

**The concept of assessing *ojas*, *tejas*, and *prana* –
The subtle refined essence of tissue through *nadi pariksha* - and
exploring digital innovations in this area.**

Aishwarya Pandey, Ashok Kumar Sharma, Rekh Raj Meena

1. M.D Scholar (PG Dept. of Kriya Sharir)
2. HOD & Prof. (PG Dept. of Kriya Sharir)
3. Assistant Prof. (PG Dept. of Kriya Sharir)

Madan Mohan Malviya Government Ayurved College, Udaipur (Raj.)

***Corresponding author:** Email – aishwarya2542@gmail.com; Mob. No. - 9521977091

ABSTRACT

PURPOSE

Every cell is a centre of awareness, every cell has a consciousness. *Nadi Parkeersha* is a vedic traditional system composed of high spirituality and pure knowledge at *Sukshma*. *Nadi Pariksha* employs a specific method with various levels, placing a strong emphasis on the fourth level, which reveals the state of *Ojas*, *Tejas* and *Prana* - the subtle components of the body. It also went into detail on how a few simple measures can assist maintain the refined essence of body tissues i.e, *Ojas Tejas* and *Prana*. By this we have idea to use this knowledge to create a device that definitively measures *Nadi* at subtle and various other levels. This study explains about the precise method for checking the radial artery's fourth-level pulse. To learn ascertain its potential, and intensity



utilizing the fingertip spike. Considerations for designing the device at this level. At the fourth level, the subtle entity reflects the state of *Ojas*, *Tejas*, and *Prana*, which correspond to the ring finger, middle finger, and index finger respectively. The intensity of the spike is measured and categorized as weak, strong, or normal. A weak spike indicates depletion, while a strong spike indicates an increase. *Ojas* is the pure essence of *Kapha*, *Tejas* is the essence of *Pitta* and *Prana* is the essence of *Vata dosha*. Ideally all three should be equal, the three pulse spike should reflect normal and that is a good health. Daily life and obstacles affects their equilibrium, but this article provided simple, everyday practices to help maintain the subtle entity in balance and harmony. Understanding the utility enables us to design a device that

empowers AI to accurately detect pulse intensity and level.

Keywords – *Nadi pariksha, Ojas, Tejas, Prana,*

INTRODUCTION

The body, mind, and spirit operate together as a unified whole in our daily existence, similar to how all entities in the universe coexist in balance. Essentially, our consciousness, or pure awareness and the body serves as a manifestation of that consciousness. One method to cultivate this quality of pure awareness is by simultaneously focusing on the external object and the internal sensations. The radial artery is being examined for its pulse. The pulsations felt in the radial artery are linked to the heartbeat, and the heart represents the core of the five *tan matras*. When they refer to the term "heart," it transcends just the physical organ; it symbolizes a centre within our deepest essence from which we gain perception. In the cranial area, the inner *tan matra* connects with external sounds. The external sensation of touch through the skin activates the internal sense of touch related to our mental processes.

The assessment of the pulse involves connecting with the *Sparsha Tanmatra*, which is fundamentally the tactile sense. In this way, the *tan matra* acts as a conduit. Our mind consists of five *tan matric* substances. The external sound stimulates the inner *tan matra* of the mind and the inner *tan matra* meets the outer sound. Our consciousness extends outward with the *tan matra*, engaging with the external object of our perception. The brain's cavity consists of structures such as meninges, dura mater, arachnoid, pia

mater, gray matter, and white matter. Within the core of the white matter lies space, along with tiny areas between neurons referred to as synaptic spaces. This synaptic space amongst the neurons is functionally linked to a region within the brain known as *chidakash*. Inside that space, there is a pulsation of *Prana* along with an and a flow of *Ojas* and *Tejas*.¹

Prana transmits a sensation via the vagus nerve and the phrenic nerve to the cardiac plexus. In Sanskrit, the heartbeat is referred to as *Prana spanda*. *Spanda*, which represents the *Pranic* flow from the hypothalamus to the heart, operates at intervals of 0.08 seconds and activates the sinoatrial node (SA node) located in the right atrium. From there, the *Pranic* influence is transmitted to the atrioventricular node (AV node). Consequently, *Prana* regulates the heart's movements. The heart acts as a type of battery. Through its rhythmic contractions, the heart produces electricity that is distributed throughout the blood vessels and even reaches the skin. Therefore, the pulse not only signifies the heart's pumping action but also the passage of *Prana* and the circulation of *Vyana*. All varieties of *Doshas* operate in the subtle form of the *tan matras*.¹

Specifically diagnosing about the *Ojas Tejas Prana* pulse, first understand the levels of *Nadi*. It has seven levels

1. First level - *Vikruti*
2. Second level - *Manas Vikruti*
3. Third level - *Subdoshas*
4. Fourth level - *Ojas, Tejas, Prana*.
5. Fifth level - *Dhatus*
6. Sixth level - *Manas Prakriti*
7. Seventh level - *Prakriti*

There are the fourth level of the pulse, which is the level of *Ojas*, *Tejas* and *Prana*. *Ojas* is the pure essence of *Kapha*; *Tejas* is the essence of *Pitta*; and *Prana* is the essence of *Vata*.

Ojas is the pure essence of all *Dhatus* (tissues) and is produced during the process of nutrition. *Ojas* travels through the plasma and is indicated at the fourth level by the pulsation beneath the ring finger, also known as the *Kapha* finger. *Tejas* can be likened to hormones and amino acids, with 21 crucial amino acids that manage cellular metabolism. *Tejas* is essential for *Pilu-paka* and *Pithar-paka*, the *Agni* associated with cellular and nuclear metabolism. It also contributes to intelligence, understanding, and comprehension at the cellular level, being sensed under the middle finger at the fourth level. Every cell represents a centre of awareness, with its own consciousness, serving as a unit of life. At one moment, each of us existed as an atomic cell. From that singular atomic cell, the sperm, and the unicellular ovum, a complex multicellular mammal emerged. There is a constant flow of communication between any two cells in the body, referred to as *Prana*, which embodies the flow of intelligence. The *Prana* spike can be found beneath the index finger at the fourth level.

METHOD

TRADITIONAL METHOD

Nadi Pariksha or Pulse diagnosis comes under Sparshana.² The traditional texts *Sarangadhara Samhita*, *YogaRatnakara*, *Basavarajeeyam* and *Bhavaprakasha* have discussed the details of *Nadi Pariksha* in succinct set of *slokas*.³

The physician usually feel the root of radial artery pulsation on the wrist of the patient with index finger, middle finger and ring finger respectively presenting *Gati* of *Vata Dosha*, *Pitta Dosha* and *Kapha Dosha*.⁴ This diagnosis method have certain specific rules like it should be done in first three hours of morning with empty stomach, in a stable sitting posture. Generally, for male - right hand and for female - left hand pulse is diagnosed.⁵ When assessing one's own pulse, touch the superficial skin gently on the right hand for males and the left for females to experience the throbbing at the first level. Shift slightly downward to notice the spike's change at the second level. At the third level, the spike once again transforms. With gentle pressure, delve into the fourth level where the spike changes once more. Here, discern the strength and quality of the spike; a spike beneath the *Kapha* finger signifies *Ojas* strength. The middle finger reflects *Tejas* power, while the index finger indicates *Prana* strength. A weak spike correlates with weak *Prana*, while a strong spike indicates strong *Prana*. Similarly, a feeble spike under the middle finger suggests low *Tejas*, whereas a strong spike denotes high *Tejas*.

Detecting these variations is subjective. Three plus (+++) signifies good *Ojas*, two plus (++) indicates moderate *Ojas*, and one plus (+) is indicative of very low *Ojas*. One plus represents 25 percent, two plus 50 percent, and three plus 100 percent. A perfectly healthy person has a superfine quality of *Ojas* at 100 percent. Now, feel the pulse while bringing all *tan matras* to the finger's tip. Ideally, *Ojas*, *Tejas*, and *Prana* should be

balanced at three plus, representing good health. However, the stresses of hard work, emotional upheaval, and responsibilities can deplete *Ojas*.¹

- The intensity of the spike is measured. Categorized as weak, strong, or normal.
- Measurement of spike intensity, categorized as weak, strong, or normal.
- A weak spike in the pulse indicates a depletion of subtle energy.
- A strong spike in the pulse signifies an increase in subtle energy.
- Observations of pulse frequency and intensity should be made from the 1st to the 4th level.

Modern *Nadi* diagnosis may add various features in a device known as a *Nadi Yantra*, which can be designed to detect wavelength at various levels with specific features, including: -

- Accurate intensity measurements
- Pulse frequency monitoring

- Wavelength analysis

- Identification of seven levels beneath the skin.

There are various techniques for measuring pulses to evaluate arterial stiffness in both central and peripheral arteries. Measures of arterial stiffness, such as pulse wave velocity and stiffness index, have led to the development of specific techniques for their assessment. The conventional methods for measuring pulse wave velocity are carotid-femoral pulse wave velocity (cfPWV) and brachial-ankle pulse wave velocity (baPWV). The Stiffness Index (SI) is determined using measurements from the radial artery. Likewise, we can consider a device for measuring the pulse rate at different velocity and different level. By analyzing the state of *Ojas*, *Tejas*, and *Prana*, one can practice regularly and remedy to protect oneself from lifestyle disorders at a minute level.

Subtle	Basic <i>Aahar</i> and <i>Vihar</i>
<i>OJAS</i>	Regular brown sugar, sucanat or turbinado may be used instead of date sugar. Saffron may also be added as well as a few drops of rose essence. If cholesterol is a concern, use skim milk.
<i>TEJAS</i>	For depleted <i>Tejas</i> use one pinch of <i>Trikatu</i> (ginger, black pepper, Piper longum) and one teaspoon of honey. (Take this combination about 15 minutes before lunch and dinner. These herbs taken before food kindle <i>Agni</i> and act as an appetizer and digestive.) Chewing a small piece of ginger with a pinch of salt and a few drops of fresh lime juice before eating will also kindle <i>Jathar Agni</i> , thereby building <i>Tejas</i> . <i>Pippali</i> (Piper longum) with honey and ghee is a specific <i>Rasayana</i> for <i>Prana</i> . <i>Trikatu</i> (ginger, black pepper and Piper longum) with honey is a special <i>Rasayana</i> for <i>Tejas</i> . Bitter ghee, <i>Tikta ghrta</i> , is good for <i>Tejas</i> . <i>Tikta ghrta</i> enhances <i>Tejas</i> but

	doesn't increase <i>Pitta</i> . Take one teaspoon on an empty stomach twice a day, morning and evening, followed by one-half cup of warm water as a vehicle.
<i>PRANA</i>	<i>Prana</i> , do <i>Pranayam</i> . Balancing <i>Vata Dosha</i> by <i>Yoga</i> , <i>Sudarshan kriya</i> , Meditation. <i>Astang yog</i> , <i>Mudras</i> etc.

Consuming a quarter teaspoon of *Triphala* combined with a teaspoon of honey and ghee can assist in harmonizing *Ojas*, *Tejas*, and *Prana*.

Adopting the lotus pose facilitates the opening of the heart chakra, leading to quieter breathing and a balance of *Ojas*, *Tejas*, and *Prana*. The constant flow of thoughts naturally ceases, and even if one attempts to think, thoughts struggle to arise. Transcending thought equates to transcending suffering since thoughts often lead to suffering.

Shambhavi mudra is also extremely effective. Another *mudra*, known as *Samputa mudra*, sharpens awareness and creates focus. It activates the third eye and calms the mind. All these *mudras* contribute indirectly to the balance of *Ojas*, *Tejas*, and *Prana*.

Taking one-fourth teaspoon of *Triphala* with one tea-spoon of honey and ghee will help to create balance of *Ojas*, *Tejas*, *Prana*.

DISCUSSION

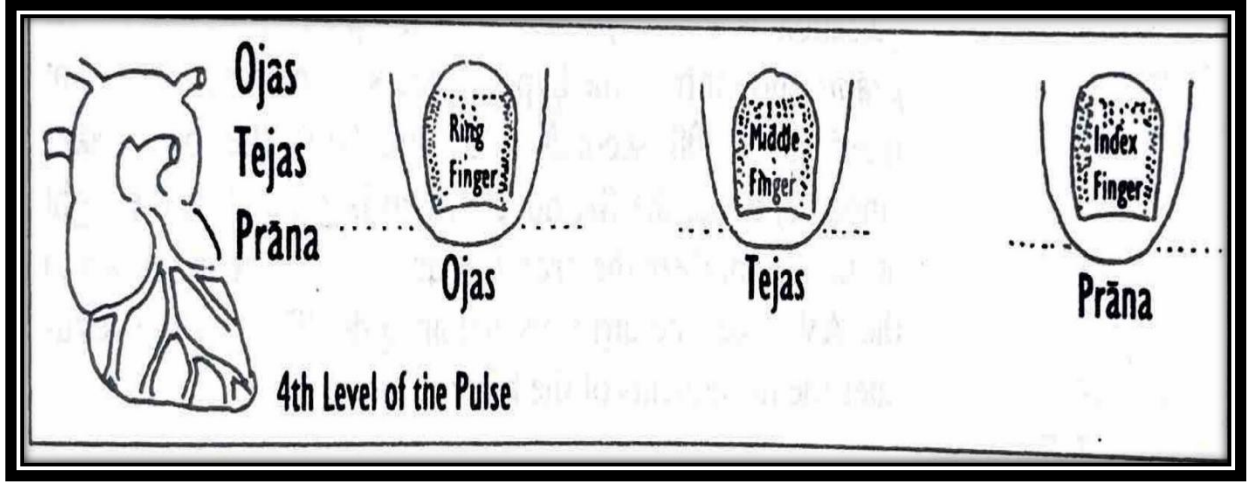
As individuals, we must cultivate awareness of our feelings and emotions to take responsibility for our healing. Often, we blame others or external forces for our suffering. We need to accept the responsibility that "I am the pain and the pain is I. My pain is my creation; it is my reflection; it is I." We must understand our relationship with our suffering and,

in that understanding, we maintain our *Ojas*.

Understanding our relationship with suffering helps us nurture our *Ojas*, where the light of *Tejas*—representing perception—resides. By focusing our attention on grief and sadness, we find true freedom. *Prana* directs our attention toward specific experiences, leading to perception. Since perception is influenced by time and is a learned phenomenon shaped by knowledge and experience, it is vital to understand this process. The balance of *Ojas*, *Tejas*, and *Prana* creates a harmonious state in which the observer, the object, and the act of observation become one. This balanced state signifies perfect health.

To maintain well-being, we must protect our *Ojas*, *Tejas*, and *Prana* through awareness. This awareness directs our attention and shapes our perception, which is influenced by our knowledge and experiences. When balanced, *Ojas*, *Tejas*, and *Prana* create perfect health.

When we are honest with our feelings *Ojas* builds, *Tejas* glows, and *Prana* flows, maintaining a state of good health. Ayurveda encourages us to approach every moment with total awareness, recognizing that, in any interaction, we are both observers and observed.



REFERENCES –

1. Vasant Dattatray L. Motilal Banarsidass Publishers; New Delhi: 2007. Secrets of the pulse. Pg-105
2. Tripathi B, Chaukhambha Sanskrit Sansthan. Astang hridayam. Sutra sthan verse 1/22. 2021.
3. Murthy P.H.C. 2nd ed. Chowkhamba Sanskrit Series Office; Varanasi: 2007. Śārṅgadhara Samhita of Śārṅgadhara cārya.
4. Shastri Laxmipati “Yogratnakar” purvardh Nadi Pariksha choukhambha prakashan Varanasi 1997.
5. Tripathi Indradev dr. “Nadi Pariksha Ravan Krit” Choukhambha oriyentiya Varanasi 1982.
6. Laurent S., Cockcroft J., Van Bortel L., Boutouyrie P., Giannattasio C., Hayoz D. Abridged version of the expert consensus document on arterial stiffness. Artery Res. 2007;1

सारांशः

हर कोशिका जागरूकता का केंद्र है, हर कोशिका में चेतना होती है। नाड़ी परिक्षा एक वैदिक पारंपरिक प्रणाली है जो सूक्ष्म में उच्च आध्यात्मिकता और शुद्ध ज्ञान से बनी है। नाड़ी परिक्षा विभिन्न स्तरों के साथ एक विशिष्ट विधि का उपयोग करती है, चौथे स्तर पर विशेष जोर देती है, जो शरीर के सूक्ष्म घटकों - ओजस, तेजस और प्राण की स्थिति को प्रकट करती है। यह इस बात पर भी विस्तार से गया कि कैसे कुछ सरल उपाय शरीर के ऊतकों के परिष्कृत सार यानी ओजस तेजस और प्राण को बनाए रखने में सहायता कर सकते हैं। इसके द्वारा हमारे पास इस ज्ञान का उपयोग करके एक ऐसा उपकरण बनाने का विचार है जो सूक्ष्म और विभिन्न अन्य स्तरों पर नाड़ी को निश्चित रूप से मापता है। यह अध्ययन रेडियल धमनी की चौथे स्तर की नाड़ी की जाँच करने की सटीक विधि के बारे में बताता है। इसकी क्षमता और तीव्रता का पता लगाने के लिए उंगलियों के सिरे का उपयोग करना सीखें। इस स्तर पर उपकरण को डिजाइन करने के लिए विचार। चौथे स्तर पर, सूक्ष्म इकाई ओजस, तेजस और प्राण की स्थिति को दर्शाती है, जो क्रमशः अनामिका, मध्यमा और तर्जनी के अनुरूप है। स्पाइक की तीव्रता को मापा जाता है और उसे कमजोर, मजबूत या सामान्य के रूप में वर्गीकृत किया जाता है। कमजोर स्पाइक कमी को दर्शाता है, जबकि मजबूत स्पाइक वृद्धि को दर्शाता है। ओजस कफ का शुद्ध सार है, तेजस पित्त का सार है और प्राण

वात दोष का सार है। आदर्श रूप से तीनों बराबर होने चाहिए, तीनों पल्स स्पाइक सामान्य को दर्शाते हैं और यह एक अच्छा स्वास्थ्य है। दैनिक जीवन और बाधाएँ उनके संतुलन को प्रभावित करती हैं, लेकिन इस लेख में सूक्ष्म इकाई को संतुलन और सामंजस्य में बनाए रखने में

मदद करने के लिए सरल, रोजमर्रा की प्रथाएँ दी गई हैं। उपयोगिता को समझने से हम एक ऐसा उपकरण डिज़ाइन कर सकते हैं जो AI को पल्स की तीव्रता और स्तर का सटीक रूप से पता लगाने में सक्षम बनाता है

Conflict of Interest: Non

Source of funding: Nil

Cite this article:

The concept of assessing ojas, tejas, and prana - the subtle refined essence of tissue through nadi pariksha - and exploring digital innovations in this area.

Aishwarya Pandey, Ashok Kumar Sharma, Rekh Raj Meena

Ayurline: International Journal of Research In Indian Medicine 2025; 9(4):01-06

