ISSN: 2322 - 0902 (P)
ISSN: 2322 - 0910 (O)

International Journal of Ayurveda and Pharma Research

Review Article

THE PHYSIOLOGICAL EFFECTS OF *NAVARATNAS* (GEMSTONES) ON THE *NADI PARIKSHA* (PULSE)

Sankha Subhro Ghosh
Assistant Professor in Department of Kriya Sharir, Belley Sankarpur Rajib Gandhi Memorial Ayurvedic College and Hospital, West Bengal, Kolkata India.

Article info

Article History:
Received: 06-09-2026
Accepted: 16-10-2026
Published: 07-11-2026

KEYWORDS:
Navaratnas, Vata, Pitta, Kapha, Pulse, *Nadi Pariksha*.

ABSTRACT

Gemstones and pulse are significantly interlinked. These have subtle effects on *Vata, Pitta* and *Kapha.* Gems can give both positive and negative effects through their vibrations. Ruby regulates *Vata* and *Kapha* and stimulate *Pitta*, it is good for anemia and spleen disorders. Pearl is nutritious and strengthen *Rasa, Mamsa* and *Shukra dhatus. Gomed* (Tapomani) pacifies *Vata* and *Kapha*, stimulates *Pitta.* It is good for lymphatic congestion, edema and attention deficit disorder. Yellow sapphire regulates *Vata*, stimulates *Kapha* and calms *Pitta*. It helps in stability and wisdom. Red coral regulates *Kapha* and *Pitta,* neutralize *Vata*. It improves color complexion. Diamond good for *Shukra dhatu, Tridoshic* in nature. It brings prosperity and slows aging. Blue sapphire regulates *Vata,* stimulates *Pitta* and *Kapha*. It gives energy for *Vataja* disorder patients. Emerald calms *Vata* and *Pitta*, stimulate *Kapha*. It is good for skin diseases and GI disorders. Cat's Eye calms *Vata* and *Kapha,* stimulates *Pitta*. It is good for diabetes and renal disorder. Gemstones and pulse examination occupy distinctive positions within traditional Indian systems of health, astrology and Ayurvedic thought. *Nadi Pariksha*, on the other hand, represents an important traditional method of assessing the functional state of the body through qualitative characteristics of the pulse. This review explores traditional concepts concerning *Navaratnas* and attempts to establish a conceptual interface with contemporary cardiovascular and autonomic physiology. Future studies employing standardized *Nadi Pariksha*, digital pulse-wave analysis, heart-rate variability, hemodynamic measurements and appropriate control groups may help determine whether gemstone exposure produces reproducible physiological responses.

INTRODUCTION

Gemstones have significant influences on *Vata, Pitta* and *Kapha*. The healing energy of these stones can be activated in an individual by placing them in water overnight and drinking the water next day or wearing them as ornaments. Gems can be purified by keeping them in salt water for two days. There are many pulses in the body-seven levels and three fingers, 21 pulses on the right side and 21 pulses on the left. Gems and crystals should touch the skin through a little window in the setting so that subtle energy of the these can interact with energies of the body. Diamond (Venus) should be on the ring finger, pearl (Moon) should be on the little finger. Emerald (Mercury) on the little finger, red coral (Mars) on the ring finger. Yellow sapphire (Jupiter) on the index finger, blue sapphire (Saturn) on the middle finger. *Lasnya* (Ketu) on the little finger, *Gomed* (Rahu) on the ring finger. As the thumb represents the soul, there is no ring for the thumb. The deity is considered important for wearing the stone for the first time. The vibration of the gem works best along with certain *Nadis*. Sometimes diamond can carry a curse. At the time of buying new diamond jewelry, we do not know who previously wore it. The energy of that person remains with the jewelry and needs to be cleared before next person wears it. Processed or cracked stone should never be putted on the body, it does not have same healing energy. The cutting of the gems should not be asymmetrical. Ayurveda describes the human body as a dynamic biological system in which structural, functional, psychological and environmental factors

Access this article online
Quick Response Code
https://doi.org/10.47070/ijapr.v14i10.4490

Published by Mahadev Publications (Regd.) publication licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International (CC BY-NC-SA 4.0)

continuously interact to maintain health. The concept of *Tridosha- Vata*, *Pitta* and *Kapha-* provides a functional framework through which physiological variation, constitution and disease processes are traditionally interpreted. Among the various methods of clinical assessment associated with Ayurvedic practice, *Nadi Pariksha*, or examination of the pulse, has acquired particular importance as a means of appreciating functional variations within the body. The pulse in contemporary physiology is generated primarily by the pressure wave produced following ventricular ejection and its transmission through the arterial system. Its rate, rhythm, amplitude and contour are influenced by cardiac output, vascular compliance, peripheral resistance, blood volume and autonomic nervous-system activity. Emotional state, physical activity, posture, temperature, hydration, medication and several pathological conditions may consequently alter the pulse. Thus, although Ayurvedic *Nadi* and the modern arterial pulse arise from different conceptual frameworks, investigation of measurable pulse characteristics offers a potential field for interdisciplinary research. Gemstones have historically been used in several cultural and traditional practices. Within the Indian tradition, *Navaratnas* represent nine principal gemstones that are associated with nine planetary entities. These include Ruby with the Sun, Pearl with the Moon, Red Coral with Mars, Emerald with Mercury, Yellow Sapphire with Jupiter, Diamond with Venus, Blue Sapphire with Saturn, Gomed or Hessonite with Rahu and Cat's Eye with Ketu. Traditional gemological practices propose that gemstones may interact with an individual when worn in contact with the skin. Specific stones are consequently prescribed according to traditional assessment of constitution, planetary association and the intended balancing influence. Methods such as wearing a gemstone in a particular metal and on a particular finger have also been described traditionally. Some traditions additionally describe purification procedures and preparation of gemstone-associated water. Such practices should, however, be distinguished from scientifically validated therapeutic interventions. In particular, ingestion of gemstone-soaked preparations or mineral products should not be recommended without adequate evaluation of composition, contamination and safety. The present review does not attempt to establish gemstone therapy as a proven medical intervention. Instead, it examines the traditional descriptions of the *Navaratnas* in relation to *Dosha* and *Nadi* and proposes a scientific framework through which their possible physiological effects on pulse characteristics may be objectively investigated.

Ayurvedic Concept of *Nadi* and Pulse

Nadi Pariksha is traditionally used to understand the functional condition of the body. Classical and later Ayurvedic traditions describe variations in the character of the pulse in relation to *Vata*, *Pitta* and *Kapha*. Pulse examination generally involves palpation at the radial artery using three fingers and qualitative appreciation of features such as movement, strength, rhythm and other tactile characteristics. From a modern physiological perspective, several measurable variables contribute to what is perceived during radial pulse palpation. These include heart rate, rhythm, pulse pressure, arterial stiffness, stroke volume and peripheral vascular resistance. The autonomic nervous system, particularly sympathetic and parasympathetic regulation, contributes substantially to short-term cardiovascular adaptation. This provides an important research opportunity. Traditional *Nadi* observations could be compared with simultaneously recorded digital cardiovascular parameters. Such an approach would avoid assuming that *Doshas* correspond directly to individual modern physiological variables while still permitting objective investigation of traditional observations.

Discussion on *Navaratnas* (Gemstones)

***Ruby* (*Manikya*):** It represents the Sun. Ruby pacifies *Vata* and *Kapha* but elevate *Pitta*. So, persons having *Pittaja vikara* should not wear Ruby. It enhances life span in *Vata* and *Kapha* predominant individuals. Its traditional association with vitality, warmth and strength suggests a possible hypothesis concerning cardiovascular activation. If Ruby produces any measurable physiological response, future investigations could examine heart rate, peripheral circulation, blood pressure and heart-rate variability before and after standardized exposure. At present, such associations should be regarded as hypotheses rather than established physiological effects**.**

Diamond (*Vajra*): Only a diamond can break a diamond. It calms *Vata*, stimulates *Pitta* and pacifies *Kapha*. Diamond stimulates *Shukra* because diamond represents Venus and Venus governs the reproductive system. Because reproductive physiology, emotional state and autonomic function are interconnected through neuroendocrine mechanisms, the traditional association of diamond with *Shukra* provides an interesting conceptual area for research. Nevertheless, no direct equivalence between the traditional concept of *Shukra Dhatu* and a single modern reproductive parameter should be assumed. The physiological effects of wearing diamond could theoretically be investigated through cardiovascular and autonomic measurements, particularly if traditional practice predicts a calming or stabilizing influence on the pulse.

Pearl (*Moti*): Pearl is *Tridoshic* and it balances *Vata-Pitta-kapha*. It represents moon so it is cooling. In Ayurveda pearl is used in as *Pittahara* and *Amlapitta vikara.* For those with anger and rage, pearl should be worn with silver. Traditional Ayurvedic applications of pearl-derived preparations should be distinguished from simply wearing Pearl as an ornament, since the routes of exposure and pharmacological implications are fundamentally different. The traditional association of Pearl with calmness provides a testable psychophysiological hypothesis. Studies could examine whether wearing Pearl under controlled conditions is associated with changes in resting heart rate, heart-rate variability, skin temperature or perceived stress. Such experiments would be particularly useful in separating specific gemstone-associated effects from expectation, relaxation and placebo-related responses.

Emerald (*Panna)*: It calms *Vata* and *Pitta* and stimulate *Kapha*. It is recommended for speech and prosperity. It should be worn on the little finger with gold. From a physiological perspective, the traditional association with mental calmness could be explored through autonomic measurements. Psychological relaxation may alter parasympathetic activity and consequently influence heart rate and pulse variability. Therefore, controlled evaluation of Emerald exposure alongside heart-rate variability and validated psychological scales could provide useful preliminary data.

Red coral *(Pravala*): It regulates *Kapha* and *Pitta*. In Ayurveda *Pravala Bhasma* is used in gastric ulcer and cholecystitis. It should be worn on the ring finger with silver. It is important to differentiate wearing Red Coral from the medicinal use of properly prepared *Pravala* formulations in Ayurveda. The pharmacological properties of an internally administered Ayurvedic preparation cannot automatically be attributed to wearing the material externally. For pulse research, Red Coral could be evaluated for changes in pulse rate, blood pressure and peripheral vascular indices. Any reported influence would require comparison against appropriate control materials and standardized environmental conditions.

Yellow Sapphire (*Pukharaja*): It calms *Vata* and *Pitta* and stimulate *Kapha*. In *Vataja vikara* it should be worn on the right index finger with gold because it brings stability and index finger represents *Guru*, Jupiter. The concept of stability provides an interesting link with autonomic regulation. A physiologically stable cardiovascular state may be reflected through resting heart rate, blood-pressure variability and heart-rate variability, although these cannot be directly equated with the traditional properties of the gemstone. Research could investigate whether standardized Yellow Sapphire exposure is associated with reproducible changes in these parameters compared with visually similar control stones.

Blue Saphhire (*Nilam*): It calms *Vata* and *Kapha* and stimulate *Pitta*. *Nila* acts on *Mamsa Dhatu* and *Asthi Dhatu*. In arthritis *Nila* should be worn on the right middle finger with silver setting. Some traditions recommend Blue Sapphire in specific *Vata*-related conditions. However, such recommendations represent traditional therapeutic concepts and should not replace established medical treatment for musculoskeletal or neurological disorders. Its proposed influence on pulse could be studied through pulse-wave velocity, heart-rate variability and peripheral blood-flow measurements. Because expectations surrounding Blue Sapphire may be particularly strong, blinded study designs would be important to reduce psychological and observer bias.

Cat's Eye (*Lasnya*): It calms *Vata*, stimulate *Pitta* and pacifies *Kapha*. It recommended for persons dealing with cold and congestion and also psychological disorders. Cat's eye should be worn on little or ring finger to protect from evil spirits. From a research perspective, psychological expectation is particularly relevant. Belief that an object offers protection can itself alter anxiety and autonomic arousal. Therefore, any study assessing Cat's Eye should simultaneously record physiological variables and psychological parameters such as anxiety, perceived calmness and expectation. Such an approach would help determine whether any observed pulse alteration is associated with the gemstone itself, psychological response, or a combination of factors.

Gomed* (*Tapomani): It pacifies *Vata,* stimulates *Pitta* and balances *Kapha*. It acts on *Rakta Dhatu* and *Mamsa Dhatu*. So, in *Rakataja* and *Mamasa dhatuja vikara* gomed should be worn on the ring finger with gold. If Gomed is proposed to influence circulatory or tissue-related functions, its possible physiological signature could be evaluated using peripheral perfusion, blood pressure, pulse-wave morphology and autonomic indices. Such studies would provide a more objective foundation for determining whether traditional observations correspond to reproducible physiological phenomena.

The physiological exploration of *Navaratnas* and pulse dynamics opens a distinctive research pathway connecting the traditional Ayurvedic concept of *Nadi Pariksha* with contemporary physiological science. Traditional gemological knowledge describes individual gemstones as having characteristic relationships with *Vata, Pitta, Kapha, Dhatus* and specific functional states. These descriptions provide hypotheses that can now be investigated through objective physiological methodology. The observed or proposed modulation of pulse characteristics may potentially involve autonomic regulation, vascular

tone, cardiovascular homeostasis and psycho-physiological responses. However, existing traditional claims should not be regarded as established clinical evidence without rigorous experimental verification. A multidisciplinary approach integrating standardized *Nadi* assessment, heart-rate variability, digital pulse-wave analysis, blood pressure, hemodynamic parameters, psychological assessment and, where relevant, biochemical biomarkers may provide measurable evidence regarding their physiological significance. Future research should focus on randomized controlled studies, adequate sample sizes, standardized gemstone exposure, *Prakriti*-based subgroup analysis and appropriate placebo or control materials. Such studies may determine whether individual gemstones possess reproducible and gem-specific pulse-response signatures. The scientific importance of this field lies not merely in confirming traditional beliefs, but in transforming traditional observations into objectively testable research questions. Through this evidence-oriented approach, the study of *Navaratnas* and pulse may provide a novel platform for dialogue between Ayurvedic knowledge and contemporary integrative physiology, while maintaining the essential distinction between traditional therapeutic concepts and scientifically validated clinical effects.

Possible Interface with Modern Physiology

The major challenge in studying *Navaratnas* is identifying a plausible and measurable pathway between external gemstone exposure and human physiology. Claims that gemstones exert specific "vibrational" or "energy" effects remain insufficiently established within contemporary biomedical science. Therefore, research should begin with measurable outcomes rather than presuming a mechanism. Several pathways deserve consideration. First, the tactile sensation of wearing an ornament may influence sensory perception. Second, the colour and appearance of a gemstone may produce psychological or emotional responses. Third, cultural meaning and individual belief may influence expectation and stress. These factors can affect autonomic nervous-system activity and thereby modify cardiovascular variables. Heart-rate variability (HRV) is particularly useful because it provides non-invasive information about beat-to-beat cardiac autonomic modulation. Photoplethysmography can provide information regarding peripheral pulse-wave characteristics, while arterial tonometry can quantify pulse morphology. Blood pressure, respiratory rate, skin conductance and peripheral temperature could provide additional physiological endpoints. The most scientifically appropriate question, therefore, is not whether a gemstone possesses an assumed therapeutic energy, but whether exposure to a particular gemstone under controlled experimental conditions is followed by a reproducible physiological response distinguishable from control exposure.

Future scope

The physiological study of *Navaratnas* may develop into a structured interdisciplinary research model involving Ayurveda, physiology, psychology, cardiovascular science and biomedical engineering. Digital *Nadi* devices, photoplethysmography, ECG-based HRV analysis and pulse-wave analysis could permit objective documentation of responses that were historically evaluated through tactile examination. Large-scale studies could subsequently examine whether different gemstones produce distinguishable pulse-response profiles and whether such responses vary according to Prakriti. Machine-learning approaches could eventually be used to explore multidimensional relationships between traditional Nadi features, digital pulse-wave characteristics, HRV and gemstone exposure. The objective should not be to force equivalence between ancient concepts and modern biomedical terminology. Instead, future investigations should determine which traditional observations are measurable, reproducible and clinically meaningful.

CONCLUSION

The physiological exploration of *Navaratnas* and Pulse dynamics opens a distinctive research pathway connecting the traditional Ayurvedic concept of *Nadi Pariksha* with contemporary physiological science. The observed or proposed modulation of pulse characteristics may represent interactions involving autonomic regulation, vascular tone, cardiovascular homeostasis and psychophysiological responses. Rather than interpreting these effects solely through traditional symbolism, a multidisciplinary approach integrating *Nadi* assessment, Heart-rate variability, Hemodynamic parameters and Biochemical biomarkers may provide measurable evidence of their physiological significance. Future research should establish gem-specific physiological signatures and reproducible pulse-response profiles, creating a scientific bridge between Ayurvedic knowledge and modern integrative physiology. The physiological exploration of *Navaratnas* and pulse dynamics opens a distinctive research pathway connecting the traditional Ayurvedic concept of *Nadi Pariksha* with contemporary physiological science. Traditional gemological knowledge describes individual gemstones as having characteristic relationships with *Vata, Pitta, Kapha*, *Dhatus* and specific functional states. These descriptions provide hypotheses that can now be investigated through objective physiological methodology. Future research should focus on randomized controlled studies, adequate sample sizes,

standardized gemstone exposure, *Prakriti*-based subgroup analysis and appropriate placebo or control materials. Such studies may determine whether individual gemstones possess reproducible and gem-specific pulse-response signatures. The scientific importance of this field lies not merely in confirming traditional beliefs, but in transforming traditional observations into objectively testable research questions. Through this evidence-oriented approach, the study of *Navaratnas* and pulse may provide a novel platform for dialogue between Ayurvedic knowledge and contemporary integrative physiology, while maintaining the essential distinction between traditional therapeutic concepts and scientifically validated clinical effects.

REFERENCES

1. Dhargakar ND. Sarira Kriya Vijnana. 2nd ed. Varanasi: Chaukhamba Sanskrit Series Office; 2009. p.146
2. Prasuna VVL, Sharma BK, Narayana A. Comparative Study of Personality with Ayurvedic Prakriti. International Journal of Ayurveda and Pharma Research 2014; (2322-0910): p.131.
3. Mathews G, DearyIJ, Whiteman MC. Personality Traits, 2nd ed. United States of America: Cambridge University press, New York; 2003.p.3
4. Mathews G, DearyIJ, Whiteman MC. Personality Traits, 2nd ed. United States of America: Cambridge University press, New York; 2003.p.3
5. Mathews G, DearyIJ, Whiteman MC. Personality Traits, 2nd ed. United States of America: Cambridge University press, New York; 2003. p.3-4
6. Acharya JT. Charaka Samhita with Ayurveda Dipika commentary of Chakrapani Datta. Reprint ed. Varanasi (India): Chaukhamba Orientalia; 2007. p.323
7. Kulkarni V Pratibha. A Text Book of Kriya Shareeram. Vol-1. Varanasi: Chaukhambha Orientalia; 2016. p.96
8. Acharya JT. Susrutha Samhita with Nibandha Samgraha commentary of Dalhana. Reprint ed. Varanasi (India): Chaukhamba Sanskrit Sansthan; 2009. p.362

Cite this article as:
Sankha Subhro Ghosh. The Physiological Effects of Navaratnas (Gemstones) on the Nadi Pariksha (Pulse). International Journal of Ayurveda and Pharma Research. 2026;14(10):95-99.
https://doi.org/10.47070/ijapr.v14i10.4490
Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**
Dr. Sankha Subhro Ghosh
Assistant Professor in Department of Kriya Sharir, Gandhi Memorial Ayurvedic College and Hospital, West Bengal, Kolkata.
Email: sankhasubhroghosh1989@gmail.com

Disclaimer: IJAPR is solely owned by Mahadev Publications - dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJAPR cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of IJAPR editor or editorial board members.