamani with srotas (Relationship of arteries with the channels of the circulations)

A structure which has originated in the hollow organs or the vacant are found widespread through the human body. These structures are better understood as srotas (channels of circulation) and are distinct from dhamani (artery) and sira (vein). According to Charaka Samhita, srotas (channels of circulation), sira (vein), dhamani (artery), rasavahini (capillaries), rasayani (lymphatic channels), marga (track), nadi (duct), pantha (passage), sariracchidra (spaces inside the body), samvritasamvrita (duct closed at one end and open at the other), sthana, ashaya and niketa (visible and invisible spaces inside the human body) are constant part of the human anatomy.^[6] According to Charaka Samhita, some of the above described structures having pulsation, and are known as dhamani. Pulsation is described as 'dhmanaddhamanyah' (pulsating process) in Ayurvedic system of medicine. Some have hollow space and allow translocation of nutriment, liquid and blood and are known as srotas (channels of circulation). Some perform simple duty of simply carrying a substance from one place to another, are known as sira (veins).

Origination of Sira:

According to Acharya Sushruta, sira originate in the embryonic life from nabhi (umbilicus) and they spread upward, downward and in oblique fashion from nabhi (umbilicus). This statement of Sushruta is accepted only during embryonic life. In foetus it can be seen also, that number of veins are attached to umbilicus. In the fetal life the sira are concerned with the nutrition of the foetus through the umbilical cord, but after birth these sira no more exist. Sushruta has labeled them "Nabhiprabhava" because either they start or end in nabhi(umbilicus) in uterine life. Thus Sushruta's description regarding the origin of sira seems to be correct. According to Sushruta Structure of sira are like the fine fibers in the leaf of a tree, thick at their roots and becoming finer towards the end, the branches of the sira resemble the tendrils, the first branch gives out a branch and this again gives out another branch and so on. The blood flows in all the sira which are "like water channels going out to the different areas of a garden or agricultural field."^[7]

Modern co relation with sira and nadi:

Nadi can be correlated with nerve, blood vessel, pulse: pronounced with long vowel sounds. After their passage through body tissues, capillaries merge once again into venules, which continue to merge into veins. Modern Anatomy of sira also considered same regarding structure. Large arteries leave the heart and branch into smaller ones that reach out to various parts of the

body. These divide still further into smaller vessels called arterioles that penetrate the body tissues. The walls of arteries, veins, and capillaries differ in structure. In all three, the vessel wall surrounds a hollow center through which the blood flows. The walls of both arteries and veins are composed of three coats, but they differ in thickness. The walls of veins are more flexible than artery walls. This allows skeletal muscles to contract against them, squeezing the blood along as it returns to the heart. One-way valves in the walls of veins keep blood flowing in one direction. The walls of capillaries are only one cell thick. Of all the blood vessels, only capillaries have walls thin enough to allow the exchange of materials between cells and the blood.^[8]

General Function of Sira:

The blood vessels of the body (arteries, capillaries, and veins) make up a closed system of tubes that carry blood from the heart to tissues all over the body and then back to the heart. Arteries carry blood away from the heart, while veins carry blood toward the heart. Here dilation and contraction are the function of arteries. Sympathetic and parasympathetic nerves are responsible for vasodilatation and vasoconstriction. Because of pulsation the blood circulates all over the body. In nutrition process of the body all the three blood vessels take part. Lymphatics also take part in nutrition and they circulate lymph.^[9]

In Modern science, a pulse represents the tactile arterial palpation of the heartbeat by trained fingertips. Pulse (or the count of arterial pulse per minute) is equivalent to measuring the heart rate. The heart rate can also be measured by listening to the heart beat directly (auscultation), traditionally using a stethoscope and counting it for a minute.

Nadi Pariksha (Examination of the Pulse):

According to Ayurveda and yogas, possibilities or properties of heartbeat, for example, beat development (gati), stability of the beat (sthiratva), speed of the beat (vega), and hardness of the vein (kathinya) assume primary job in Nadi Pariksha. An examination of the pulse consists of feeling the pulse with the tips of one's fingers. The pulse is to be felt at the wrist (feeling of radial pulse). In the case of male patients, it is to be felt at the wrist of the right hand and in that of female patient's wrist of the left hand. There are many other parts of the body where the course of the circulation of blood may be felt. For the convenience's sake, however, the wrist is preferred. The throbbing pulse beat felt under index finger is referred to as Vata, middle finger as Pitta, and ring finger as Kapha. In other side the accuracy of the diagnostic method and interpretation of Nadi Pariksha is dependent upon the subjective judgment and the result of Nadi Pariksha are often varies among Ayurveda acharyas due to variation in skills.^[10,11] The pulse of

a healthy man is slow and regular in nature. The beats are distinct from one another; their strength is also uniform. The pulse of a healthy child differs from that of a healthy adult; the former is quicker than that of the latter. Again, the pulse of a healthy adult is not uniform all day long. In the morning it appears to be cool; at midday it seems to be hot; while in the evening it becomes quicker.

Position of Nadi Pariksha:

Radial artery it is also called as Jivnadi, Posterior Tibial artery, Posterior Auricular Branch of External Carotid Artery, Common Carotid Artery, Facial Branch of the External Carotid, Superficial Temporal Artery, Lingual Branch of Carotid Artery these are the positions of examining nadi. Among these most important is Jivanadi.^[12]

Analysis of incurable Symptoms by Nadi Parikshna:

On the off chance that in an individual having recurrence of throb is moderate, rottenly it is extremely visit, occasionally it is discontinuous, and afterward at times it could possibly feel, at that point it represents Sannipatja Nadi. When Nadi feels cool, or like power it shows that the individual

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will endure just for one day it is the prodromal signs.

Nadi prodermal symptoms are different with the location of the Nadi of that region in the human body, like- in Janu (knee) Marma, if no movement of Nadi occurs it means the patient may die within one month. When Nadi Movements are more than 30 times in one step and Nadi which runs with stoppage is called Pranaghatani Nadi.^[13]

Conclusions:

Nadiparikshan is unique method of diagnosis in Ayurveda. It is one the important techniques among Ashtavidha pariksha described by Yogrtankar. In modern sciences, Nadi examination is utmost important tools in various advanced diagnostic tool used in critical unit in knowing living status of patient in disease as well as critical conditions. With the help of Nadi Pariksha a Ayurveda physician can diagnose the condition of dosha or the imbalance in the tridoshas in the body and accordingly plan the treatment of disease.

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