

PINDA TAILA AND KHAJITA PINDA TAILA- UNIQUE REMEDIES IN PAIN MANAGEMENT

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ABSTRACT

Introduction: *Bhaishajya Kalpana* deals with the processing of raw drugs in order to make them more suitable to the body. The prime motto of *Bhaishajya Kalpana* is to potentiate a drug or formulation so that the drug bestows its specific therapeutic action. *Pinda Taila* and *Khajita Pinda Taila* are such formulations explained in our classics. The indication of both is told for symptomatic management of *Daha* and *Shoola* associated with *Vatarakta*. These two formulations have a special importance from pharmaceutical point of view when compared to usual *Tailas* or *Lepas*. **Materials and Methods:** A thorough review of the *Brihatrayees* and other text books related to *Bhaishajya Kalpana* was done to trace and compile various available references on *Pinda Taila* and *Khajita Pinda Taila*. **Study Design:** An evaluation of these references was done to find various differences and similarities in the pharmaceutical processing as mentioned in various texts. **Results:** Enough number of references of *Pinda Taila* and *Khajita Pinda Taila* are available in various texts which have peculiar importance as per their clinical usages. **Conclusion:** Clinical usage of *Pinda Taila* and *Khajita Pinda Taila* has been given due importance in the classics while due heed has been paid towards the pharmaceutical preparation of the same.

Key words: *Pinda Taila, Khajita Pinda Taila, Bhaishajya Kalpana, Pharamaceutical processing.*

INTRODUCTION

Bhaishajya Kalpana deals with the processing of raw drugs in order to make them more suitable to the body. The prime motto of *Bhaishajya Kalpana* is to potentiate a drug or formulation so that the drug bestows its specific therapeutic

action. *Bhaishajya Kalpana* not only deals with the preparation of medicine for internal administration but also deals with the preparation of medicines for external application. *Pinda Taila* is one such formulation explained in our classics

to be used externally. Unlike the consistency of other *Taila* preparation, *Pinda Taila* is semi solid in consistency due to the presence of *Sarjarasa* and *Madhuchishta*. *Khajita Pinda Taila* has also been explained in the classical texts which are prepared by churning the *Pinda Taila* by adding required amount of water until a but-tery consistency is obtained. The indications of both *Pinda Taila* and *Khajita Pinda Taila* are said to be in the symptomatic management of *Daha* and *Shoola* associated with *Vatarakta*. *Vatarakta*, as explained in the classics is a dis-ease characterized by pain in the smaller joints associated with burning sensation for which the main line of treatment is explained as *Bahya Alepa* and *Abhyanga*.

Materials and methods:

Brihatrayees and other texts related to *Bhaishajya Kalpana* available in the Library of Shri Dharmasthala Manjunatheshwara College of Ayurveda, Kuthpady, Udupi, Karnataka were reviewed for the references of *Pinda Taila* and *Khajita Pinda Taila*. Along with the classical books, various research articles related to the topic were also looked upon. Classical litera-tures were cited to theorize the similarities and differences between the two preparations and the same was analyzed with respect to the con-text of explanation, ingredients, method of preparation and the final consistency of both oils as explained in different classics. The different treatises which were cited are mentioned as un-der:

1. *Charaka Samhita*¹
2. *Ashtanga Hridaya*²
3. *Chakradatta*³
4. *Sharangadhara Samhita*⁴
5. *Yogaratakara*⁵
6. *Bhaishajya Ratnavali*⁶

7. *Sahasrayoga*⁷

Method of preparation according to different authors:

1. *Charaka Samhita*¹:

Acharya Charaka has explained *Pinda Taila* and *Khajita Pinda Taila* under the context of *Vatarakta Chikitsa* in the *Chikitsa Sthana* 29th chapter. The ingredients (*Kalka Dravya*) are mentioned as *Madhuchishta*, *Manjishta*, *Sarjarasa* and *Sariva*; along with *Tila Taila* as the *Sneha Dravya* and *Jala* as the *Drava Dravya*. Although the method of preparation has not been mentioned elaborately by the *Acharya*, it is inferred to follow the general method of prepa-ration of *Sneha Kalpana*. Also, *Acharya Jatu-karna* explains about the preparation of *Khajita Pinda Taila* in the commentary.

2. *Ashtanga Hridaya*²:

Acharya Vagbhata also explains about *Pinda Taila* in the context of *Vatarakta Chikitsa* in *Chikitsa Sthana* 22nd chapter. The ingredients mentioned in this text are similar to those as ex-plaind by *Acharya Charaka*. But the difference in this reference is that *Acharya* explains to pre-pare oil by using only *Sarjarasa* as *Kalka* and *Aranala* as *Drava Dravya* initially. To this oil, if *Manjishta*, *Sariva Churna* and *Madhuchishta* are added as *Prakshepa*, it will be called as *Pinda Taila*.

3. *Chakradatta*³:

We can trace the reference of *Pinda Taila* in *Chakradatta* in the context of *Vatarakta Chikitsa* where *Acharya Chakrapani Datta*'s opinion is found to be similar to that of *Acharya Charaka*. *Acharya Chakrapani Datta* has not quoted about *Khajita Pinda Taila*.

4. **Sharangadhara Samhita⁴:**

Acharya Sharangadhara has explained *Pinda Taila* in the context of *Sneha Kalpana Adhyaya* of *Madhyama Khanda* where he has added *Yashtimadhu* as one of the ingredients along with *Madhuchishta*, *Manjishta*, *Sarjarasa* and *Sariva*. The method of preparation is explained as the general *Sneha Paka* method. He has also mentioned the use of *Eranda Taila* as *Sneha Dravya* other than *Tila Taila*. Acharya Sharangadhara has not mentioned about *Khajita Pinda Taila*.

5. **Yogaratanakar⁵:**

Pinda Taila has been explained under the context of *Vatarakta Chikitsa* and the author of this book has completely followed *Sharangadhara Samhita* for the ingredients and the method of preparation. We do not find any reference regarding *Khajita Pinda Taila* in this treatise as well.

6. **Bhaishajya Ratnavali⁶:**

We find the reference of *Pinda Taila* in this treatise also in the context of *Vatarakta Chikitsa*. The author has followed *Charaka Samhita* completely for the ingredients and the method of preparation. We also get a reference of *Maha Pinda Taila* in this book with the addition of other ingredients.

7. **Sahasrayogam⁷:**

The description of *Pinda Taila* is explained in *Taila Prakarana* and the reference is similar to *Charaka Samhita*.

The ingredients of *Pinda Taila* with their properties are depicted in Table 1.

Distinctiveness in Consistency of Pinda Taila and Khajita Pinda Taila:

Unlike other *Sneha Kalpana*, *Pinda Taila* and *Khajita Pinda Taila* are unique in their own way in terms of the consistency of the final products. *Pinda Taila* is more towards semi-solid consistency due to the presence of *Sarjarasa* and *Madhuchishta*, whereas *Khajita Pinda Taila* is in *Navaneeta* or buttery consistency due to the churning procedure (*Manthana Samskara*)⁸ that is adopted in its preparation.

Results:

After thorough research of all the treatise of *Ayurveda*, the references of *Pinda Taila* were found in *Charaka Samhita*, *Ashtanga Hridaya*, *Chakradatta*, *Sharangadhara Samhita*, *Yogaratanakar*, *Bhaishajya Ratnavali* and *Sahasrayogam* whereas the description of *Khajita Pinda Taila* was found only in *Charaka Samhita* and *Ashtanga Hridaya*.

DISCUSSION

Pinda Taila and *Khajita Pinda Taila* are unique formulations designed by our *Acharyas* for the management of symptoms of *Vatarakta*. Acharya Charaka was the first person to describe about *Pinda Taila* followed by Acharya Vagbhata. The name given to the *Taila* by Acharya Charaka is in accordance with the consistency of the final product which is in semi-solid or ointment consistency. This is due to the presence of *Sarjarasa* and *Madhuchishta* among the ingredients of *Pinda Taila*. Along with the description of *Pinda Taila*, we also find a brief explanation of *Khajita Pinda Taila* by Acharya Jatukarna in the commentary of *Charaka Samhita* to add ample amount of water to *Pinda Taila* and churning to be done until *Navaneeta* consistency is obtained. Here, the author does not specify the exact quantity of water to be taken for churning. This loop hole can be solved

by the *Yukti* and experience of the physician according to the required consistency of the final product. The process of churning may contribute in increasing the *Sheeta Virya* of the *Taila* as *Sheeta Jala* is used for churning. As in *Mantha Kalpana* it is considered that the process of churning imparts *Sheeta Guna* to the product and as the processing of *Khajita Pinda Taila* also involves churning, it may impart *Sheeta Guna* to the *Taila* as well. Also *Manthana Samskara* may also play a role in the homogenous mixing of the two liquids; water and oil even though they are immiscible. We also find the description of using *Aranala* as a *Drava Dravya* for the preparation of *Pinda Taila* in *Charaka Samhita* and *Ashtanga Hridaya*. The use of *Aranala* may be told to imbibe the properties of *Aranala* into the *Taila*. *Aranala* being a *Shukta Kaplana* is said to have properties like *Sheeta Virya*, *Laghu Guna*, *Vata* and *Pitta Doshaghna* which might probably get added to the *Taila*.⁹

The differences that can be found in the explanation of *Pinda Taila* in *Chakradatta* as compared to *Charaka Samhita* are that *Acharya Chakrapani Datta* opines to formulate *Pinda Taila* with *Manjishta* as an optional ingredient. If we look into the difference that is described in the use of *Sneha Dravya* and *Drava Dravya*, *Acharya Chakrapani Datta* says to use *Eranda Taila* instead of *Tila Taila* and *Ksheera* instead of *Aranala* or *Jala* respectively. The use of *Eranda Taila* may be justified that it is best known for its *Vatashamaka* property which is better than *Tila Taila* whereas the use of *Ksheera* can be justified by the *Sheeta Virya* and *Snigdha Guna* of *Ksheera* that might get imparted into the final product.

Acharya Sharangadhara while explaining *Pinda Taila* in his treatise adds *Yashtimadhu* as an ingredient among the *Kalka Dravyas*. *Yashti-*

madhu having *Madhura Rasa*, *Sheeta Virya* and *Snigdha Guna*¹⁰ might have a role in improving the *Sheeta Virya* of the *Taila* thereby providing the formulation a better therapeutic effect in relieving the *Daha* manifested in *Vatarakta*. Along with the description of *Pinda Taila* in *Sharangadhara Samhita* if we look into the general method of preparation of any *Sneha Dravya*, it is said that the preparation of *Sneha* should not be completed in a single day and the reason behind this may be explained in terms to extract all the active principles present in the drug¹¹. Hence, the preparation should be completed in three days. If we look upon the above discussion points, it can be inferred that proper research was carried out even during the olden days to make a formulation to be clinically efficacious by either adding/deleting the ingredients according to the status of the patient and the disease. Hence we can apply this kind of changes made by different *Acharyas* in the present era based on the condition of the disease that, if the disease is deep routed then, *Pinda Taila* can be prepared using *Aranala* as it is having *Sukshma Srotogami Guna* which can penetrate into deep tissues very easily. Similarly if there is predominance of *Vata Dosha*, then it can be prepared using *Eranda Taila* as it is considered as better *Vatashamaka* than *Tila Taila*.

We do not find much difference in the references of *Pinda Taila* in *Yogaratanakar*, *Bhaishajya Ratnavali* and *Sahasrayogam* as the authors of these books have followed *Sharangadhara Samhita* and *Charaka Samhita* respectively. Although there are many treatises where the reference of *Pinda Taila* can be traced but there is no reference about it in *Sushrutha Samhita* and *Ashtanga Sangraha*. *Acharya Charaka* and *Acharya Vagbhata* are the only authors who have explained *Khajita Pinda Taila*.

The journals reviewed for the study were based on setting up the standardization parameters for *Pinda Taila*. Wherein, separate *Taila* were prepared from the ingredients of *Pinda Taila* and Rf values of each *Taila* were compared with the Rf values of *Pinda Taila* to confirm the presence of the ingredients in *Pinda Taila*.¹²

CONCLUSION

Pinda Taila and *Khajita Pinda Taila* are unique formulations designed by our *Acharyas* for the management of symptoms of *Vatarakta*. Various classical literatures have shown major similarities with minor differences by few authors. Treatises like *Charaka Samhita*, *Ashtanga Hridaya*, *Chakradatta*, *Bhaishajya Ratnavali* and *Yogaratanakar* have explained it in the context of *Vatarakta Chikitsa* whereas it is explained in *Taila Prakarana Adhyaya* in *Sharangadhara Samhita* and *Sahasrayogam* but the indication is said to be in *Vatarakta*. The differences in ingredients can be found only in *Sharangadhara Samhita* and *Chakradatta* where the former author says to add *Yashtimadhu* among the ingredients and the later author opines *Manjishta* as an optional ingredient in *Kalka Dravya* and *Eranda Taila* as the *Sneha Dravya*. The reference for *Khajita Pinda Taila* can only be traced in *Charaka Samhita* and *Ashtanga Hridaya*. Various research articles showed the analytical parameters for the standardization of *Pinda Taila*.

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Table 1: Name of the ingredients and their properties

Sl.no	Drug name	Botanical name	Rasa	Guna	Virya	Vipaka	Karma
01.	Manjishta ¹³	Rubia Cordifolia Linn.	Kashaya, Tikta, Madhura	Guru, Ruksha	Ushna	Katu	Raktadoshahara, Kushtaghna
02.	Sariva ¹⁴	Hemidesmus Indicus. Br.	Madhura, Tikta	Guru, Snigdha	Shita	Madhura	Raktashodhaka, Dahaprashamana
03.	Sarjarasa ¹⁵	Shorea Robusta Gaetn.F.	Kashaya, Madhura	Ruksha	Shita	Katu	Vranaropana,
04.	Madhuchishta ¹⁶	Bee wax		Guru, Snigdha			Vranaropana, Vataraktahara
05.	Tila taila ¹⁷	Sesamum Indicum Linn.	Madhura	Guru, Snigdha	Ushna	Madhura	Twachya, Vranaropana

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