A Review on Pinda Taila

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ABSTRACT

Pinda taila is indicated for external application in the form of abhyanga in the case of vatarakta associated with ruk (pain). A critical analysis of the different references of Pinda taila found in the Ayurvedic classical texts was done to evaluate their similarities and differences. It was observed that the reference of Pinda taila is found in almost all classical textbooks of Ayurveda. Madhucchishta, Manjishta, Sariva and Sarjarasa are the commonly kalka dravya in the preparation of Pinda taila. The reference of Pinda taila in Charaka Samhita, Ashtanga Hridaya, Bhaishajya Ratnavali and Sahasrayoga are very similar to each other. Whereas reference of Pinda taila is found entirely different in Chikitsamanjari and Arogyakalpadrumam.

KEYWORDS

Pinda taila, Vatarakta, Kalka dravya, Sneha dravya, Drava dravya
INTRODUCTION

Sneha Kalpana is a unique Ayurvedic pharmaceutical preparation which can be administered in four different routes namely Pana, Abhyanga, Nasya and Basti\(^1\). Ghrita and Taila are the commonly used sneha. Taila is the best sneha for the pacification of vatarogas\(^2\). Vatarakta is a disease where vata is avaruta by rakta and vice versa caused by the vitiation of vata and rakta by aharaja and viharaja nidanas. Vatarakta initially affects pani, pada and later it spreads all over the body\(^3\). Symptoms like ruk, daha, toda and sotha are seen in Vatarakta\(^4\). It is classified into two – Utthana and Gambhira\(^5\). Generally, Vatarakta is managed by both Bahya and Abhyantara chikitsa with rashaya, gutika, lepa and taila. According to the chikitsa sutra in Charaka Samhita, for the management of Utthana Vatarakta – Alepa, Abhyanga, Parisheka and Upanaha are to be done\(^6\). Pinda taila is a classical taila preparation indicated for external application (abhyanga) in the case of vatarakta associated with ruk (pain)\(^7\) as per the Classical text books of Ayurveda. It is widely used in clinical practice. Different yogas (formulations) of Pinda taila are found in the Ayurvedic classics including the Brhatrayar.

AIMS AND OBJECTIVES

To analyse critically about different references of Pinda taila available in Ayurvedic textbooks along with their similarities and dissimilarities.

MATERIALS AND METHODS

The followings textbooks of Ayurveda were referred for undertaking the critical analysis of Pinda taila –
1. Charaka Samhita
2. Susruta Samhita
3. Ashtanga Hridaya
4. Chakradatta
5. Sarangadhara Samhita
6. Yogaratnakara
7. Bhava Prakasha
8. Vangasena Samhita
9. Bhaishajiya Ratnavali
10. Sahasrayoga
11. Vaidya Jeevana
12. Chikitsamanjari
13. Siddhayoga of Vrindamadhava
14. Arogyakalpadrumam

The constituents of Pinda taila as per different authors –

Charaka Samhita\(^8\) – Pinda taila is described in Vatasonitachikitsa of Chikitsasthana. Madhucchishta, Manjishta, Sarja rasa and Sariva are the kalkadravyas, jala is the dravadravya and
tila taila is the sneha used in the preparation of Pinda taila.

Susrutha Samhita⁹—Pinda taila is described in Mahavatavyadhikitsa of chikitsasthana. Madhucchishta, Manjishta, Sarja rasa and Sariva are the kalkadravyas used, along with ksheera as dravadravya and tila taila as the taila for the preparation of Pinda taila.

Ashtanga Hridaya¹⁰— Pinda taila is described in Vataraktachikitsa adhyaya of chikitsasthana. Madhucchishta, Manjishta, Sarja rasa and Sariva are the kalkadravyas, jala is the dravadravya and tila taila is the taila used in the preparation of Pinda taila.

Chakradatta¹¹— Reference of Pinda taila and Mahapinda taila are seen in Vataraktaadhikara
1) Pinda taila - Madhucchishta, Manjishta, Sarja rasa and Sariva are the kalkadravyas, jala is the dravadravya and tila taila is the taila used in the preparation of Pinda taila.
2) Mahapinda taila - Madhucchishta, Manjishta, Sarja rasa, Yastimadhu and Sariva are the kalkadravyas used, along with ksheera as dravadravya and taila for the preparation. It is mentioned that taila may also be prepared without adding manjishta.

Sarangadhara Samhita¹²— The reference of Pinda taila is seen in Sneha paribhasha adhyaya. Madhucchishta, Manjishta, Sarja rasa, Sariva and Yastimadhu are used as kalkadravyas along with Jala as dravadravya and tila taila as sneha dravya. Acharya Adamalla in his Deepika commentary on Sarangadhara Samhita mentioned that eranda taila can be used as taila for the preparation of Pinda taila.

Yogaratnakara¹³— The description of Pinda taila is seen in vataraktaadhikitsa. Madhucchishta, Manjishta, Sarja rasa, Sariva and Yashtimadhu are used as kalkadravyas along with Jala as dravadravya and tila taila as snehadravya.

Bhava Prakasha¹⁴— The description of both Pinda taila and Mahapinda taila are found in Vataraktaadhidiktsa.
1) Pinda taila is prepared by using Madhucchishta, Manjishta, Sarja rasa and Sariva as kalkadravyas, along with ksheera as dravadravya and erandataila as taila.
2) Mahapinda taila is prepared by using Sariva, Yastimadhu, Kushmanda, Guduchi, Goksheera, Kakoli, Ksheerakakoli, Jeevaka, Meda, Satahwa, Ksheerini, Sarja, Saindhava, Candana as the kalkadravyas, jala as dravadravya and tila taila as the sneha dravya.

Vangasena Samhita¹⁵— The description of two Pinda taila is found in Vataraktaadhiktsa.
1) Madhucchista, Manjishta, Sarjarasa, Sariva and Yastimadhu are the kalkadravyas used, jala as dravadravya and tila taila as the sneha dravya.
2) Sariva, Sarja, Yastimadhu and Madhuchista as kalkadravya, ksheera as dravadravya and erandataila as taila.

According to Bhaishajya Ratnavali16 and Sahasrayoga17-Madhucchishta, Manjishta, Sarja rasa and Sariva are used as the kalkadravyas, jala is the dravadravya and tila taila is the taila used in the preparation of Pinda taila.

According to Vaidya Jeevana18- for the preparation of Pinda taila, Yashtimadhu, Sariva, Sarjarasa and Manjishta is used as kalkadravya, jala as dravadravya and tila taila as the snehadravya.

Chikitsamanjari19 – description of Pinda taila is found in vatasonita chikitsa. Musta, Madhuka, Deepyaka and Ashwagandha are kalkadravya. Kwatha of Balamoola, Guduchi and Satavari along with ksheera are used as dravadravya and tila taila is the taila used in the preparation of Pinda taila.

Siddhayoga of Vrindamadhava20- Three Pinda taila yogas are seen in this book along with Mahapinda taila.
1) Sariva, Sarja, Manjishta, Yastimadhu, Madhucchishta are used as kalka along with Godugdha as dravadravya and tila taila as snehadravya.
2) Sariva, Sarja, Yastimadhu, Madhucchishta are used as kalka along with Godugdha as dravadravya and eranda taila as sneha dravya.

3) Madhucchishta, Manjishta, Sarjarasa, Sariva as kalkadravya, jala as dravadravya and tila taila as sneha dravya.
4) Mahapinda taila is described which is similar to the description of Mahapinda taila in Bhava Prakasha.

According to Arogyakalpadrumam21 – Sariva, Sarjarasa, Manjistha, Madhucchishta are used as kalkadravyam, any one of bala kwatha, kanjika, jala, sariva kwatha and guduchi kwatha is used as dravadravya and narikela taila or tila taila is used as taila in the preparation of Pinda taila.

DISCUSSION

Pinda taila is named so because of the pinda like or semi solid appearance of the final product. The thick consistency of the prepared taila is due to the presence of Sarja rasa and Madhucchishta. The references of Pinda taila are found to be similar in Charaka Samhita, Ashtanga Hridaya, Bhaishajya Ratnavali and Sahasrayoga. In these Ayurvedic textbooks Sariva, Sarjarasa, Manjistha, Madhucchissththa are the kalkadravya, with jala as the dravadravya and tila as the snehadravya. The kalka dravya used in the preparation are madhura, kashaya and tikta in rasa, sita in veerya with raktaprasadana, vatapittahara and sothaghna karma.
In Susruta Samhita, ksheera is taken as the dravadravya instead of jala. Ksheera possesses madhura rasa and madhura vipaka which pacifies vata and pitta. Pitta and rakta have asraya asrayi bhava. Thus, the pacification of pitta leads to the pacification of rakta as well.

The reference of Pinda taila found in Chakradatta is very similar to that of the reference in Charaka Samhita. In the description of Mahapinda taila, it is mentioned that without adding manjishta the Pinda taila can be prepared. Yashtimadhu possesses madhura rasa, madhura vipaka and sita virya which helps to pacify daha.

In Sarangadhara Samhita, we can find the description similar to Yogaratnakara where Sariva, Sarjarasa, Manjistha, Madhuchisstha and Yashtimadhu are the kalkadravya, jala is the dravadravya and tila taila is the taila. Acharya Adhamalla in his Deepika commentary on Sarangadhara Samhita mentioned that eranda taila which is madhura, katu and kashaya in rasa, madhura in vipaka, ushna in virya and sothaghna, sulaghna in karma may be used as taila for the preparation of Pinda taila.

In Bhava Prakasha also, a reference similar to Susruta Samhita’s Pinda taila is seen where Sariva, Sarjarasa, Manjistha, Madhuchisstha are the kalkadravyam, with ksheera as the dravadravya and erandataila as the taila. Along with the description of Pinda taila, Mahapinda taila is also found where drugs like Sariva and Sarja are seen along with other drugs like – Yashtimadhu, Kushmanda, Gandhika, Candana, Saindhava, Jeevaka, kakoli, Ksheerakakoli. These drugs are raktasodhana, dahahara, sulahara in nature. The indications of Mahapinda taila are also found to be different. Apart from Vatarakta, kusta, arsas, bhagandara, Vranasotha, Carmadala, Pama and visarpa are the other indications of Mahapinda taila as per Bhava Prakasha. Similar description of Mahapinda taila is found in Vrinda Madhava. According to Vangasena Samhita, Pinda taila which is useful in treating severe pain of vatarakta can be prepared even without adding manjishta.

In Chikitsamanjari, the reference of Pinda taila is seen where kwatha is prepared from Balamoola, Guduchi and Satavari and ksheera are used as dravadravya, Musta, Madhuka, Deepyaka and Ashwagandha are kalkadravya and tilataila is the taila used in the preparation of Pinda taila. This taila is found to be entirely different. The kalka dravya used is dahaprasamana, raktasodhaka, sothaghna and raktakopahara in nature. In the indication it is said that it is useful in pittottara vatarakta, jwara and daha where as other
Pinda taila yogas are indicated only for vatarakta ruja.

In Arogyakalpadrumam, a kerala ayurvedic text on balaroga, the description of Pindataila is found in Raktastambha Adhyaya. Sariva, Sarja, Manjishta, Madhucchishta are used as the kalka. Jala or Bala kwatha or Kanjika or Sariva kwatha or Guduchi kwatha may be used as the dravadravya. These dravadravyas are different from the other ayurvedic classical textbooks. Author has also opined that either narikela taila or tila taila may be used as the taila for the preparation of Pinda taila. Dravadravya used in the preparation is raktapittahara in nature and narikela taila is sita in veerya According to this reference, it is clear that the kwatha dravyas and sneha dravyas may be changed as per the disease and yukti of Vaidya.

All the references of Pinda taila are seen in Vatarakta Chikitsa Adhyaya except for Sarangadhara Samhita and Sahasrayoga where it is seen in taila prakarana.

Vatarakta is a disease caused by Vata and rakta vitiated by aharaja and viharaja nidanas. The dravyas used for the preparation of Pinda taila help in the pacification of vitiated vatadosha and rakta by their inherent properties.

CONCLUSION

The reference of Pinda taila is found in almost all classical Ayurvedic textbooks. Madhucchishta, manjishta, sariva and sarjarasa are seen as common kalka dravya for the Pinda taila. In some classical Ayurvedic textbooks slight differences are found in kalka dravya. Reference of Mahapinda taila is also seen in some of the Ayurvedic classical textbooks. In Chikitsamanjari and Arogyakalpadrumam, entirely different drugs are used for the preparation of Pinda taila in terms of kalka, dravadravya and taila.

To understand the efficacy of each available reference of Pinda taila, a comparative study has to be conducted.
REFERENCES

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