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## 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. *Madhucchishtha*, *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*



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## INTRODUCTION

*Sneha Kalpana* is a unique Ayurvedic pharmaceutical preparation which can be administered in four different routes namely *Pana*, *Abhyanga*, *Nasya* and *Basti*<sup>1</sup>. *Ghrita* and *Taila* are the commonly used *sneha*. *Taila* is the best *sneha* for the pacification of *vatarogas*<sup>2</sup>. *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<sup>3</sup>. Symptoms like *ruk*, *daha*, *toda* and *sotha* are seen in *Vatarakta*<sup>4</sup>. It is classified into two – *Utthana* and *Gambhira*<sup>5</sup>. Generally, *Vatarakta* is managed by both *Bahya* and *Abhyantara chikhitsa* with *kashaya*, *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<sup>6</sup>. *Pinda taila* is a classical *taila* preparation indicated for external application (*abhyanga*) in the case of *vatarakta* associated with *ruk* (pain)<sup>7</sup> 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 *Brhatrayis*.

## 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. *Yogaratanakara*
7. *Bhava Prakasha*
8. *Vangasena Samhita*
9. *Bhaishajya 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**<sup>8</sup> – *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 Samhita**<sup>9</sup>—*Pinda taila* is described in *Mahavatavyadhichikitsa* 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 Hridaya**<sup>10</sup>— *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*.

**Chakradatta**<sup>11</sup>— 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 Samhita**<sup>12</sup>— 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*.

**Yogaratanakara**<sup>13</sup>— The description of *Pinda taila* is seen in *vataraktachikitsa*. *Madhucchishta*, *Manjishta*, *Sarja rasa*, *Sariva* and *Yastimadhu* are used as *kalkadravyas* along with *Jala* as *dravadravya* and *tila taila* as *snehadravya*.

**Bhava Prakasha**<sup>14</sup>—The description of both *Pinda taila* and *Mahapinda taila* are found in *Vataraktachikitsa*.

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 Samhita**<sup>15</sup>— The description of two *Pinda taila* is found in *Vataraktachikitsa*.

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 *dravadravaya* and *erandataila* as *taila*.

**According to *Bhaishajya Ratnavali*<sup>16</sup> and *Sahasrayoga*<sup>17</sup>** - *Madhucchishta*, *Manjishta*, *Sarja rasa* and *Sariva* are used as the *kalkadravyas*, *jala* is the *dravadravaya* and *tila taila* is the *taila* used in the preparation of *Pinda taila*.

**According to *Vaidya Jeevana*<sup>18</sup>** - for the preparation of *Pinda taila*, *Yashtimadhu*, *Sariva*, *Sarjarasa* and *Manjishta* is used as *kalkadravya*, *jala* as *dravadravaya* and *tila taila* as the *snehadravaya*.

***Chikitsamanjari*<sup>19</sup>** - 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 *dravadravaya* and *tila taila* is the *taila* used in the preparation of *Pinda taila*.

***Siddhayoga of Vrindamadhava*<sup>20</sup>** - 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 *dravadravaya* and *tila taila* as *snehadravaya*.

2) *Sariva*, *Sarja*, *Yastimadhu*, *Madhucchishta* are used as *kalka* along with *Godugdha* as *dravadravaya* and *eranda taila* as *sneha dravya*.

3) *Madhucchishta*, *Manjishta*, *Sarjarasa*, *Sariva* as *kalkadravya*, *jala* as *dravadravaya* 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 *Arogyakalpadrumam*<sup>21</sup>** - *Sariva*, *Sarjarasa*, *Manjishta*, *Madhucchishta* are used as *kalkadravyam*, any one of *bala kwatha*, *kanjika*, *jala*, *sariva kwatha* and *guduchi kwatha* is used as *dravadravaya* 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*, *Manjishta*, *Madhucchishta* are the *kalkadravya*, with *jala* as the *dravadravaya* and *taila* as the *snehadravaya*. 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 *Yogaratanakara* where *Sariva*, *Sarjarasa*, *Manjistha*, *Madhuchissta* 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*, *Madhuchissta* 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*, *Guduchi*, *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.



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